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[illegible]

sollicitudine. Maxime autem in his clementiarum
2080 atque obsequio vestro meo agere vult. apud deum
tamquam quatenus dignum vult mihi credere
et gloriam gerere, per amicitiam gerere et videri
se bene scire et per hoc tempore cetera. Eius vero obligat
quod maxime optus modo in me tunc saluti fuit. Denique
si aliud consilium de me ceptum est, aut per me speratur
pauca et dei expectans voluntate ad gloriam bene ducere
mei postea. origines tunc sine negat per te
in Tindale.



WILLIAM TYNDALE'S AUTOGRAPH LETTER
FROM A PHOTOGRAPH OF THE ORIGINAL IN THE ARCHIVES DU ROYAUME BELGE.

Bible
Eng
T

Bible. English

WILLIAM TYNDALE'S
FIVE BOOKS OF MOSES,

CALLED

THE PENTATEUCH,

BEING A VERBATIM REPRINT OF THE EDITION
OF M.CCCCC.XXX.

*COMPARED WITH TYNDALE'S GENESIS OF 1534, AND
THE PENTATEUCH IN THE VULGATE, LUTHER,
AND MATTHEW'S BIBLE, WITH VARIOUS
COLLATIONS AND PROLEGOMENA.*

BY

THE REV. J. I. MOMBERT, D.D.

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IN MEMORY OF
JAMES LENOX.

P R E F A C E.

Like a traveller who at the end of a long and difficult voyage has safely reached the haven where he would be, I offer to Almighty God the tribute of praise and thanksgiving for the blessings of unbroken health, of journeying mercies throughout the progress of this work, and of much kindness from friends, old and new, on both sides of the Atlantic, without which it could not have been done at all.

Having stated elsewhere the origin, character and aims of this book, it is my pleasing duty to enumerate here the sundries of a heavy debt incurred, in payment of which I can only tender this note of gratitude, which I hope will be strongly endorsed by the public, and graciously received by the good friends to whom it is offered.

The Trustees of the Lenox Library will please accept my thanks for the hospitality of the Institution and the unrestricted use of the rich Collection of which they are the custodians. To one of their number, George H. Moore, Esq., LL.D., Superintendent of the Library, I am under special obligation

for the courtesy and readiness with which he has met my wants and facilitated my work. The valuable help afforded me by S. Austin Allibone, Esq., LL.D., the Librarian, is duly recorded in another place, but I have yet to add that he has enriched this volume by an Index to the Prolegomena.

The contributions enumerated below excepted, this is the first book which has been entirely prepared in the Library from material drawn from its shelves, and for this reason is inscribed to the memory of the good man who founded it.

For the collation of Genesis of 1530, with Genesis *Newly correctyd and amendyd by W. T. 1534*, and of several of the Prologues with those in Daye's Folio of 1573, as well as for the reading of the proof-sheets of the entire Pentateuch, I am indebted to the kindness of The Reverend James Culross, D.D., President of the Baptist College, Bristol. I have also to thank Edward Augustus Bond, Esq., LL.D., Principal Librarian of the British Museum, George Bullen, Esq., Keeper of the Printed Books of the British Museum, and The Reverend J. E. Sewell, D.D., Warden of New College, Oxford, for valuable contributions duly acknowledged in the proper places. To the kindness of Francis Fry, Esq., of Bristol, I owe the photograph of Tyndale's Autograph Letter, which faces the Title Page, and much useful information, some of which I have been able to print.

The technical finish of this Volume is due to the skill and interest of Mr. John F. McCabe, the Superintendent of the Stereotype Foundry at St. Johnland; his interest has been shared by the compositors, whose carefulness has not a little lessened the work of correcting the proof-sheets.

Although great pains have been taken to secure accuracy, the imperfection which marks all human effort, especially where it aims to avoid it, may have caused some things to escape the observation of my kind friends, and myself, which others perhaps will notice. I shall feel grateful to have pointed out to me any real blemishes, that they may be removed from the plates.

Several months ago the Earl of Shaftesbury unveiled the monument on the Thames Embankment in honor of the Apostle of Liberty, who, at the cost of his life, gave to the people of English tongue much of the English Bible, and it is now my privilege to unveil the monument which William Tyndale himself erected in restoring to use by all lovers of the English Bible, and of the same glorious liberty, the long buried volume of the first English Version of the Pentateuch made from the Sacred Original.

J. I. MOMBERT.

LENOX LIBRARY, *August, 1884.*

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PROLEGOMENA.

PROLEGOMENA.

CHAPTER I.

BIOGRAPHICAL NOTICE OF WILLIAM TYNDALE.

Obscurity shrouds the first forty years of the life of William Tyndale, uncertainty and mystery involve the remainder. We may trace him from Gloucestershire to Worms to lose sight of him during eight eventful years and to find him permanently settled at Antwerp. The details of his manner of life there, of his arrest, imprisonment, trial, and martyrdom, which have come down to us in the shape of history and tradition, are few and unsatisfactory, and mainly contained in the sketch of John Foxe described as *The historie and discourse of the lyfe of William Tyndall out of the Booke of Notes and Monumentes Briefly extracted by him in The Whole workes of W. Tyndall, John Frith, and Doct. Barnes, three worthy Martyrs, &c.*, London, John Daye, An. 1573. in-folio. The most important of these are the following:

A.iiij. "First touching the birth and parentage of this blessed Martyre in Christ, hee was borne in the edge of Wales, and brought vp from a childe in the vniuersitie of Oxforde, where hee by long continuance grew, and encreased aswell in the knowlege of tongues, and other liberall artes, as especially in the knowlege of Scriptures, whereunto his mind was singularly addicted: Infomuch that hee liyng in Magdalene hall, read priuelye to certaine studentes, and felowes of Magdalene College, some percell of Diuinitie, instructing them in the knowlege, and trueth of the Scriptures. Whose maners also and conuersation being correspondent to the same, were such that all they which knewe him, reputed, and esteemed him to bee a man of most verteous disposition, and of a life vnspotted. Thus hee in the vniuersitie of Oxford encreasfing more and more in learning, and proceeding in degrees of the schooles, spiyng his tyme, remoued from thence to the Vniuersitie of Cambridge, where, after he had

likewyfe made his abode a certayne space, and beeing now farther rypened in the knowlege of Gods worde, leauing that vniuersitie also, he resorted to one *M. Welſhe* a knyght of Glocester ſheare, and was there ſchoole maſter to his children, and in very good fauour with his maſter. This gentleman, as hee kept a very good ordinary commonly at his table, there resorted vnto him many tymes ſondry Abbottes, Deanes, Archdeacons, with other diuers Doctours, and great benefited men: Who there together with *M. Tyndall* fittynge at the ſame table, did vſe many tymes to enter communication and talke of learned men, as of *Luther* and *Eraſmus*, and of diuerſe controuerſies, and queſtions vpon the ſcripture. At which time *M. Tyndall*, as he was learned, & wel practiſed in Gods matters, ſo he ſpared not to ſhew to them ſimply, and playnely his iudgement in matters as he thought. And when as they at that tyme did varie from *Tyndall* in opinions, and iudgment, he would ſhewe them the booke, and lay playnely before them the open, and maniſeſt places of the ſcriptures to confute their errours, and to confirme his ſayings. And thus continued they for a ſeaſon, reaſoning, and contending together diuers and ſondry tymes, till at the length they waxed wery of him, and bare a ſecret grudge in their hartes againſt hym.

B.j. *ſgg.* "To bee ſhort *M. Tyndall* beeing ſo moleſted and vexed in the cuntry by y^e Prieſts, was conſtrayned to leaue that Cuntrye, and to ſeek another place: and ſo comming to *M. Welſhe* hee deſired him of his good will, that hee might depart from hym, ſaying thus vnto him: Syr I perceaue I ſhall not bee ſuffered to tarye long here in this cuntrye, neither ſhall you bee able (though you woulde) to keepe mee out of the handes of the ſpiritualtie, and alſo what diſpleaſure might growe to you by keeping mee God knoweth: for the which I ſhulde bee right fory. So that in fine *M. Tyndall* with y^e good will of his Maſter departed, and eſtones came vp to London, and there preached a while according as hee had done in the cuntrye beefore. At length hee beethought hym ſeſe of *Cuthbert Tunſall* then Byſhop of London, and eſpecially for the great commendatiō of *Eraſmus*," etc. (See the Prologue "When I had tranſlated, &c.," from which this part of Foxe's account is taken.)

"And ſo he remayned in London the ſpace almoſt of a yeare, beholding and marking with him ſeſe the courſe of the world and eſpecially y^e Demeanour of the preachers, how they boated them ſelues, & ſet vp their auctoritie & kingdome; Beholding alſo the pompe of the Prelates, with other thinges that greatly miſliked him. Infomuch, as he vnderſtoode not onely to be no roome in y^e Biſhops houſe for him to tranſlate the new Teſtament: but alſo that there was no place to doe it in all England. And therefore fyndynge no place for his purpoſe within the Realme, and hauing ſome ayde and prouiſion, by Gods prouidence miſtred vnto him by *Humfrey Mommouth* Merchaunt, who after was both Shirife and Alderman

of London, and by certaine other good men, he tooke his leaue of the Realme, and departed into Germany. Where the good man being inflamed with a tender care and zeale of his countrey refused no trauell, or diligence, how by all meanes possible to reduce his bretheren & Countrymen of England to the same tast and vnderstanding of Gods holy worde, and veritie which the Lorde had endued him withall. * * *

"For thefe and fuch other confiderations, this good man was moued (and no doubt flurred vp of God) to translate the Scripture into his mother tongue, for the publique vtilitie and profit of the fimple vulgar people of his countrey: Firft fetting in hand with the new testament, which he firft translated about the yeare of our Lord .1527. After y^e he tooke in hande to translate the olde testament, finishing the .V. bookes of Mofes, with fondry moft learned and godly prologues prefixed before euery one of them moft worthy to be read, and read againe of all Christians, as the like alfo he did vpon the new testament.

"He wrote alfo dyuerfe other woorkes vnder fondry titles, among the which is that moft worthy monument of his intuled the obedience of a Christian man, wherein with fingular dexteritie he instructeth all men in the office, and duetie of Christian obediēce, with dyuerfe other treatifes as may apere in the contentes of this booke.

"So foone as thefe bookes were compiled, and made by *William Tyndall*, and the fame were published and sent ouer into England, it can not bee spoken what a dore of light they opened to the eyes of the whole Engliſhe nation, which before were many yeares shut vp in darknes. * * *

"After that *William Tyndall* had translated the fyfth booke of Mofes called *Deuteronomium*, and he mynding to print the fame at Hamborough, fayled thitherward: and by the way vpon the coaft of Holland, he ſuffered ſhipwracke, and loſt all his bookes, writings, and cōpyes: and ſo was compelled to beginne all agayne anewe, to his hynderaunce and doublyng of his labours. Thus hauyng loſt by that ſhip both money, his cōpyes and tyme, he came in an other ſhippe to Hamborough, where at his appointment *M. Couerdale* taryed for hym, and helped hym in the tranſlatyng of the whole fyue bookes of Mofes. And after hee returned to Andwarp, and was there lodged more than one whole yeare in the houſe of *Thomas Pointz*, an Engliſh man, who kept a table for Engliſhe marchauntes, etc.

"About which tyme, an Engliſhe man whoſe name was *Henry Phillips*, whoſe father was cuſtomer of *Poole*, a comely man, and ſeemed to be a gentleman. This man ſodainely entred into the great loue and fauour of *Willam Tyndall*, who greatly commended his curteſie and learning, and in the ende fell into famylier loue and acquaintance with him. And *Thomas Pointz* their hoſt eſpying ſuch great loue and familiaritie to be betweene *M. Tyndall* and this

Phillippes, which vnto hym was but a mere strainger, did much meruell thereat, and fell into a geloufy, and fuspition that this *Phillippes* was but a spye, and came but to betraye *M. Tindall*, wherefore on a time, the a fore sayd *Thomas Poyntz* asked *M. Tyndall* how he came acquainted with this *Phillippes*: *M. Tyndall* answered that he was an honest man, handfomely learned, and very conformable. Then *Poyntz* perceauing that he bare such fauour vnto him, sayd no more, thinking that hee had beene brought acquainted with him by some frende of his. The sayd *Phillippes* being in the towne .iij. or .iiij. dayes did then depart to the Court at Bruxelles, which is from Andwarp .xxiiij. myles and did so much there that he procured to bring from thence with him to Andwarp the procuror generall, which is the Emperours attorney with certaine other officers. And first the sayd *Phillippes* seruaunt came vnto *Poyntz* and demaunded of him whether *M. Tyndall* were there or not, for his master would come and dyne with him. And forthwith came *Phillippes* and asked *Poyntz* wife for *M. Tyndall* and she shewed him that he was in his chamber, then sayd he, what good meate shall we haue to dinner for I intend to dyne with you, and she answered they should haue such as the market would geue. Then went *Phillippes* straight vp into *M. Tyndales* chamber, and tolde him that by the way as he came he had lost his purse, and therefore prayed him to lend him .xl. shillings, which he forthwith lent, for it was easie enough to be had of him if he had it. For in the wilie subtilnes of this world, he was symple and vnexpert.

"Then sayd *Phillippes* you shall be my guesst here this day. No, sayd, *Tyndall*, I goe forth this day to dynner, and you shall goe with me and be my gest where you shall be welcome. And when dynner tyme came *M. Tyndall* and *Phillippes* went both forth together. And at the going forth of *Poyntz* house was a long narrow entrey, so that .ii. coulde not goe on a front. *Tyndall* would haue put *Phillippes* before him, but *Phillippes* would in no wise, but put *Tyndall* beefore him, for that hee pretended to shew great humanitie. So *Tyndale* being a man of no great stature went before, and *Phillippes* a tall person folowed behinde him, who had set officers on either syde of the dore vpon .ii. feates, which beeing there might see who came in the entrey. And comming through y^e said entrey, *Phillippes* pointed with his finger ouer *M. Tyndales* head downe to hym, that the officers which sat at the dore, might see that it was hee whom they should take, as the officers that tooke *Tyndall* afterward tolde to the a fore sayde *Poyntz*, and sayd that they pitied to see his simplicitie when they tooke him. But *Tyndall* when hee came nere the dore espied the officers and woulde haue shronke backe: nay sayd *Phillippes* by your leaue you shall goe forth, and by force bare hym forward vpon the officers. And affone as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procurour generall, where hee dyned. Then came the procurour generall to the house of *Poyntz*,

and sent away all that was of *Tyndales*, aswell his bookes as other things: And from thence *Tyndall* was had to the Castell of filforde, xvij. Englishe myles from Andwarpe, where hee remayned prisoner more than a yeare and a halfe, and in that meane tyme, came vnto him diuerse lawyers, and Doctours in Diuinitie, aswell fryers as other with whom hee had many conflyctes: But at the last *Tyndall* prayed that hee might haue some Englishe Deuines come vnto him, for the maners and Ceremonies in Douch land (sayd hee) did much differ from the maners and Ceremonies vsed in England. And then was sent vnto him dyuerse Deuines from Louayne whereof some were Englishmen, and after many examinations, at the last they condemned him by vertue of the Emperours decree made in the assembly at Aufbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a feruent zeale, and a loud voyce hee cried, Lord open the eyes of the King of Englande, and then first he was with a halter strangled by the hangman, and afterward consumed with fier. In the yeare of our Lord .1536.

"Such was the power of his doctryne, and the sinceritie of his lyfe, that during the tyme of his imprisonment, which (as aforesayd) endured a yeare and a halfe, hee conuerted his keepers Daughter, and other of his housholde. Also such as were with him conuerfaunt in the Castell reported of him, that if hee were not a good Christian man, they could not tell whom to trust. The Procurour generall the Emperours attorney beeing there, left this testimony of him, that he was *Homo doctus pius et bonus*, that is, a learned, a good, and a godly man. * * *

"And here to ende and conclude this history with a fewe notes touching his priuate behaiour in dyet, study, and especially his charitable zeale, and tender releuing of the poore: Fyrst he was a man very frugall, and spare of body, a great student and earnest laborer, namely in the setting forth of y^e Scriptures of God. He referued or halowed to hym selfe .ij. dayes in the weeke, which he named his dayes of pastime, and those dayes were Monday the first day in the weeke, and Satterday the last daye in the weeke. On the Monday he visited all suche poore men and women as were fled out of England by reason of persecution into Antwarp, and those well vnderstanding their good exercises and qualities he did very liberally comfort and relieue: and in like maner provided for the sicke and deceased persons. On the Satterday he walked round about the towne in Antwarpe, seeking out euery Corner, and hole where he suspected any poore perfon to dwell (as God knoweth there are many) and where he found any to be well occupied and yet ouerburdened with children, or els were aged, or weake, those also hee plentifully releued. And thus he spent his .ij. dayes of pastime as he cauled them. And truly his Almoſe was very large and great: and so it might well bee: for his exhibition that he had yearly of the

Englishe merchauntes was very much, and that for the most parte he bestowed vpon the poore as afore sayd. The rest of the dayes in the weke he gaue hym wholly to his booke where in most diligently he traueled. When the Sunday came, then went he to some one merchaunts chamber, or other, whether came many other merchauntes: and vnto them would he reade some one percell of Scripture, eyther out of the olde testament, or out of the new, the which proceded so frutefully, sweetely and gently from him (much like to the writing of S. John the Euangelist) that it was a heauenly comfort and ioy to the audiēce to heare him reade the scriptures: and in likewise after dinner, he spent an houre in the aforesayd maner. He was a man without any spot, or blemishe of rancor, or malice, full of mercy and compassion, so that no man liuing was able to reprove him of any kinde of sinne or cryme, albeit his righteoufnes and iustification depended not there vpon before God, but onely vpon the blood of Christ, and his fayth vpon the same: in the which fayth constantly he dyed, as is sayd at Filforde, and now resteth with the glorious company of Christes Martyrs blessedly in the Lord, who be blessed in all his faintes Amen. And thus much of *W. Tyndall*, Christes blessed seruauant, and Martyr."

Within this framework lie the earliest *indicia* of the history of Tyndale, confirmed, disproved, or augmented by contemporary evidence, and collected by the unremitting zeal and patient research of earnest students. The *results* of their labors will now be considered.

In the latest, exhaustive, and best, biography of Tyndale extant,¹ Mr. Demaus demonstrates that the Martyr was neither born at Hunt's Court in Gloucestershire, nor a member of the Tyndales who obtained possession of it not till long after his birth. *Their* son William was alive six years after the Martyr's death, and could not, of course, have been identical with him. The same writer has shown that Tyndales were settled as farmers at Melksham Court in the parish of Stinchcombe, and others at Slymbridge; also, that Edward, a brother of the subject of this notice, was under-receiver of the lordship of Berkeley,² and rendered it not improbable that

¹ The authorities are given by Demaus: *William Tyndale, a Biography*, &c., London, no date, pp. 1-8.

² Burke: *History of the Commons*, IV., p. 546; Rudder: *Gloucestershire*, p. 756, cited by Demaus, *l. c.*, p. 7. Also Atkyns: *The Ancient and Present State of Gloucestershire*, 2d ed., London, 1712.

Slymbridge was the birthplace of the Reformer. This inference conflicts, however, with the genealogy compiled by the heraldic historians, according to which Edward Tyndale was the fourth son of Sir William Tyndale, of Hockwold, Norfolk, whose elder brother William lived till 1558. In the pedigree printed by Mr. Offor,¹ Edward is not mentioned at all; it deserves to be preserved, however, on account of the reference to the name of Hutchins (spelled also Huchyns,

¹ Pedigree of William Tyndale the Martyr, as preserved by one branch of the family, communicated to G. Offor, Esq., by J. Roberts, Esq. From *Advertisement* to NEW TESTAMENT, &c., Lond. 1836.

Hugh, Baron de Tyndale, of Langley Castle, Northumberland, escaped from the field of battle when the Yorkists were overcome by the Lancastrians: lost his title and estate: he took refuge in Gloucestershire, under the assumed name of Hutchins.

Alicia, daughter and sole heiress of Hunt, of Hunt's Court at Nibley, in Gloucestershire.

John Tyndale, otherwise called Hutchins, of Hunt's Court at Nibley, Gloucestershire.

John Tyndale, otherwise Hutchins, an eminent merchant of London, persecuted by bishop Stokesley.

William Tyndale, otherwise Hutchins, strangled and burnt at Vilvoorde, near Brussels, September, 1536.

Thomas Tyndale, whose descendant, Lydia Tyndale, married the celebrated Quaker, honest John Roberts, of Lower Siddington, near Cirencester.

Mr. James Herbert Cooke, F. S. A., in a paper *The Tyndales in Gloucestershire*, states:

"In a deed of entail executed by Alice Tyndale in her widowhood, date 20th January, 1541-2, by which she entails the Hunt's Court Estate on her five sons; 'she had five sons, Richard, Henry, William, Thomas, and John, and two daughters, Joan and Agnes.' William is named one of the valuers of his mother's household effects in her will dated 3rd Feb. 1542-3, he resided at Nibley, probably at Hunt's Court, as he is assessed to the subsidy of 1543 of goods in that parish of the value of £4."

"It seems therefore fair to conclude with Mr. Greenfield that Edward Tyndale, and William the Martyr, were in all probability brothers of the first Richard Tyndale, of Melksham Court, to whom we may add a fourth brother, viz. John Tyndale, a Merchant, of London, who was punished by the Star Chamber in 1530 for assisting William in the circulation of his New Testament."

For these extracts I am indebted to the Note on the Pedigree of W. Tyndale, drawn up for insertion before the Introduction to the *New Testament, Translated by W. Tyndale, Reproduced in Facsimile*, by Francis Fry, F. S. A., 1862.

Atkins, *l. c.*, p. 303, says that William Tyndale was born at Nibley, apparently on the authority of the *History of the Hundred of Berkeley*, written by John Smith of Nibley; it is in MS. and at present the property of Mr. Cook of Berkeley Castle.

Hitchens, Hychins, &c.) assumed by the Martyr on the Continent, to which, according to the pedigree, he appears to have had a right.

The origin of Tyndale is still uncertain. William was a favorite name among the Tyndales; it was borne by one to whom thus far I have seen no reference except in Wood's *Athenæ Oxon.*,¹ by another ordained by the bishop of Pavada in 1503; and by a third, who took monastic vows at Greenwich in 1509; the identity of either and both with the Reformer has been challenged.

Equal uncertainty attaches to the date of his birth. The incidental statement in Tyndale's *Answer to Sir Thomas More*,² that "these things to be even so, M. More knoweth well enough, for he understandeth the Greek, and he knew them long ere I", has been adduced as proof that Tyndale was younger than More and that he was born after 1480.

The want of documentary evidence that More was born in 1480, precludes all inference as to the date of Tyndale's birth, nor does it follow from Tyndale's words that More was his senior, for the latter may have known the things referred to much longer than Tyndale and yet have been his junior. A young person may have been possessed of information for many years which has not come to the knowledge of a much older person. If Tyndale at the time of his martyrdom in 1536 was a middle aged man, the earliest date of his birth would be 1476 and the latest 1486. This is as near as we can get.

The statement of Foxe (see p. xvii.) that Tyndale was "brought vp from a child in the vniuersitie of Oxford, where hee by long continuance grew, and encreased awell in the *knowlege of tongues, and other liberall artes, as especially in the knowlege of Scriptures*" warrants our connecting his stay at Oxford with Grocyn,

¹ Wood, *Ath. Oxon.*, II., col. 781.: [1493. Ioh'es Malett de Irby generosus presentat Jacobum Malett cl'icum ad ecclesiam de Irby predict. in dioc. Linc. vac. per mort. d'ni Willelmi Tyndall, dat. 21 Apr., 1493. *Autogr. in Reg. Buckden.* KENNET]

² Works, III., p. 23.

who after 1491 "taught and read the Greek tongue to the Oxonians after that way, which had not before, I suppose, been taught in their University, became a familiar friend of, or rather tutor to, Erasmus, and a person in eminent renown for his learning."¹ While Grocyn may have taught him Greek, there is but little doubt that John Colet, who continued to lecture at Oxford until 1505, influenced and shaped the theological education of Tyndale.

Wood² confirms the statements of Foxe, and a portrait of Tyndale formerly in the library, now in the refectory of Magdalen Hall, bears the inscription:

Gulielmus Tyndalus, Martyr.

Olim ex Aul: Magd:

Refert hæc Tabella (quod solum potuit Ars) Gulielmi
Tindale effigiem, huius olim Aulæ Alumni simul & Ornamenti;
Qui post felices purioris Theologiæ primitias hic depositas
Antwerpiae in Nouo Testamento, necnon Pentateucho
In vernaculam transferendo operam nauauit, Anglis suis eo
Vsque salutiferam, ut inde non immerito Angliæ Apostolus
Audierat. Wilfordæ prope Bruxellas martyrio coronatus
An: 1536. Vir, si vel aduersario (procuratori nempe Imperatoris
Generali) credamus, perdoctus, pius & bonus.

Lewis³ says, "Of this picture I would have here given the Reader a copy, but on view of it by an engraver for that purpose, it was judged to be so ill done, as that it was not worth while to copy it." An engraving of it is found in Offor's reprint of Tyndale's New Testament⁴ and one made from another picture in the Manuscript of Tyndale described on a subsequent page.

The meagre and vague account of Foxe embraces all that is known of Tyndale from the undefined time of his removal to Cambridge, and his continuance there, to his appearance about 1521 as tutor in the family of Sir John Walsh at Little Sodbury in Gloucestershire.

Three documents have been discovered which will

¹ Foxe, *The Whole works of Tyndale, &c.*, London, John Daye, An. 1573, in-folio.

² Wood, *Athenæ. Oxon.*, I., col. 94.

³ *A Complete History of the Several Translations of the Holy Bible, &c.*, p. 57, note, London, 1818, in-8.

⁴ *The New Testament, &c.*, London, 1836, in-8.

now be considered. The first is a Manuscript containing translations from the Gospels marked W. T. and bearing the dates 1500 and 1502, described at length p. lvi. *sqq.* The second is the following entry in the Register of Warham, then bishop of London, communicated by G. Offor, Esq., to Professor Walter and transcribed from his *Biographical Notice of William Tyndale*, p. xv., prefixed to *Doctrinal Treatises*, &c., Cambridge, 1848. in-8.:

“Ordines generaliter celebrat. in ecclesia conventuali domo. sive prioratus Sancti Barthi in Smythfelde Londin. per Rev. prem. Dmn. Thomā Dei gratia Pavaden. epm. aucte Rev. Pris Domini Willem permissione divina Londin. die sabbati iiiior. temporum, viz. undecimo die mensis Martii Ann. Dom. Millmo Quingentesimo secundo. Presbri. Willms Tindale Carlii Dioc. p. li. di. ad tim domus monialium de Lambley.”

Concerning this record of a general ordination it is claimed that the William Tyndale, ordained priest, could not have been the Reformer, because he was neither a native of the diocese Carlisle nor connected with its jurisdiction. This is the statement of Professor Walter (*l. c.*), to which Mr. Demaus adds, that, “according to ecclesiastical precedent, the person who was ordained priest in March, 1503, could not have been born later than 1478; but this was two years *before* the birth of Sir Thomas More, and is, therefore, incompatible with what we know of Tyndale’s age.”¹ These inferences appear to me to be untenable for the reasons stated p. xxiv., and without pretending to affirm that the William Tyndale named in the Register is the subject of this notice, I feel bound to insert the entry.

The third document is an inscription on the title-page of *Sermons de Herolt*, a small folio, printed in 1495, in the Cathedral Library of St. Paul’s, worded as follows:

“Charitably pray for the soul of John Tyndale, who gave this book to the monastery at Greenwich of the obseruance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508.”²

The readiness and frequency with which Sir Thomas

¹ Demaus, *l. c.*, pp. 35, 36.

² Offor, *Memoir of William Tyndale*, prefixed to his edition of Tyndale’s New Testament, p. 8.

More flung the epithets *friar* and *apostate* at Luther, Œcolampadius, Jerome, and Roye, render it highly probable that Tyndale would have been regaled with them had he deserted the said monastery close to a favorite residence of Henry VIII. The circumstance must have been known to Sir Thomas, and his silence on the subject may be regarded as strong proof that the inscription relates to another person who bore the name of William Tyndale.¹

The account of Foxe, given above, with which should be compared the much fuller narrative in the first edition of his *Actes and Monumentes* of 1563, appears to have been derived from contemporary and authentic sources; it covers the period of Tyndale's life at Little Sodbury and in London; viz., from A. D. 1521 to May, 1524. Mr. Demaus has collected every available authority and produced two exceedingly interesting chapters.²

For Tyndale's movements on the Continent the account of Foxe is singularly unsatisfactory. The points established by documentary evidence are the following: Tyndale arrived in Hamburg sometime about May, 1524, and revisited that city in April, 1525.³ The interval he spent, according to contemporary authority, with Luther at Wittenberg.⁴ In September of that year he was at Cologne with Roye and superintended the printing of his English version of the New Testament which had advanced as far as the letter "K" in the signature of the sheets, when, chiefly through the instrumentality of Cochläus, further progress was arrested. Most probably in October of the same year, Tyndale and Roye fled to Worms where six thousand copies of the first complete New Testament in English were printed during the ensuing winter.⁵ For some time, perhaps a year, he remained unmolested

¹ Walter, *l. c.*, p. xv. ² Chapters II., III. ³ Demaus, *l. c.*, p. 91.

⁴ The authorities are given by Demaus, *l. c.*, p. 93 *sqq.*

⁵ *Ibid.*, p. 140 *sqq.* See also, *Doctrinal Treatises*, Parker Soc. ed., p. xxv., and Arber, *The First Printed English New Testament*, pp. 1-24.

at Worms. Probably early in 1526 he met Hermann von dem Busche (a pupil of Reuchlin, the earliest German Hebraist), who mentioned the matter to Spalatin in a conversation which took place on, or the day after St. Lawrence, that is, Aug. 11, 1526. The entry in Spalatin's Diary, bearing that date, is given in Schelhornii, *Amœnitates Literariæ*, IV., p. 431, under the head, *Excerpta quædam e diario Georg. Spalatini*, and reads:

"Dixit nobis in coena Matthias Leimbergius, Erasmus Rot. miro consternatum editione Servi Arbitrii, ei libello non responsum, jam scribere de conjugio Buschius vero a Rege Gallorum revocatum Jacobum Stapulens. & nonnullos alios, & reversos liberatos XII captivos, quos Evangelii nomine Parlamentum conjecisset in carcerem. Item WORMATIÆ VI mille exemplaria Novi Testamenti Anglice excusa. Id operis verum esse ab Anglo, illic cum duobus aliis Britannis divertente, ita VII linguarum perito, Hebraicæ, Græcæ, Latinæ, Italicæ, Hispanicæ, Britannicæ, Gallicæ, ut, quamcunque loquatur, in ea natum putes. Anglos enim, quamvis reluctantæ & invito Rege, tamen sic suspirare ad Evangelion, ut affirmant, sese empturos Novum Testamentum, etiamsi centenis millibus æris sit redemendum. Adhæc WORMATIÆ etiam Novum Testamentum Gallice excusum esse."

The publication by Tyndale of the *Prologe vpon the Epistle to the Romans* (1526) and of *The Parable of the Wicked Mammon*, 8th of May, 1527, as well as the continuous influx of his Translation into England, rendered it unsafe for him to continue at Worms, where the said works had been printed, and led him to seek and find a hiding place so secure and well chosen that the most diligent search of the emissaries of Henry VIII. and Wolsey, set to possess themselves of his person, proved wholly unavailing, and that to this hour no authentic intelligence of its mysterious location has come to light.

The meeting of Tyndale with Busche has given rise to the wide spread story that the town of Marburg in Hesse was his home in Germany. The account is purely inferential, and rests on two circumstances utterly disconnected. The first is the undoubted fact that Hermann von dem Busche was appointed professor of

Hebrew in the University of Marburg; the second is the publication of a number of Tyndale's works containing, some on the title-page, others in the colophon, the notice that they had been printed by Hans Luft at Malborow in the land of Hesse. Connecting these data with the entry in Spalatin's Diary it has been rashly inferred that Tyndale followed Busche to Marburg, translated the Pentateuch there, wrote and printed a number of pamphlets, held delightful and sympathetic intercourse with leading personages connected with the Reformation, and much more to the same effect. These statements were current and accepted as history until the following facts, developed by inquiries addressed to the authorities of the University of Marburg, were printed in the *Hand Book of the English Versions*, p. 110 *sqq.*, London and New York, 1883, and are here reproduced:

It occurred to me that the best and surest way might be to open direct communication on the subject with the authorities of the University of Marburg, and for that purpose I took occasion on November 7th, 1881, to address a letter to the Rector Magnificus of that university, inquiring among other matters:

1. If Hans Luft had a printing-press at Marburg? and
2. If William Tyndale, as well as John Frith and Patrick Hamilton, ever studied there?

Professor Ennetterus very courteously handed my letter to Professor Dr. Julius Cæsar, the librarian of the University, and author of *Catalogus studiorum scholæ Marburgensis*, Marburg, 1875, who having thoroughly explored the archives of the University, and the documents in the library of the same, is unquestionably the most competent scholar to testify on the subject under consideration. This scholar, in a letter to me, bearing date November 26th, 1881, after briefly traversing the field of inquiry, informs me:

1. *That Hans Luft never lived, and never had a printing-press, at Marburg.*

2. That while the Album of the University enumerates among the matriculates for the year 1527 the following persons—thus:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARISIENSIS,
IOANNES HAMILTON, A LITGAU, SCOTUS,
GILBERTUS WINRAM, EDINBURGENSIS,

there is no entry in the Album, or a trace in any document whatever in the archives of the University, that Tyndale and Frith ever were at Marburg.

Professor Cæsar, moreover, agrees with me in the opinion that the name of the printer, Hans Luft, and of the place of printing, Marburg, *i. e.*, Marlborow, in the land of Hesse, are fictitious, and were probably selected to conceal the real place of printing from Tyndale's enemies in England. He further coincides with me in the belief that the statement of Tyndale having followed Hermann von dem Busche to Marburg is simply an inferential conjecture . . .

The importance of the subject appears to me to render it desirable that the correspondence on it should be preserved; it is therefore produced here in the original, and the translation accompanying it may prove useful to persons not familiar with German.

Novr. 7, 1881.

DEM RECTOR MAGNIFICUS DER UNIVERSITÄT MARBURG.

Hochgeehrter Herr:—Im Verfolg einer geschichtlichen Untersuchung wage ich es mich an Sie um Aufschluss über eine Sache zu wenden, die auch für Sie nicht ohne Interesse sein dürfte.

Bei Gelegenheit der Bearbeitung eines Aufsatzes über den englischen Bibelübersetzer William Tyndale fand ich, dass eine Notiz folgenden Inhalts in verschiedenen älteren Werken vorkommt, die von den Neuere immer wiederholt wird, und die, wie es mir scheint, bis jetzt noch nicht durch historische Belege erwiesen ist.

Die betreffende Notiz behauptet dass William Tyndale einer der ersten Studierenden in Marburg gewesen, und dass verschiedene seiner Werke von *Hans Luft in Marburg gedruckt seien*.

John Frith und Patrick Hamilton sollen auch in Marburg studirt haben, und der Name des Letzteren auf der ersten Seite des Universitäts-Registers eingetragen sein.

Da es Ihnen vermöge Ihrer amtlichen Stellung wohl nicht schwer sein dürfte, diese Überlieferungen zu verificiren, erlaube ich mir bei Ihnen anzufragen,

1. Ob Hans Luft eine Buchdruckerei in Marburg gehabt hat, und
2. Ob das Universitäts-Register irgend welche authentische Nachrichten über die in Frage stehenden Persönlichkeiten enthält?

Novr. 7, 1881.

TO THE RECTOR MAGNIFICUS OF THE UNIVERSITY OF MARBURG.

Very honored Sir:—In the prosecution of an historical inquiry, I venture to address you for information in a matter which may not be void of interest to you.

Engaged on the preparation of an essay on the English Bible translator, William Tyndale, I find the following notice in older writers, which, though persistently repeated by modern authors, does not appear to me proven by historical evidence.

The notice in question asserts that William Tyndale was one of the first students at Marburg and that several of his works *have been printed by Hans Luft at Marburg*.

John Frith and Patrick Hamilton are also said to have studied at Marburg, and that the name of the latter is recorded on the first page of the University Register.

As you, in virtue of your official position, may not find it difficult to verify these traditions, I beg leave to inquire

1. If Hans Luft ever had a printing-press at Marburg? and
2. If the University Register contains authentic notices of the persons in question?

In der Hoffnung dass Sie die Gewogenheit haben mögen mir im Interesse geschichtlicher Wahrheit das mitzutheilen, was Sie darüber ermitteln können, und mir die Freiheit, mit der ich mich an Sie wende, nicht verübeln wollen, empfiehlt sich mit ausgezeichnete Hochachtung,

Ergebenst

J. I. MOMBERT.

Hoping that in the interest of historical truth you may be obliging enough to communicate to me what you may be able to learn on this subject, and that you will kindly pardon the trouble to which I put you, I beg you to believe me, with high regards,

Yours very truly,

J. I. MOMBERT.

Marburg, 26 Nov., 1881.

DEM EHRW. HERRN, DR. MOMBERT.

Hochgeehrter Herr:—Der zeitige Rector unserer Universität, Herr Professor Ennetterus, hat mir Ihren an ihn unter dem 7. d. M. gerichteten Brief zur Beantwortung überlassen, da ich mich schon früher mit der von Ihnen gestellten Frage genauer beschäftigt habe. Obgleich mir augenblicklich nicht Alles gegenwärtig ist, was ich einmal darüber gewusst habe, und auch die Zeit fehlt, die Nachforschung von Neuem zu beginnen, so glaube ich Ihnen doch über einen Hauptpunkt eine bestimmte Antwort geben zu können.

Es hat nie einen Buchdrucker Hans Luft in Marburg gegeben. Allerdings existiren verschiedene Drucke mit seinem Namen und dem Druckort Marburg (Ma[r]lborough, Malborow, u. a.) in the land of Hessa, die Sie unter den Werken von Tyndale und von Fryth bei Lowndes, in dem Oxforder Katalog u. sonst angeführt finden, aber es ist nicht zu bezweifeln, dass so wohl der Druckort als der Name des Druckers fingirt ist, vielleicht um den wahren Druckort in England zu verbergen. Man hat sich dabei der in der Geschichte der Reformation berühmten Namen der Universität Marburg und des Wittenberger Druckers bedient, und diese in eine durch Nichts gerechtfertigte Verbindung gebracht.

Es ist richtig dass Patrick Hamilton in Marburg immatriculirt war; und sein Name unter dem J. 1527 sich fol. 5 b.

Marburg, 26 Nov., 1881.

TO THE REV. DR. MOMBERT.

Very honored Sir:—The temporary Rector of our University, Professor Mr. Ennetterus, has requested me to answer the letter you addressed to him on the 7th inst, as I have already more fully considered the question you have submitted to him. Although I do not at this moment recollect all that at one time I knew on the subject, and lack the necessary leisure to begin the research anew, I nevertheless believe to be able to give you a definite reply concerning a principal point.

There has never existed at Marburg a printer of the name of Hans Luft. There exist, to be sure, sundry printed works with his name and Marburg (Ma[r]lborough, Malborow, etc.) in the land of Hesse, as the place of printing, which you will find under the works of Tyndale and Fryth in Lowndes, in the Oxford Catalogue, and elsewhere, but it cannot be doubted that both the place of printing and the name of the printer are fictitious, probably for the purpose of concealing the true place of printing (from the authorities) in England. For that purpose the names of Marburg and of the Wittenberg printer, celebrated in the history of the Reformation, have been employed and connected together without anything to justify it.

It is correct that Patrick Hamilton matriculated at Marburg, and that his name is entered under the year 1527

unseres Albums eingetragen findet, und zwar in Verbindung mit zweien seiner Genossen, in folgender Weise:

PATRITIUS HAMILTON, A LITGAU,
SCOTUS, MGR. PARISIENSIS.

JOANNES HAMILTON, A LITGAU,
SCOTUS.

GILBERTUS WINRAM, EDINBURGEN-
SIS (CF. CATALOGUS STUDIORUM
SCHOLÆ MARPURGENSIS. ED.
JUL. CÆSAR, P. I. MARB., 1875,
4, p. 2).

Aber dass Tyndale und Fryth wirklich hier in Marburg gewesen seien, davon habe ich nirgends eine *urkundliche* Spur finden können; in unserm Album kommen sie nicht vor. Was Lorimer in seinem Buch über Hamilton (Edinb., 1857), p. 93 f. erzählt, indem er sich auf Anderson's *Annals of the Bible*, I., p. 139, 167 beruft, habe ich leider bis jetzt nicht controliren können, da wir nur die zweite abgekürzte Ausgabe des Andersonschen Werkes besitzen (das auch in Göttingen nicht vorhanden ist.) Ich weiss nicht wo der von ihm erwähnte Brief von Hermann von dem Busche an Spalatin gedruckt ist. Geht daraus hervor, dass Tyndale bei diesem im J. 1526 in Worms war, so scheint das Weitere, dass er dem im J. 1527 nach Marburg übergesiedelten B. dahin gefolgt sei, nur eine auf jenen fingirten Druckort gestützte Vermuthung zusein.

Es würde mir sehr interessant sein, wenn Ihre Forschungen über Tyndale zu sichereren positiven Resultaten führten.

Mir selbst haben die Mittel nicht zu Gebote gestanden, um das zu gelangen, und die Zeit um die Sache durch Nachfragen an grössere Bibliotheken, oder in England weiter zu verfolgen, doch habe ich sie nicht aus dem Auge verloren.

Hochachtungsvoll und ergebenst,
DR. JULIUS CÆSAR,
Professor und Bibliothekar an der Uni-
versität Marburg.

on folio 5 b. of our Album, and that in connection with two of his comrades as follows:

PATRITIUS HAMILTON, A LITGAU,
SCOTUS, MGR. PARISIENSIS.

JOANNES HAMILTON, A LITGAU,
SCOTUS.

GILBERTUS WINRAM, EDINBURGEN-
SIS (CF. CATALOGUS STUDIORUM
SCHOLÆ MARPURGENSIS. ED.
JUL. CÆSAR, P. I. MARB. 1875,
4, p. 2).

But that Tyndale and Fryth were really here at Marburg, I have not been able to find a documentary trace thereof anywhere; their name does not occur in our Album. What Lorimer in his book on Hamilton (Edinb., 1857), p. 93, sq. narrates with reference to Anderson's *Annals of the Bible*, I., p. 139, 167, I regret to have been thus far unable to verify, as we have only the second abridged edition of Anderson (nor is there a copy of it at Göttingen). I do not know where the letter of Hermann von dem Busche to Spalatin, to which he refers, is printed. If it states that Tyndale was with him at Worms in 1526, the rest, that he followed B. on his removal to Marburg in 1527, appears to be a conjecture based on the fictitious place of printing.

It would be interesting to me if your researches respecting Tyndale should lead to more certain and positive results.

I myself did not possess the means to accomplish it, nor the time to prosecute the matter by inquiries directed to larger libraries, or in England, but I have not lost it out of sight.

With high regards, etc.,
DR. JULIUS CÆSAR,
Professor and Librarian of the Univer-
sity of Marburg.

In the absence of all authentic data as to the place covered by the pseudonyme *Malborow in the lande of Hesse*, we only know from the foregoing correspondence that it does not designate Marburg on the Lahn, and in the endeavor to identify that mysterious abode it is proper to remember that it must have been a place of safety and ready access, affording to Tyndale facilities in the pursuit of his literary labors and conveniences for the printing of his works.

As the emissaries of Henry VIII. and Wolsey had scoured the valley of the Rhine in pursuit of the exile, Cologne, Mayence, Worms, Speyer, and Strassburg must be ruled out, and as inquiries for him had been made at Nürnberg and Frankfurt, those cities also must be excluded. This narrows the inquiry and, if his place of concealment was in Germany, limits it to two places, Hamburg and Wittenberg.

Foxe, after his account of the shipwreck and visit to Hamburg, given p. xix., adds in *Actes and Monumentes* after "the whole fve books of Moses" the words, "from Easter till December, in the house of a worshipful widow, Mrs. Margaret Van Emmerson, anno 1529, a great sweating sicknesse being at the time in the town. So having dispatched his business at Hamborough, he returned afterward to Antwerp again."

The circumstantial character of the narrative invests it with a certain degree of authority, for the "sweating sicknesse" did rage in 1529 in Hamburg, and the name of the lady has been verified as that of a person then living there, who was the relict of a senator, and entitled to be called *worshipful*. The only inaccuracy appears to be the notice of the strange appointment with Coverdale, for though the meeting may have occurred, the assistance, as stated, could hardly have been rendered by him at that early date, when his knowledge of Hebrew must have been in a stage of tenderest infancy.

It has been rather rashly asserted that Tyndale could not have *mynded to print* Deuteronomy at Hamburg, there being no evidence that a printer existed there

in 1529. This is clearly wrong, for Panzer, *Annales Typogr.*, vol. i., p. 453, has, under HAMBURGI, the following entry:

MCCCCXCI.

Laudes beate MARIE virginis. *Hæc in fronte fol. I. a. Fol. 2. a. col. I.* Incipiunt laudes beate Marie virginis. Cogitauit dies antiquos et annos eternos, &c. *In fine fol. 152. b.* Finem accipiunt beate virginis marie laudes magna cum diligentia emendate. atque de verbo ad verbum per totum attente reuise *In mercuriali oppido Hamborgensi loco famatissimo impresse. Per me Ioannem et Thomam borchard'. Anno dni. M.CCCC.XCI. secunda feria post martini. De quo dns deus gloriosus cum sua benedicta matre sit eternaliter benedictus. AMEN. Sequitur tabula fol. 1½. In fine: Explicit Tabula. Char. Goth. mai. Sine cust. & pagg. num. cum sign. col. 2. fol.*

Maitt. Ind. II. App. p. 535. ex March. Hist. p. 86. Primi et unici huius, Sec. XV. Hamburgi typis expressi libri exemplum extat in Bibl. Gætting. et in collectione nostra.

It is therefore not by any means improbable that Tyndale should have been *mynding* to print at Hamburg. Foxe seems to imply that the first four books of the Pentateuch were already printed, and to contradict himself in saying that Coverdale "helped hym in the translatyng of the whole fyue bookes of Moses." Or are we to infer that Coverdale was engaged on the work during Tyndale's absence at Antwerp? The case is rather knotty, but perhaps not impossible to solve. Tyndale might have translated at Hamburg and have the printing done at Wittenberg, for the traffic on the Elbe is of very ancient date.

But, on the whole, probability seems to point to Wittenberg as the place where Tyndale translated the Pentateuch and had it printed.

The repeated use of the name of *Hans Luft*, the famous printer at Wittenberg (in *The obedience of a Christian Man*, in 1528, *The Exposition in to the seuenth Chapter of the first pistle to the Corinthians*, in 1529, in the *Boke of Genesis* and the *Practise of popishe Prelates*, in 1530), appears to indicate some distinct connection. Luft's well-known interest in the movement of the Reformation renders it not improbable that he would sanction

the employment of a pseudonyme which, though it could not hurt him, might aid Tyndale and mislead his pursuers. Wittenberg again was a much safer place than Hamburg—it was especially a spot which men of the Rinck and Cochlæus stamp shunned like the pestilence, and where the powerful influence of the Reformers would shield the desolate English exile. The printing press of Luft was one of the best and most busy in Germany and the literary resources of the place were certainly equal, probably superior, to every other seat of learning in Germany. After Tyndale's death John Rogers, his literary executor, is said to have lived at Wittenberg, to have filled an ecclesiastical position there, and to have produced there the book known as Matthew's Bible.

The appearance of Rogers at Wittenberg, so remote from Antwerp, appears to favor the supposition that he went there at the instance of Tyndale, or in consequence of information received from him.

Attention is called to a circumstance of peculiar interest, which possibly may shed light on the question in hand: it is the undoubted fact, proved by the notes in this volume, that Tyndale and Rogers made use of the Chaldee Paraphrase, which, as far as I have been able to learn, existed, down to the date of the preparation of Tyndale's Pentateuch, only in costly folio editions of the Hebrew Bible. Wherever Tyndale kept concealed, he must have had access to one or other of the works mentioned in *Helps used by Tyndale*, and in this respect again, Wittenberg seems to meet the requirements of the case.¹

The facilities of travel to and from Wittenberg, deserve also to be considered. The bad and insecure state of the highways of Germany in the sixteenth century rendered travel not only difficult but very expensive. The frequent journeys of Tyndale suggest the probability that he chose the safest and cheapest mode of travel. He was practically regarded as an outlaw, and

¹ Additional details relating to the Pentateuch are given in the bibliographical notice of the volume, Chapter III. I understand that an octavo edition of the Chaldee Paraphrase was also in circulation.

it is difficult to surmise the expedients by which on overland journeys he could have eluded the vigilance of those who tried their utmost to seize him. He ran no such risk on the water route from Wittenberg down the Elbe to Hamburg and thence by sea to Antwerp; this appears a not improbable solution of the suddenness of his movements in that city.

But wherever he had made his home, we know that he left it on at least two occasions, to visit Antwerp. His first visit took place in 1529, and is thus referred to by Hall:

“Here it is to be remembered that at this present time William Tyndale had newly translated and imprinted the New Testament in English; and the Bishop of London, not pleased with the translation thereof, debated with himself how he might compass and devise to destroy that false and erroneous translation (as he said); and so it happened that one Augustine Packington, a merchant and mercer of London, and of a great honesty, the same time was in Antwerp where the Bishop then was, and this Packington was a man that highly favoured Tyndale, but to the Bishop utterly showed himself to the contrary.

“The Bishop, desirous to have his purpose brought to pass, communed of the New Testaments, and how gladly he would buy them, Packington, then, hearing that he wished for, said unto the Bishop, ‘My lord, if it be your pleasure, I can in this matter do more, I dare say, than most of the merchants of England that are here; for I know the Dutchmen and strangers that have bought them of Tyndale and have them here to sell; so that if it be your lordship’s pleasure to pay for them (for otherwise I cannot come by them but I must disburse money for them), I will then assure you to have every book of them that is imprinted and is here unsold.’ The Bishop, thinking he had God by the toe, when indeed he had, as after he thought, the Devil by the fist, said, ‘Gentle Mr. Packington, do your diligence and get them; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous and nought, and I intend surely to destroy them all, and to burn them at St. Paul’s Cross.’ Augustine Packington came to William Tyndale, and said, ‘William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself; and I have now gotten thee a merchant, which with ready money shall despatch thee of all that thou hast, if you think it so profitable for yourself.’ ‘Who is the merchant?’ said Tyndale. ‘The Bishop

of London,' said Packington. 'Oh, that is because he will burn them,' said Tyndale. 'Yea, marry,' quoth Packington. 'I am the gladder,' said Tyndale, 'for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first.' And so, forward went the bargain; the Bishop had the books; Packington had the thanks; and Tyndale had the money.

"After this Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold into England. When the Bishop perceived that, he sent for Packington, and said to him, 'How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all.' Then answered Packington, 'Surely, I bought all that were to be had: but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps [for printing with]: wherefore you were best to buy the stamps too, and so you shall be sure:' at which answer the Bishop smiled, and so the matter ended.

"In short space after, it fortuned that George Constantine was apprehended by Sir Thomas More, who was then Chancellor of England [made Chancellor October 24, 1529], suspected of certain heresies. During the time that he was in the custody of Master More, after divers communications, amongst other things Master More asked of him, saying, 'Constantine, I would have thee be plain with me in one thing that I will ask; and I promise thee I will show thee favour in all other things, whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you: I know they cannot live without help. There are some that help and succour them with money; and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me, who be they that help them thus?' 'My lord,' quoth Constantine, 'I will tell you truly: it is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them; and that hath been, and yet is, our only succour and comfort.' 'Now, by my troth,' quoth More, 'I think even the same, for so much I told the Bishop before he went about it.'"¹

In connection with this visit to Antwerp, preceding the printing of the Pentateuch at the mysterious "Mal-

¹ Hall's *Chronicle*; Foxe, Vol. IV., p. 670, etc., cited by Demaus, *l. c.*, p. 221 *sqq.*

borow in the lande of Hesse," Mr. Demaus¹ has suggested, with great show of probability, that part of the money proceeding from the sale of New Testaments to the bishop of London, was applied to the purchase of the blocks of the eleven woodcuts of the tabernacle and its furniture scattered over the book of Exodus.

The cuts appear in Vostermann's Dutch folio Bible of 1528, a copy of which has been kindly loaned me for comparison with the illustrations in Tyndale's Pentateuch. They are doubtless identical, although actual measurement shows that some have been slightly trimmed and others slightly enlarged, but the reduction and extension applies only to the edges and does not touch the objects represented.

Mr. Demaus has called attention to the circumstance that a subsequent edition of the same Bible published in 1532 contains a new set of illustrations, from which he infers that the change was due to the sale of the first set to Tyndale, and states: "whatever else, therefore, Tyndale may have done with any money received from Tunstal, it seems highly probable that he purchased with it the blocks which were employed in the book of Exodus; and the rude woodcuts of this rare work are thus invested with a curious interest, when we look at them as virtually the contribution of that prelate, who prided himself on his zeal in condemning and burning the English Bible."

Tyndale paid a second visit to Antwerp in the spring of 1531, doubtless in response to a letter from Stephen Vaughan, envoy to the princess-regent of the Netherlands, holding out to the exile hopes of pardon. Vaughan, as appears from a despatch to Henry VIII., dated Barrugh, Jan. 26, 1530 [*i. e.*, 1531] had tried to open communication with Tyndale. He says. "... I have written three sundry letters unto William Tyndale, and the same sent for the more safety to three sundry places, to Frankforde, Hanborughe, and Marleborough. I then not [being] assured in which of the same he was,

¹ *William Tyndale*, p. 226, 227.

and had very good hope, after I heard say in England, that he would, upon the promise of your Majesty, and of your most gracious safe conduct, be content to repair and come into England."¹

That letter reached Tyndale, and hardly three months later he sought an interview with Vaughan, who narrates it in his letter to the king as follows:

"The day before the date hereof [*i. e.*, April 17] I spake with Tyndale without the town of Antwerp, and by this means: he sent a certain person to seek me, whom he had advised to say that a certain friend of mine, unknown to the messenger, was very desirous to speak with me; praying me to take pains to go unto him, to such place as he should bring me. Then I to the messenger, 'What is your friend, and where is he?' 'His name I know not,' said he; 'but if it be your pleasure to go where he is, I will be glad thither to bring you.' Thus, doubtful what this matter meant, I concluded to go with him, and followed him till he brought me without the gates of Antwerp, into a field lying nigh unto the same; where was abiding me this said Tyndale. At our meeting, 'Do you not know me?' said this Tyndale. 'I do not well remember you,' said I to him. 'My name,' said he, 'is Tyndale.' 'But Tyndale!' said I, 'Fortunate be our meeting.' Then Tyndale, 'Sir, I have been exceedingly desirous to speak with you.' 'And I with you; what is your mind?' 'Sir,' said he, 'I am informed that the king's grace taketh great displeasure with me for putting forth of certain books, which I lately made in these parts; but specially for the book named the Practice of Prelates; whereof I have no little marvel, considering that in it I did but warn his grace of the subtle demeanour of the clergy of his realm towards his person, and of the shameful abusions by them practised, not a little threatening the displeasure of his grace and weal of his realm: in which doing I shewed and declared the heart of a true subject, which sought the safeguard of his royal person and weal of his commons, to the intent that his grace, thereof warned, might in due time prepare his remedy against their subtle dreams. If [it be] for my pains therein taken, if for my poverty, if for mine exile out of my natural country, and bitter absence from my friends, if for my hunger, my thirst, my cold, the great danger wherewith I am everywhere compassed, and finally if for innumerable other hard and sharp fightings which I endure, not yet feeling of their asperity, by reason I hoped with my labours to do honour to God, true service to my prince, and pleasure to his commons; how

¹ The letter is preserved in the Cotton MSS. *Galba*, B. X. 46; it has been printed in Anderson, *Annals*, B. I., § 8, and by Demaus, *l. c.*, p. 288 *sqq.*

is it that his grace, this considering, may either by himself think, or by the persuasions of other be brought to think, that in this doing I should not shew a pure mind, or true and incorrupt zeal and affection to his grace? Was there in me any such mind, when I warned his grace to beware of his cardinal, whose iniquity he shortly after proved according to my writing? Doth this deserve hatred? Again, may his grace, being a Christian prince, be so unkind to God, which hath commanded his word to be spread throughout the world, to give more faith to wicked persuasions of men, which presuming above God's wisdom, and contrary to that which Christ expressly commandeth in his testament, dare say that it is not lawful for the people to have the same in a tongue that they understand; because the purity thereof should open men's eyes to see their wickedness? Is there more danger in the king's subjects than in the subjects of all other princes, which in every of their tongues have the same, under privilege of their sufferance? As I now am, very death were more pleasant to me than life, considering man's nature to be such as can bear no truth.'

"Thus, after a long conversation had between us, for my part making answer as my wit would serve me, which were too long to write, I assayed him with gentle persuasions, to know whether he would come into England; ascertaining him that means should be made, if he thereto were minded, without his peril or danger, that he might so do: and that what surety he would advise for the same purpose, should, by labour of friends, be obtained of your majesty. But to this he answered, that he neither would nor durst come into England, albeit your grace would promise him never so much surety; fearing lest, as he hath before written, your promise made should shortly be broken, by the persuasion of the clergy, which would affirm that promises made with heretics ought not to be kept."

"After this, he told me how he had finished a work against my lord chancellor's book, and would not put it in print till such time as your grace had seen it; because he apperceiveth your displeasure towards him for hasty putting forth of his other work, and because it should appear that he is not of so obstinate mind as he thinks he is reported to your grace. This is the substance of his communication had with me, which as he spake, I have written to your grace, word for word, as near as I could by any possible means bring to remembrance. My trust therefore is, that your grace will not but take my labours in the best part I thought necessary to be written unto your grace. After these words, he then, being something fearful of me, lest I would have pursued him, and drawing also towards night, he took his leave of me, and departed from the town, and I toward the town, saying, 'I should shortly, peradventure, see him again, or if not, hear from him.' Howbeit I suppose he afterward returned to the town by another way; for there is no likelihood that

he should lodge without the town. Hasty to pursue him I was not, because I was in some likelihood to speak shortly again with him; and in pursuing him I might perchance have failed of my purpose, and put myself in danger.

"To declare to your majesty what, in my poor judgment, I think of the man, I ascertain your grace, I have not communed with a man"—¹

The effect of this letter on Henry is clearly stated in the reply written by Cromwell, who appears to have substituted, not improbably at the King's dictation, the harsh expressions given in the text for the more temperate forms of the original draft, as printed in the footnotes.

"Stephen Vaughan, I commend me unto you; and have received your letters, dated at Andwerpe, the xviii. day of April, with also that part of Tyndale's book inclosed in leather, which ye with your letters directed to the king's highness; after the receipt whereof I did repair unto the court, and there presented the same unto his royal majesty, who made me answer for that time, that his highness at opportune leisure should read the contents as well of your letters as also the said book. And at my next repair thither it pleased his highness to call for me, declaring unto me as well the contents of your letters, as also much matter contained in the said book of Tyndale. * * *

"Albeit that I might well perceyue that his Maiestee was right well pleased, and right acceptablie considered your diligence and payns taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme; *yet his Highness nothing lyked the sayd boke, being fyllyd w^t scedyuous, slanderous lyes, and fantastical oppynyons, shewing therein nother lernyng nor trewthe; and ferther, cōmunyng w^t his grace, I myght well mind and coniect that he thought that ye bare² moche affection towards the saide Tyndall, whom in his maners and knowlage in woordlye thinge³ ye vndoubtedlie in yor l^res do moch allowe and cōmende; whos works being replet w^t so abhominable sclaunders and lyes, imaged and onlye fayned to infecte the peopull, doth declare hym bothe to lake grace, vertue, Lernyng, discrecyō and all other good qualytes, nothing ells pretending in all his worke but to seduce . . . dyssayve* (that ye in such wise by yr L^res,

¹ Cotton MSS., *Titus*, B. I.

² Originally: "in the accomplishment of his high pleasure and commandment. Yet I might conjecture by the farther declaracyon of his high pleasure, which sayed unto me that by yr wryting it manifestlie appered how *moche affection and ze* ye do bere"

³ Originally: "modestie and symplycitee"

praise, set forth and avaunse hym which nothing ells pretendeth) and sowe sedycion among the peopull of this realme. The Kinge highnes therfor¹ hath cōmaunded me to advurtyse you that is plesure ys, that ye should desiste and leve any farther to persuade or attempte the sayd Tyndalle to cum into this realme: alledging, that he p̄ceyuing the malycyous, perverse, vncharytable, and Indurate mynde of the sayd Tyndall, ys in man[er] w^t owt hope of reconsylyacyon in hym, and is veray joyous to have his realme destytute of such a p̄son, then that he should retourne into the same, there to manyfest his errorrs and sedycyous opynions, which (being out of the realme by his most vncharytable, venomous, and pestilent boke, craftie and false persuasions) he hath partelie don all redie; for his highnes right prudentlye consyderyth if he were present by all lykelohod he wold shortelie (which God defende) do as moche as in him were, to infecte and corrupt the hole realme to the grete inquietacyon and hurte of the cōmen welth of the same. Wherefore, Stephen, I hertelie pray you, in all your doing, proceedinge, and wryting to the King's highnes, ye do iustlye, trewlie and vnfaynedlie, w^t owt dyssymulatyon, shew your self his trew, louyng, and obedyent subjecte, beryng no maner favor, loue, or affeccyon² to the sayd Tyndale, ne to his worke, in any man[er] of wise; but utterlie to contempne and abhorre the same, assuring you that in so doing ye shall not onely cause the King's royall maieste, whose goodnes at this tyme is so benignelie and gracyouslie mynded towards you, as by your good dyligence and industrie to be used to serve his Highnes, and extewing and avoyding . . . favor, and allow the saide Tyndale his erronyous worke and opynions so to sett you forwardes, as all yor louers and frendes shall have gret consolacyon of the same; and by the contrarie doing, ye shall acquire the indignacyon of God, displeasure of yor sov'eigne lorde, and by the same cause yor good frends which have ben euer glad, prone, and redie to bryng you into his gracyous fauours, to lamente and sorow that their sute in that behalf should be frustrate and not to take effecte, according to their good intent and purpose."

Cromwell then adverts to Frith (or Fryth) saying that the King, "hearing tell of his towardness in good letters and learning, doth much lament that he should apply his learning to the maintaining, bolstering, and

¹ Originally: "Tyndale assuredly sheweth himself in myn oppynion rather to be replete with venymous envye, rancour and malice, then w^t any good lerning, vertue, knowledge or discrecion:" this was changed into: "declareth hymself to be envyous, malycyous, slanderous and wyfull, and not to be lerned;" then erased, and given as above.

² Originally: "to shew yourself to be no fautor."

advancing the venemous and pestiferous works, erroneous and seditious opinions of Tyndale;" and begging Vaughan to use his influence with Frith "to leave his wilful opinions, and like a good Christian to return unto his native country where he assuredly shall find the king's highness most merciful, and benignly, upon his conversion, disposed to accept him to his grace and mercy." The letter concludes with an exhortation to Vaughan, "for his love of God, utterly to forsake, leave and withdraw his affection from the said Tyndale, and all his sect."¹

Cromwell added a postscript, after the letter had been read and approved by the king, which virtually nullified its contents, for he said: "Notwithstanding the premises in my letter, if it were possible by good and wholesome exhortations to reconcile and convert the said Tyndale . . . I doubt not but the king's highness would be much joyous of his conversion . . . and if then he would return into this realm . . . undoubtedly the king's majesty refuseth none."²

Upon the receipt of Cromwell's letter, Vaughan had a second interview with Tyndale, the account of which is given in his reply, dated Bergen-op-Zoom, May 18, as follows:

"I have again been in hand to persuade Tyndale. And to draw him the rather to favour my persuasions, and not to think the same feigned, I shewed him a clause contained in master Cromwell's letter containing these words following: *And notwithstanding other the premises, in this my letter contained, if it were possible, by good and wholesome exhortations, to reconcile and convert the said Tyndale from the train and affection which he now is in, and to excerpte and take away the opinions sorely rooted in him, I doubt not but the kings highness would be much joyous of his conversion and amendment; and so being converted, if then he would return into his realm, undoubtedly the king's royal majesty is so inclined to*

¹ The quotations, transcribed from the original, in the Brit. Museum, MSS. Cotton, Galba. B. X. fol. 338, for the Parker Society's edition of the *Doctrinal Treatises*, &c., of William Tyndale, have been taken from that volume. The brief paragraph relating to Frith I have extracted from Demaus, *l. c.* p. 305.

² From the text given by Demaus, *l. c.*, p. 306. See the full text in Vaughan's reply, p

mercy, pity, and compassion, that he refuseth none which he seeth to submit themselves to the obedience and good order of the world. In these words I thought to be such sweetness and virtue as were able to pierce the hardest heart of the world; and, as I thought, so it came pass. For after sight thereof I perceived the man to be exceedingly altered, and to take the same very near unto his heart, in such wise that water stood in his eyes; and he answered, 'What gracious words are these! I assure you,' said he, 'if it would stand with the king's most gracious pleasure to grant only a bare text of the scripture to be put forth among his people, like as is put forth among the subjects of the emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts after the same; but immediately repair into his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace will, so that this be obtained. And till that time I will abide the asperity of all chances, whatsoever shall come, and endure my life in as much pains as it is able to bear and suffer. And as concerning my reconciliation, his grace may be assured, that whatsoever I may have said or written in all my life against the honour of God's word, and so proved, the same shall I before his majesty and all the world utterly renounce and forsake; and with most humble and meek mind embrace the truth, abhorring all error soever, at the most gracious and benign request of his royal majesty, of whose wisdom, prudence and learning I hear mo great praise and commendation, than of any creature living. But if those things which I have written be true and stand with God's word, why should his majesty, having so excellent a gi of knowledge in the scriptures, move me to do any thing against my conscience?'—with many other words which be too long to write. I have some good hope in the man; and would not doubt to bring him to some good point, were it that something, now and then, might proceed from your majesty towards me, whereby the man might take the better comfort of my persuasions. I advertised the same Tyndale that he should not put forth the same book, till your most gracious pleasure were known: whereunto he answered, 'mine advertisement came too late; for he feared lest one that had his copy would put it very shortly in print, which he would let if he could; if not, there is no remedy.' I shall stay it as much as I can, as yet it is not come forth; nor will not in a while, by that I perceive."¹

¹ *Offor's Mem. of Tyndale*, pp. 67-9. Anderson, pp. 277-9. *Doctr. Treat.* p. xlviii. *sqg.* The original is in the British Museum, Cotton MSS. *Galba. B. X. 7*, new notation. Also in Demaus, *l. c.*, p. 306 *sqg.*

Vaughan had yet another conversation with Tyndale, for he writes on June 19: "I have spoken with Tyndale, and shewed him as you wrote me the king's royal pleasure was, but I find him always singing one note."¹

This concludes the negotiations set on foot by Cromwell to induce Tyndale to return to England, and our knowledge of him, except through his writings, until his final settlement at Antwerp in the summer of 1534.

The following passage in a letter of Poyntz, bearing date August 25 (Cotton MSS. *Galba. B. X.*) fixes the date of Tyndale's final settlement at Antwerp. "This man [William Tyndale] was lodged with me three quarters of a year, and was taken out of my house by a sergeant-at-arms, otherwise called a dore-wardore, and the Procureur-General of Brabant." Reckoning backward from the day of his arrest, established by the official statement given in the note² to have occurred on the 23rd or 24th of May, 1535, Tyndale seems to have reached Antwerp sometime in August, 1534.

The extract from Foxe (p. xxi.), gives a clear account of his life there. It is perhaps not unnecessary to add that he held no official position, but engaged in the voluntary work of an Evangelist. Rogers arrived at Antwerp sometime in the autumn of that year as English Chaplain and his acquaintance with Tyndale speedily ripened into friendship. He worked with him and there

¹ State Paper Office: *Miscellaneous Letters*, Second Series; printed by Sir Henry Ellis in his collection of *Original Letters*.

² "Account of Master Ludwig von Heylwygen of the confiscated goods of the Lutherans and heretical sects beginning from the year 1533, and ending in 15—

"Fol. viii. Expenses in vacation and other expenses in affairs of justice of the Lutherans.

"Paid to Adolff Van Wesele on account of the business done by him as well in keeping of a certain prisoner named *William Tyndale*, a Lutheran, as for his money expended, done and expended therein at the request of the Procureur-General, for a year and one hundred and thirty-five days, at forty stivers the day, as appears by the taxation, assignment and quittance pertaining thereto, the sum of . . . £102." This is the translation appended to the original document, given by Demaus, *l. c.* p. 498. The date of Tyndale's martyrdom, according to Foxe, is October 6, 1536, and his arrest consequently occurred on the 23rd or 24th of May, 1535.

is no reason to doubt the statement that the papers of Tyndale passed into his hands, and that he embodied in his edition of the Bible, known as Matthew's Bible, the remaining books of the Scripture which Tyndale had translated, viz., the books of Joshua, Judges; 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles.¹ His literary labors at Antwerp resulted in the revised edition of the book of Genesis and the revision of the New Testament; both were published in 1534. How much of the other books just named was done between 1534 and 1536 is not known.

The letter of Tebold or Theobald, a godson of Cromwell, who seems to have been instructed to collect information on the circumstances connected with the arrest of Tyndale, is a valuable addition to the narrative of Foxe (see page xx.).

"News here, at this time, be none, but that here is most earnest communication that the French Queen [Leonora, sister of the Emperor; Charles V.] and her sister the Queen of Hungary [the Regent of the Low Countries], shall meet together at Cambray now afore Michaelmas. All these Low Countries here be most earnest with the Bishop of Rome and his traditions; and therefore he hath now sweetly rewarded them, sending them his deceitful blessing, with remission of all their sins, so [on the condition that] they fast three days together, and this is given *gratis* without any money. Here is an evil market [a bad bargain for the pope], that whereas he was wont to sell his pardons by great suit and money, now he is glad to offer them for nothing. And yet a great many make no haste to receive them where they be offered. I do hear of certain that the Bishop of Rome is contented, and doth desire to have a General Council, and that this matter is earnestly entreated of divers. I am sure, if this be truth, your Lordship have heard of it or this time, more at large.

"*He that did take Tyndale is abiding at Louvain, with whom I did there speak; which doth not only there rejoyce of that act, but goeth about to do many more Englishmen like displeasure; and did advance this, I being present, with most railing words against our King, his Highness, calling him 'Tyrannum ac expilatorem reipublicæ' [tyrant and robber of the Commonwealth].* He is appointed to go shortly from Louvain to Paris in France, and there to tarry, because he feareth that English merchants that be in Antwerp will hire some men privily to do him some displeasure unawares.

¹ "The boke of Ionas" is Coverdale's Version.

"Pleaseth it your Grace that I have delivered your letters unto Mr. Thomas Leigh [a merchant held in much esteem by Cranmer and Vaughan], which, according to your writing, hath delivered unto me twenty crowns of the [same], which money, God willing, I will deliver where your Grace hath assigned. Within these sixteen days I take my journey from Antwerp about the last day of July [letter begun, therefore, July 15th]. And because at my first arrivance to Antwerp I found company ready to go up withal to Cologne [on his way to Nuremberg], I went to see my old acquaintance at Louvain; whereas [where] I found Doctor Bockenham, sometime prior in the Black Friars in Cambridge; and another of his brethren with him. I had no leisure to commune long with them; but he showed me that at his departing from England he went straight to Edinburgh in Scotland, there continuing unto [Easter] last past [March 28]; and then came over to Louvain, where he and his companions doth continue in the house of the Black Friars there; having little acquaintance [or] comfort but for their money; for they pay for their [meat] and drink a certain sum of money in the year. All succour that I can perceive them to have is only by him which hath taken Tyndale, called Harry Philips, with whom I had long and familiar communication, [for] I made him believe that I was minded to tarry and study at Louvain. I could not perceive the contrary by his communication, *but that Tyndale shall die*; which he doth follow, [*i. e.*, urge on], and procureth with all diligent endeavour, rejoicing much therein; saying that he had a commission out also for to have taken Doctor Barnes and *George Joye* with other. Then I showed him that it was conceived both in England and in Antwerp that George Joye should be [*i. e.*, had been] of counsel with him in taking of Tyndale; and he answered that he never saw George Joye to his knowledge, much less he should know him. This I do write, because George Joye is greatly blamed and abused among merchants, and many other that were his friends, falsely and wrongfully.

"But this foresaid Harry Philips showed me that there was no man of his counsel but a monk of Stratford Abbey, beside London [Stratford-le-Bow], called Gabriel Donne, which at that time was student at Louvain, and in house with this foresaid Harry Philips. But now within these five or six weeks he is come to England, and, by the help of Mr. Secretary, hath obtained an abbey of a thousand marks by the year in the west country.

"This said Philips is greatly afraid, (in so much as I can perceive,) that the English merchants that be in Antwerp, will lay watch to do him some displeasure privily. Wherefore of truth he hath sold his books, in Louvain, to the value of twenty marks worth sterling, intending to go hence to Paris; and doth tarry here upon nothing but of the return of his *servant which he has long since*

sent to England with letters. And by cause of his long tarrying, he is marvellously afraid lest he be taken and come into Master Secretary's handling, with his letters. Either this Philips hath great friends in England to maintain him here; or else, as he showed me, he is well beneficed in the bishopric of Exeter. He railleth at Louvain and in the Queen of Hungary's Court, most shamefully against our King his Grace and others [Cranmer and Cromwell probably]. For, I being present, he called our King his Highness, *tyrannum, expilatorem reipublicæ*, with many other railing words, rejoicing that he trusteth to see the Emperor to scourge his Highness with his Council and friends. Also he saith, that Mr. Secretary hath privily gone about matters, here in Flanders and Brabant, which are secretly come to the knowledge of the Queen of Hungary, the Governess here, which she reckoneth, one day, at her pleasure and time, to declare to his rebuke. What this meaneth I cannot tell, neither I could hear no farther; but if I had tarried there any time, I should have heard more," etc.

"Written at Antwerp the last day of July, by your bedeman and servant, ever to my small power,—Thomas Tebold."¹

The plot to seize Tyndale and to bring him to trial for heresy was doubtless due to astute contrivance in England, but thus far no positive evidence has been discovered to fasten the charge either on Gardiner or any one else. Donne and Phillips are admitted to have acted under instructions of persons strong in pecuniary ability, adepts in craft, and invincible in hatred. Henry VIII. and Cromwell cannot be charged with complicity, but may not be exonerated from indifference and neglect. Once in the meshes of the law, as administered in Flanders, the fate of Tyndale was sealed, but though his extradition could not be demanded *de jure*, the influence of an accredited "man of reputation" might have secured his liberation.²

The chief promoter and agent in stirring up interest on behalf of Tyndale was Poyntz, whose narrative given by Foxe at great length cannot be reproduced here. In re-

¹ Cotton MSS. *Galba*, B. X. cited by Demaus, *l. c.* pp. 430-433. The italics and matter in brackets are given as presented by him.

² Such seems to have been the impression of Stephen Vaughan who wrote "it were good the King had one living in Flanders that were a man of reputation." *Chapter House Papers*, State Paper Office, cited by Demaus, *l. c.* p. 439.

sponse to his indefatigable energy and self-denial he obtained letters from Cromwell, but his efforts were cut short by his own arrest and imprisonment, brought about by Phillips, who had preferred against him also the charge of heresy.¹

The record of the trial of Tyndale appears to have been destroyed or lost. From a document in the Archives of the *Chambre des Comptes* at Brussels the names of the leading members of the commission nominated for his trial by the Regent, Mary of Hungary, have been obtained.² The Procureur-General has been represented as a monster of wickedness and cruelty; the Dean of St. Peter's is charged with holding the maxim that "It is no great matter, whether they that die on account of religion be guilty or innocent, provided we terrify the people by such examples; which generally succeeds best when persons eminent for learning, riches, nobility, or high station,

¹ The narrative of Poyntz is found in Foxe and has been reprinted in full by Demaus, *l. c.* p. 443 *sqq.* In the same work may be read the letter of Poyntz to his brother, Cotton MSS. *Galba*, B. X., as well as a letter from Flegge, an English merchant at Antwerp, to Cromwell advising him what had been done on behalf of Tyndale. Cotton MSS. *Galba*, B. X.

² The document printed by Demaus, *l. c.* p. 498 *sqq.* is here reproduced. The very able and interesting account he has constructed of the probable order observed in the trial of Tyndale is perhaps the most successful portion of a volume which should be read by all desirous to understand the case. He has furnished also sketches of Pierre Dufief, the Procureur-General, and of two of the most prominent clerics on the commission, Ruwart Tapper and Jacques Lathomus. The document reads as follows:

"Archives of Belgium: *Chambre des Comptes*, No. 19,1662.

"Paid to the Procureur-General of Brabant for himself £128. 8s. 6d.; also for Mr. Ruwart Tapper, Dean of St. Peter's at Louvain, Jacques Lathomus, Jan Doye, canons there, all Doctors in theology, William Van Caverschoen, amounting for them all to £149: to Godfrey de Mayere £54; Charles T'Serraets £5. 8s.; Theobald Cotereau £6. 6s.; Mr. Jacob Boonen £10. 10s.; Councillors in Brabant: to Mr. Henry Vander Zypen £3. 12s.; to Marcellis van Immerseel £4. 10s.; Peter de Brier £6. 10s.; Cornelius Vander Bruggen £2.; Henry Van Pellen £10. 10s.; Bartholomew Vander Broecke, Nicolas Borreman, Jan Vander Biest and Dierick Cappellemans £6. 15s.: executioners and messengers of the Council, who have been engaged, by the ordinance of the Queen [Mary of Hungary] as they say, in prosecution of the process directed by the said Procureur-General against William Tyndale, a priest, a Lutheran prisoner, and executed by fire at Vilvorde for entertaining certain wicked opinions touching the Holy Catholic faith; so that they have been occupied at Vilvorde and elsewhere on different days, as appears from the contents of their declaration of their engagements, amounting for the said engagements to the sum of £312. 9s. 6d., and over and above to the sum of £16 for behoof of the Doctors only: this appearing from the declaration, taxation and assignment and receipt thereto belonging in all to . . . £407. 9s. 6d."

are thus sacrificed;" and of Lathomus, the third of the leading members of the commission, it is narrated that the part he had taken in the conviction of Tyndale filled him with remorse, if not despair.¹ Tried by such a commission, condemnation was inevitable, for the writings of Tyndale abound in sentiments which the Louvain theologians could have had no difficulty in proving to have been rank heresy. The passage in Foxe that "there was much writing and great disputation to and fro between him [Tyndale] and them of the Vniversitie of Louvain, in such sort that they had all enough to do, and more than they could well wield, to answer the authorities and testimonies of the Scripture, whereupon he most pithily grounded his doctrine," sheds light upon the manner in which the trial was conducted. It was all in writing; Tyndale's own defence has not yet come to light, but the reply of Lathomus, printed in his Works, has been preserved. The publication of that treatise would be a valuable contribution to the history of Tyndale.

This notice is concluded with a precious memento of William Tyndale in the text of a touching letter written by Tyndale in his prison at Vilvorde in the winter of 1535. It is without date and superscription, and was doubtless addressed to Antoine de Berghes, Marquis of Bergen-op-Zoom, who held the office of Governor of the Castle of Vilvorde in 1530. M. Galesloot found it in the Archives of the Council of Brabant, and M. Gachard permitted Mr. Francis Fry of Bristol to have it photographed; from a

¹ "Jacobus Lathomus, omnium theologorum Lovaniensium, sine controversiâ, princeps, posteaquam stultâ et puerili concione quam Bruxellæ habuit coram Imperatore, se toti aulæ ridendum exhibuisset, mox ubi Lovanium rediit, pernicioso quodam furore correptus, cœpit insanire, ac in ipsâ etiam publicâ prælectione voces edere plenas desperationis atque impietatis. Quod cum cæteri theologi animadvertissent, præcipue Ruardus Enchusanus [*i. e.* Tapper], homo miserabili balbutie, et crudelitate atque impietate inauditâ, apprehenderunt furentum Lathomum, eumque domi clausum tenuerunt. Ab eo tempore usque ad postremum spiritum nihil aliud clamavit Lathomus quam 'se condemnatum esse, se a Deo rejectum esse, nec ullam spem salutis aut veniæ sibi amplius esse reliquam, ut qui veritatem agnitam impugnâset.'" The last clause appears to refer to Tyndale. The whole passage is taken from Demaus, *l. c.* p. 456, who says, that it is given by H. Janssen, *Jacobus Præpositus*, on the authority of Diaz.

copy of this photograph of the only known autograph letter written by William Tyndale, kindly sent me by Mr. Fry, has been made the photo-engraving which faces the title page of this volume. But as the handwriting may not be easily read by those unfamiliar with the written characters of the sixteenth century, I subjoin a transcript in ordinary Roman letter, literary accurate in all respects except the contractions, which, for want of proper types, had to be avoided. I have also added an English translation.

Credo non latere te, vir prestantissime, quid de me statutum sit. Quam ob rem, tuam dominationem rogatum habeo, idque per dominum Iesum, vt si mihi per hyemem hic manendum sit, follicites apud dominum commissarium, si forte dignari velit, de rebus meis quas habet, mittere, calidiorem birretum, frigus enim patior in capite nimium oppressus perpetuo catarro, qui sub testudine nonnihil augetur. Calidiorem quoque tunicam, nam hec quam habeo admodum tenuis est. Item pannum ad caligas reficiendas, Duplois detrita est: camisee detrite sunt etiam. Camiseam laneam habet, si mittere velit. Habeo quoque apud eum caligas ex crassiori panno ad superius induendum. Nocturna birreta calidiora habet etiam: vtque vesperi lucernam habere liceat, Tedium quidem est per tenebras solitarie federe. Maxime ante omnium, tuam clementiam rogo, atque obsecro, vt ex animo agere velit, apud dominum commissarium, quatenus dignari velit, mihi concedere bibliam hebreicam, grammaticam hebreicam et vocabularium hebreicum, vt eo studio tem-

I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woollen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark. But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I may

pus conteram. Sic tibi obtingat quod maxime optas, modo cum anime tue falute fiat, Verum si aliud consilium de me ceptum est, ante hyemem perficiendum, patiens ero, dei expectans voluntatem, ad gloriam gratie domini mei Iesu christi, cuius spiritus tuum semper regat pectus. Amen.

W. TINDALUS.

employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart.

W. TINDALUS.

The evidence, furnished on every page of the present volume, that Tyndale translated the Pentateuch direct from the Hebrew, is strikingly confirmed by the passage in which he entreats and beseeches the Governor to send him his Hebrew Bible, Hebrew Grammar and Hebrew Dictionary.

CHAPTER II.

THE WRITINGS OF WILLIAM TYNDALE,

EITHER PUBLISHED WITH HIS NAME OR ASCRIBED TO HIM.

1. Translations, probably anterior to 1524: a. *Enchiridion Militis Christiani*. b. *Isocrates, Orationes*.

2. *The Newe Testamente*. 1525-26. Revised edition 1534. Upwards of eighty editions have been printed. See Lists of Archbishop Newcome, Dr. Cotton, and Mr. Anderson; for historical details the writer's *Hand Book of the English Versions*, &c., Ch. IV., and for bibliographical purposes, Francis Fry: *A Bibliographical Description of the Editions of the New Testament, Tyndale's Version in English, with Numerous Readings, Comparisons of Texts, and Historical Notices; the Notes in full, from the Edition of Nov. 1534. An Account of two Octavo Editions of the New Testament of the Bishops' Version without Numbers to the Verses. Illustrated with Seventy-three Plates, Titles, Colophons, Pages, Capitals*. London, 1878.

3. *A Pathway into the holy Scripture*, 1525 to 1532.

4. *The parable of the wicked Mammon*, May 8, 1527 [28] in-4 and 8.

5. *The obedience of a Christen man, and how Christen rulers ought to gouerne, wherein also (if thou marke diligently) thou shalt finde eyes to perceau the craftie conueyaunce of all iugglers.* May and Octob. 2, 1528. 1535. 1561.

6. *An exhortation to the diligent studye of the scripture, made by Erasmus Roterodamus. And trāslated into inglish.* ¶ *An exposition in to the seuenth chaptre of the first pistle to the Corinthians.* Colophon: At Malborow in the londe of Hesse. M.D.xxix. xx. daye Iunii. By me Hans Luft.—Herbert's Ames, III., p. 1538.

7. *Treatise on Matrimony,* 1529.

8. *Translation of the Fiue bokes of Moses called the Pentateuch,* with Prologues into the several books, 1530 (*Genesis, correctyd*, etc. 1534), alleged to have been reprinted in 1534, 1544, 1551. Each book of the Pentateuch has a separate title; there is no *general* title in the edition of 1530; for information concerning editions see Ch. III.

9. *The Prologue of the Prophete Jonas and Translation of the Book,* 1530 [31].

10. *A Compendious Olde treatise, shewynge howe that we ought to haue the Scripture in Englysshe.* Hans Luft. 1530.

11. *The Practyse of Prelates.* ¶ *Whether the Kings grace maye be separated from hys quene, because she was his brothers wyfe.* Marborch. In the yere of our Lorde, Mcccc. & xxx. (Copy in the Cambridge University Library, marked F. 13, 40)—¶ *The Practise of papisticall Prelates, made by William Tyndall.* ¶ In the yere of our Lorde. 1530. (Title of the reprint in Daye's folio of 1573.)

12. *An aunswere vnto Syr Thomas Mores Dialogue, made by William Tyndall.* 1530. ¶ First he declareth what the Church is, and geueth a reason of certaine wordes which Master More rebuketh in the translation of the new Testament. ¶ After that he aunswereth particularly vnto euery Chapter which semeth to haue any appearance of truth thorough all his foure bookes, ¶ *Awake thou that slepest and stand vp from death, and Christ shall geue the light.* Ephesians. 5. (Title of reprint in Daye's folio of 1573.) 1531.

13. *The exposition of the first Epistle of S. Iohn,* set forth by M. William Tyndall in the yere of our Lord. 1531. Septemb. (Title in Daye's folio of 1573.)

14. ¶ *An exposition vppon the V. VI. VII. chapters of Mathew, which three Chapters are the keye and the dore of the scripture, and the restoring agayne of Moses law corrupte by the Scribes and Pharises. And the exposition is the restoring agayne of Christes lawe corrupte by the Papistes.* ¶ *Item before the booke, thou hast a Prologe very necessarie, contayning the whole summe of the couenaunt made betwene God and vs, vppon which we be baptised to keepe it.* Set forth by William Tyndall. (Title in Daye's folio of 1573.) 1532.

15. *The Souper of the Lorde. wher vnto, that thou mayst be*

the better prepared and suerlyer enstructed: haue here first the declaracion of the later parte of the .6. ca. of S. Iohā., beginnunge at the letter C. the fowerth lyne before the Crosse, at these wordis: Verely, vere. etc. wheryn incidently M. Moris letter agenst Iohan Frythe is confuted. Colophon: Imprinted at Nornburg, by Niclas Twonfon, 5 April. An. 1533. (Herbert's Ames, III., p. 1541.) *The Supper of the Lorde. After the true meanyng of the sixte of Iohn, and the .xi. of the fyrst epyssle to the Corinthians; whereunto is added an Epyssle to the reader. And incidently in the expoficion of the supper is confuted the letter of Master More agaynst Ihon Fryth.* 1 Cor. xi. Whofoever shall eate of this bread and drinke of this cuppe of the Lorde unworthely, shall be gyltye of the body and blood of the Lorde. Anno Mcccccxliii. v day of Apryll. ("Title of edition in the Archbishop's Library, Lambeth." Prof. Walter in Vol. *An Answer*, &c., by Tyndale, Parker Soc. ed. 1850.)

16. *A frutefull and godly treatise expressing the right institution and vsage of the Sacramentes of Baptisme, and the Sacrament of the body and bloud of our Sauour Iesu Christ.* Compiled by William Tyndall. (Title of Reprint in Daye's folio of 1573.) 1533 or 1534? See below in Wood's list No. 10.

17. *A Protestation made by William Tyndall, touching the Resurrection of the bodyes, and the state of the soules after this life.* Adtracted out of a Preface that he made to the new Testament, which he fet forth in the yere 1534. (John Foxe in Daye's folio 1573.)

18. *The Testament of master William Tracie Esquier, expounded by William Tyndall. Wherein thou shalt perceiue with what charitie the Chaunceler of Worceter burned, when he tooke vp the dead carkasse and made ashes of it after it was buried.* 1535. (This Title and an address ¶ *To the Reader*, as they appear in Daye's folio of 1573, are due to John Foxe.)

19. *A Letter sent from William Tyndall, vnto Iohn Frith, being prisoner in the Tower of London.* (Title of reprint in Daye's folio of 1573.) 1532.

20. *An other notable and worthy Letter of maister William Tyndall sent to the sayd Iohn Frith, vnder the name of Iacob.* (Title of reprint in Daye's folio of 1573.) 1533. See also below in Wood's List, No. 1.

21. *Preface to Wiclifs Wicket.*

22. The Books of Joshua, Judges, Ruth, 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles as they appear in Matthew's Bible, 1537, are believed to have been translated by William Tyndale.

23. [Wood, *Athenæ Oxonienses*, &c., vol. i., col. 94 sqq, ed. London. 1813, in-4., states: "The following additional treatises remain to be mentioned. 1. *Summæ S. Scripturæ*. This is noted by Henry Stalbridge, in his Epistle to Henry VIII.—2. *Translation of the*

Psalms, MS. in New college library, Oxford, No. 320.*—Besides these he wrote, 3. A preface to *The prayer and complaint of a plowman*.—4. One to *The examinations of William Thorpe and Sir John Oldcastle*.—5. *Exposition on 1 Cor. vii. with a prologue*, 120, 1529. (See No 6 above.)—6. *A boke concerning the church*.—7. *A godly disputation between a christian shomaker and a popish persone*.—8. *The disclosyng of the man of sin*.—9. *The matrimonye of Tindall*, 1529. TANNER, *Bibl. Brit.* 450.—10. *A brief declaration of the sacramentes expressing the first originall and how they came up and were instituted, with the true and most sincere meaninge and understandyng of the same, very necessarye for all men that will not erre in the true use and receauinge thereof. Compyled by the learned and godly man William Tyndall. Imprinted at London by Robert Stoughton dwellinge within Ludgate at the sygne of the bishoppe's miter.* 8vo. KENNET.—11. *Epistolas ad Joh. Frith tres; quarum ultima continet Expositionem vi capitis Iohannis et 1 Corinth. xi. contra Tho. Morum; sed nomen Tindalli non subscribitur.* TANNER, *Bibl. Brit.*—Foxye, *Actes and Monumentes*, B. v., under date of 1360 mentions the title of No. 3 thus: *The Prayer and complaint of the Ploughman, concerning the abuses of the world, as the booke was faithfully set forth by William Tyndale*; and that

* In response to an inquiry on this MS. addressed by me to the Rev. T. E. Sewell, D.D., Warden of New College, Oxford, that gentleman has kindly informed me that MS. 320 is the work of Wiclif, not of Tyndale, and sent me the following extract from *Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus hodie observantur*, by H. O. Coxe, late Librarian of the Bodleian.

¶ "CCCXX.

¶ "Codex chartaceus, in folio minori, ff. 45, sec. xv; olim Thomæ Smythe.

¶ "The *Psalms of David*, according to the earlier version of Wycliffe's translation, with two prologues. The Version agrees with that of MS. No. 66 above described.—At the end are,

1. "The songs of Moses, Anna, Simeon, &c. taken from the Old & New Testament,
2. "The Creed of St Athanasius,
3. "An hymn to the Virgin by William Huchen: Beg.

"Swete and benygne moder and may
Turtill true flower of women alle,
Aurora bryght clere as the day,
Noblest of hewe thus we the calle."

Dr. Sewell adds: "The words *By William Huchen* are found at the bottom of the page on which the hymn to the Virgin occurs, being the last page of the MS. There is no doubt that there is nothing of Tyndale's in the MS. the date of which is of the fifteenth century. The MS. No. 66, which Mr. Coxe refers to contains *The Books of the Old Testament, according to the later version of John Wycliffe, &c., &c.* I have compared the versions of the song of Simeon by Tyndale and by Wyckliffe, and am sure that the version in the MS. in the Library of New College is Wyckliffe's and not Tyndale's."

The name William Huchen resembling Tyndale's pseudonyme has probably occasioned the erroneous notice in Wood's list, taken from Tanner.

of No 4: *William Thorp's account of his Examination, when brought before Thomas Arundel, archbishop of Canterbury, as corrected by master William Tyndale.* Advertisement in *Doctrinal Treatises*, p. ix. Parker Society's edition, Cambridge, 1848. See also note on p. x.]

24. *Portions of the New Testament translated from the Greek into English by that noble and venerable Martyr William Tyndale who first published the New Testament in English in 1525 In his own handwriting and accompanied by his own drawings in 1502.*

This is the Title, drawn up by Mr. George Offor, of a Manuscript now (1884) in the Lenox Library, New York, concerning whose acquisition Mr. Offor says in the Preface: "In 1808 it came into the possession of my kind old antiquarian friend, the Revd. Henry White of Lichfield Cathedral, and from about the year 1815 it became the pearl of my great collection of English Bibles."

No account in print having come to the notice of the present writer, he here presents the following description of this interesting Manuscript.

An antique ecclesiastical oaken case, richly carved, showing on the upper cover a Madonna seated, on the lower cover, a figure of Justice with sword and scales, enclosing a volume bound (1850) in morocco, in-4, the cut page $10\frac{1}{4}$ in. \times $8\frac{1}{2}$ in., 46 ff. in the following order: Fly leaves, 2 ff.; two engravings of Tyndale, 2 ff.; Title Page,* 1 f.; engraving of Tyndale, 1 f.; The Tyndale Manuscript, being an account of it by George Offor, 9 ff.; pen and ink sketch of Christ, shewing underneath a pasted slip with the name of the former owner: "HENRY WHITE, Close, Lichfield, November 13th, 1808" in his handwriting, 1 f.;—then follow 26 ff., each displaying on the recto a full page drawing in India ink, water colours, and gold, of Scripture topics connected with the Gospels given on the verso of each preceding leaf, except the first two, illustrating the Presentation of John Baptist and the Purification of the Virgin. The Gospels appear in illuminated borders in compartments of unequal size, the largest measuring 6 in. \times $3\frac{1}{2}$ in., the smallest $5\frac{1}{2}$ in. \times $3\frac{1}{4}$ in. Recto of Fo. 3, illustrating Luke vii, 36, &c., contains the date 1500. The verso of Fo. 23, giving Luke xviii, 9-17, contains in the right hand border a column with the legend: TIME TRIETH., and the date 1502. The initials W. T. occur eight times. The Gospels supplied are the following: Fos. 3. Luke vii, (erroneously viii. in the Ms). *And one of the Pharises* &c.; 4. Marke xi, *And on the morowe* &c.; 5. Iohn ii, *And the thyrde daye* &c.; 6. Matthew viii, *And when he entred* &c.; 7. Matthew viii, *When mucche people followed him* &c.; 8. Luke vii, *And it fortunated after this* &c.; 9. Matthew xi, *When Iohn beinge in prejon*

* Title Page: In border with ecclesiastical emblems: Title as given above.

&c.; 10. Luke viii, *The sower wente oute* &c.; 11. Luke xvii, *Iesus toke vnto him the twelue* &c.; 12. Matthew xx, *For: the kyngdome of heauen is lyke vnto a man that is an housholder* &c.; 13. Matthew iv, *Then was Iesus led a waye of J syprete* &c.; 14. Matthew xv, *And Iesus wente thence, and departed into the costes of Tyre* &c.; 15. Luke xi, *And he was castyng oute a deuell* &c.; 16. Iohn v, *When Iesus lifte vp his eyes* &c.; 17. Iohn viii, *Whiche of you rebukethe me of sinne?* 18. Iohn xvi, *After a while ye shall not se me* &c.; 19. Iohn iii, *There was a man of the Pharises* &c.; 20. Mathew xxii, *The kyngdome of heauen is lyke vnto a man that was a kynge* &c.; 21. Luke xvi, *There was a certeyne rich man, which was clothed in purple and fine white* &c.; 22. Luke v, *It came to passe (when the people preased vpon him to heare the worde of god)* &c.; 23. Luke xix, *And when he was come* &c.; 24. Luke xviii, *And he tolde this parable vnto certayne wick* &c. The date 1502 occurs on this page. 25. Luke xvii, *And it chaunced as he wente to Ierusalem* &c.; 26. Iohn i, *When the Iewes sent priestes and Leuites* &c.—Verso of fo. 26 has the usual border but the panel is left blank;—Morton, the bookbinder's receipt for £4. 4.—Verso blank, 1 f.; 1 f. blank; fly leaf, 1 f.—The volume on both morocco covers has in gilt: **NEWE TESTAMENT. 1502. W. TYNDALE.**

The MS. is written on paper with the water mark of an open hand surmounted by a stellar flower; this mark, and the bull's head and star, are said not to have been used since 1510. The character is Black Letter, but the handwriting appears to be due to several writers; several hands may also be traced in the ornamental borders and the full page illustrations; the anachronisms are striking; on f. 18 Nicodemus, in the costume of the sixteenth century, holds a rosary; the Pharisee and the Publican, f. 24, also carry rosaries, and on the same page two saints appear as mural ornaments of the Temple; on the verso of f. 4 St. George is represented in the act of killing the Dragon in order to relieve the Virgin Mary; the border of f. 7 depicts an angel with a Maltese cross over his head; churches with spires and a liberal supply of crosses in strictly oriental scenes are of constant occurrence.

The portrait of Henry VII., identified by the emblematic union of the two roses supporting his throne, occurs twice in the ornamented borders.

Luc .XIX., 37-44. From Stephanus, *Biblia*, 1528, in-folio.

37 Et cum appropinquaret iam ad descensum montis Oliueti, cœpe-
 runt omnes turbæ discipulorum gaudentes laudare deum voce mag-
 38 na super omnibus quas viderant, virtutibus, dicētes, Benedictus
 qui venit rex in nomine domini, pax in cælo, & gloria in excelsis.
 39 Et quidam Pharifæorum de turbis dixerunt ad illum, Magister,
 40 increpa discipulos tuos. Quibus ipse ait, Dico vobis quia si hi ta-
 41 cuerint lapides clamabunt: ¶ Et vt appropinquauit, videns ci-
 42 uitatem, fleuit super illam, dicens, Quia si cognouiffes & tu, &
 quidem in hac die tua, quæ ad pacem tibi. nunc autem abscon-
 43 dita sunt ab oculis tuis. Quia venient dies in te: & circundabunt
 44 te inimici tui vallo, & circundabunt te, & coangustabunt te vndique,
 & ad terram prosterment te, & filios tuos qui in te sunt. & non
 relinquent in te lapidem super lapidem: eo quod non cognoueris
 tempus visitationis tui.

Mr. Ofor's Title must be deemed infelicitous, for 1. it is not certain that the letters W. T. denote the author; 2. it cannot be proved that they designate William Tyndale; 3. it may be demonstrated that portions, perhaps the greater part of the MS., are translations from the Latin.

The Author of the *Historical Account*, &c., prefixed to the first edition of Bagster's *Hexapla* (p. 41, n.,) believed it to have been written and translated by the Martyr; Anderson, *Annals*, &c., Vol. II., App., iii., n., ridicules the notion; Professor Westcott, *History of the English Bible*, p. 25, n., 2d edition, declares the MS. to be spurious.

CHAPTER III.





THE PENTATEUCH OF 1530.

To the best of my knowledge only *one perfect* copy has been discovered. It is in the Grenville Library of the British Museum. The copy in the Lenox Library is all but perfect, the only parts wanting being, Folios XLIV.




and XLV., containing Ex. xxv. 37 to xxvi. 14 and two of the eleven woodcuts contained in the volume, which have been supplied in *facsimile* by H.; see *Bibliographical Notice*. The copy in the Baptist College, Bristol, contains Genesis of 1534, but the remaining books of the Pentateuch are of the edition of 1530. A copy, recently discovered and given to the Astor Library, lacks the book of Genesis.

The Lenox copy, from which the present edition is made, is a 12mo volume, without a general title. A full account of it is now presented.

1. *Bibliographical Notice of the Copy of Tyndale's Pentateuch of 1530, in the Lenox Library, New York.*

Title page displaying in fancy border: | The fyrft | boke of | Mofes called | Genefis. | .:—Verso: | W. T. To the Reader. | "When I had," &c., to "more correcte"; in Dutch or German Black Letter, 4 ff.—|  Aprologe shewing the vse," &c., to "thorow him. AMEN.," in German Black Letter, 4 ff.; in all, 8 ff. of signature A. not marked.—The pages number 30 and 31 lines.—1. Chapter. Fo. 1. | The fyrft boke | of Mofes called Genefis | The fyrft Chapter. | on signature B 1. to "The end of the first boke of Mofes." on recto of f. LXXVI. being the fourth folio of signature L. in eights, 76 ff. Verso of f. LXXVI.: " A table expoundinge certeyne wordes," &c., to Colophon:  Empremented at Malborow in the lan | de of Hesse, by me Hans Luft, | the yere of oure Lorde .M. | CCCC.xxx. the .xvij. | dayes of Ianu | arij. | three additional folios, making in all 79 ff., in Dutch or German Black Letter, 32 and 33 lines to a page. The page from head line to signature inclusive measures $5\frac{1}{4}$ in. and crosswise $2\frac{3}{8}$ in. approximately.—One blank leaf.—Title Page: | APROLO | GEINTOTHESECON- | deboke of Mofes called | Exodus. | Verso: |  T | "Of the preface vppō Genefis, &c.," to "ād handes with oure face to the grounde," 8 ff., or one signature not marked. Title Page displaying in fancy border: | The secon | de boke

of Mofes, cal- | led Exodus. | Verso, blank. Fo. II. |
 ¶ The seconde boke of Mofes | called Exodus. | ¶ The
 first Chapter. | , on signature A.ij, to "The ende of the
 seconde boke of Mofes": recto of f. LXXVI., verso blank,
 in all 76 ff., in Dutch or German Latin Letter. The
 Prologe and the boke of Exodus contain 28 and 29
 lines to a page and the page from head line to *catch-*
word measures 5 $\frac{1}{2}$ in. and crosswise 2 $\frac{1}{2}$ in.—Title Page dis-
 playing in fancy border: | A PRO- | LOGE IN TO THE |
 thirde boke of Mofes | called Leuiticus. | Recto of sig-
 nature A.i. not marked. Verso: | ¶ T | ¶ A prologe
 in to the thirde boke of Mofes, | called Leuiticus. | "The
 ceremonies which, &c.," to "with his honoure?" (conclud-
 ing the Prologe) one signature of 8 ff., followed by Title
 Page displaying in fancy border: | ¶ The | Thyrd Bo- |
 ke of Mofes. Cal- | led Leuiti- | cus. | on recto of first
 folio of signature A; verso, blank. | i. Chapter. Fo.
 II. | ¶ The thirde boke of Mofes, cal- | led Leuiticus.
 | ¶ The firste Chapter. | recto of signature A.ij, to |
 ¶ The ende of the thyrd boke | of Mofes. | on verso
 of fourth folio of signature G., in all 52 ff. The Prologe
 and the boke of Leuiticus are in Dutch or German Latin
 Letter, contain 29 lines to a page, and each page meas-
 ures from head line to catchword 5 $\frac{1}{2}$ in. and crosswise 2 $\frac{1}{2}$ in.
 approximately.—Title Page displaying in fancy border:
 | ¶ A prolo | ge in to the fourth boke of | Mofes, called
 Numeri. | on recto of first folio of signature A; verso:
 | W T | ¶ A Prologe in to the fourth boke of Mo- | fes,
 called Numeri. | "In the seconde ad thirde boke, &c.," to
 "shall teach the all thynges," 10 ff. of one signature A
 in tens, in Dutch or German Black Letter.—Title Page
 displaying in fancy border: | The four | the boke of Mofes
 called | Numeri. | ; verso, blank. | i. Chapter. Fo. ij. |
 ¶ The .iiij. boke of Mofes, called Numeri. | on signa-
 ture B.ij to | ¶ The ende of the .iiij. boke of Mofes. |
 on verso of f. lxxvij., being the third folio of signature K
 in eights, in all 67 ff., in Dutch or German Black Let-
 ter, part of the verso of the last folio being blank; this
 book, like Genesis, is without catchwords, and the page


from head line to signature measures $5\frac{1}{4}$ in. and crosswise $2\frac{3}{4}$ in. approximately; the Prologe and the Boke of Numbers contain 32 lines to a page.—One blank leaf; Title Page displaying in fancy border: | A PRO | LOGE IN TO THE | fyfte boke of Mofes, cal- | led Deuteronomye. | verso: |  T | From | “This is a boke worthye to be rede, &c.,” to “loke i the scripture, foude but ful of folishneffe.” 4 ff., in Dutch or German Latin Letter, on the fourth folio of sign. A.— | The first Chapter of Deuteronomye. Fo. I. | on signature B. to |  The ende of the fifth boke of Mofes. | on verso of Fo. LXIII., in the middle of the page, followed by: “Avims, A kinde of geauntes” to “imaginige,” ending line 9 of recto of the last folio (not marked) of signature I, in tens, in Dutch or German Latin Letter, in all 64 ff., the last, nine lines excepted, blank. Each page of the Prologe and the Boke of Deuteronomye measures from head line to catchword 5 in. and crosswise $2\frac{3}{4}$ in. approximately, and contains 30 lines.—The dimensions vary occasionally $\frac{1}{4}$ in. in both directions, the margins vary from $\frac{1}{4}$ in. to $\frac{5}{8}$ in. and the pages also sometimes contain a line less or more than here indicated, the number of lines including both the head line and that of the catchword or signature.—“W. T. To the Reader” and “Aprologe shewing the vse of the scripture” are without head lines. The Prologues to Exodus, Leviticus, Numbers and Deuteronomy have the head line  T. on every page. The several books themselves generally give on every page the Chapter only, and generally the folio number on the recto. An example will illustrate this. In the book of Genesis: Recto, i Chapter. Fo. i. Verso, i Chapter. Sometimes the order is reversed, *e. g.*, Recto, Chapter .xix. Fo. xxij. Verso, Chapter .xix; sometimes the head line reads, The .xl.iii. Chapter; and sometimes it is entirely omitted, as on verso of ff. xxxiii., .xxxv., .lxx.; the numeration also is very faulty.

Recapitulation.

The fyrft boke of Mofes, called Genesis.			
Two Prologes			8 folios.
Text			79 "
Blank			1 "
The feconde boke of Mofes, called Exodus.			
Prologe			8 "
Text			76 "
The thirde boke of Mofes, called Leuiticus.			
Prologe			8 "
Text			52 "
The fourth boke of Mofes, called Numeri.			
Prologe			10 "
Text			67 "
Blank			1 "
The fyfte boke of Mofes, called Deuteronomye.			
Prologe			4 "
Text			64 "
			Total 378 folios.

The same fancy border (compare illustration, page 1) is used seven times (Genesis once, Exodus once, Leviticus twice, Numbers twice, Deuteronomy once). The volume contains eleven woodcuts:

1. The forme of the arke of wittneffe &c.	Exod. XXV.	Fo. XLIII.
2. The table of fhewbreed &c.	" "	" "
3. The facion of the cādelftücke &c. [F. S. by H.]	" "	" XLIII.
4. The forme of the ten cortaynes [F. S. by H.]	" XXVI.	" not marked.
5. The facion of the bordes of the tabernacle &c.	" "	" XLVI. verso.
6. The facion of the corner bordes &c.	" "	" XLVII.
7. The forme of the alter of the burntoffrynge &c.	" XXVII.	" XLVIII. verso.
8. The figure of the ordering of all the ornamētes &c.	" "	" XLIX. verso.
9. The forme of Aaron with all his apparell.	" XXVIII.	" L. verso.
10. The forme of the altare of incenfe &c.	" XXX.	" LVI.
11. The figure of the lauer of braffe &c.	" "	" LVII. verso.

The cuts measure $4\frac{1}{4}in. \times 3\frac{1}{4}in.$ and are doubtless made from the same blocks which were used in Vorsterman's:
 | Dey Bibel. | Tgeheel Oude ende Nieu | we Testament
 met grooter naerfticheyt | naden Latijnschen text gecorigeert, en opten | cant des boecks die alteratie die hebreeufche | veranderinge, naerder hebreeufcher waerheyt | der boeckē die int hebreus zijn, en die griecsche | der boeckē die int griecs zijn, endinhout voor | die capitelen gestelt, Met schoonen figueren | ghedruct, en naerstelijc weder ouerfien. | Cum Gratia et Priuilegio. | —Colophon: |  Ghedruct Thantwerpen in die Cammer- |

strate, inden ghulden Eenhoren, Bimi | Willem Vorsterman, Voleyndt op | Sinte Simons ende Iudas | auontdey .xxviii. dach | van October Int Iaer | nae die gebuerte Christi ons | falichmakers .M.cccccc.xxviiij. |

Comparison shows that with the sole exception of some of the cuts in Tyndale's Pentateuch having been either slightly trimmed or enlarged at the sides, they are identical with those in Vorsterman's Bible, in-folio.

The same cuts however had been used in Lotter's edition of Luther's Translation of the Pentateuch in larger size, viz., *9in. × 5½in. circa*, and since that folio was printed in 1523, Vorsterman either had them reduced for his Bible, or the cuts were prepared and sold in different sizes by the engraver in wood who made them. They are identical in all respects except in figure 4, where Lotter's illustration gives some houses on the right side of the cut which in the corresponding cut in Vorsterman and Tyndale appear on the left side.

2. *The Present Edition.*

In the preparation of my *Hand Book of the English Versions* the necessity of consulting the original copy of Tyndale's Pentateuch was often very pressing, and although sundry extracts contained in that volume were courteously supplied, the want of accurate information on the subject in print, and the singular excellence of Tyndale's translation appeared to me to call imperatively for a reprint of the work as it came from his hands. The book of Genesis was revised by Tyndale in 1534, but copies of that edition appear to be even more rare than those of 1530. Matthew's Bible, published in 1537, contains the text of Tyndale's Pentateuch of 1530 with numerous variations. There is also a London edition by Ihon Day, printed in 1551, exceedingly scarce, containing the entire Pentateuch in a text of which an example will be presented on a subsequent page. The prologues, finally, to the different books of Tyndale's Pentateuch and certain Tables were printed in Daye's folio edition of Tyn-

dale's Works published in 1573. A reprint of the last, adapted to the modern spelling, has been issued by the Parker Society. This completes the list and proves that an exact reproduction of the text of the edition of 1530 has never been printed. It seemed to me a burning shame that one of the noblest monuments of English Literature should continue to lie in undeserved oblivion, especially because its author, who had consecrated his life to the work of evangelizing the world by the translation of the Scriptures into the vernacular, had earned for it, the Martyr's crown.¹

Tyndale's Pentateuch is the first English translation of the Hebrew original, and on that account, if on no other, deserves to be made accessible not only to scholars, but to every lover of the English Bible. His translation was intended for the *people*, and the Martyr's design has been attempted to be carried out in the present issue, which gives to the people not only everything he translated in the original volume, but presents it also in the very form in which he wrote it. To the *scholar* this minute accuracy will be peculiarly valuable, and he moreover may reap a rich harvest of instruction from the notes which owe their origin to the wide-spread slander that Tyndale translated from the Latin and the German versions. This calumny thoughtlessly repeated by numerous writers is disproved on every page of this volume. I deem it unnecessary to name here any of the authors in question, and to transcribe their statements.

¹ There is reason for believing that the marginal notes in the Pentateuch were used, with other of his printed opinions, as evidence of his heresy. An instance may be seen in the marginal note on Deuter. I, 43, which reads

In the edition of 1530:

"Here thou feist the verey image of the papistes. For *thei* like wife where Gods worde is, *there they* beleue not and where it is not there *they* be bold."

In Matthew's Bible, 1537:

"Here thou feyft the vereye Image of *us* that lyue *& this moft perlonse tyme*, for *euen we* lykewyse, where goddes worde is, *here* beleue *we* not: and where it is not, there be *we* bolde."

In 1536 Tyndale was martyred; the memory of the scene at Vilvorde was indelibly stamped on the mind of John Rogers and doubtless prompted the change in the note, which contains a chapter of history.

As a matter of fact Tyndale's version of the Pentateuch, as it came from his hand, is known only to an infinitesimally small fraction of the English speaking nations of the earth, and its text, identified as Tyndale's, except in a few isolated passages, not known at all; indeed, as no actual critical collation of this Pentateuch has ever been published,¹ we cannot even tell how far and how truly the actual text of Tyndale has been transmitted. This is the more remarkable on account of its indisputably great critical value in fixing the character of the first *English* text of the Pentateuch in the ancestral line of the Common Version, a point of considerable importance just now in view of the *general principles* to be followed by the Companies for the Revision of the Authorized Version, the first two of which read as follows:

"1. To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness.

"2. To limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions."

This, as far as the Pentateuch is concerned, must apply pre-eminently to Tyndale's version as the *only English* version, which, without leaning on any other that had gone before, was made directly from the original, and, changes in the spelling and *occasionally* in language and expression excepted, has been substantially preserved in the Authorized Version.

The reasons which have moved me to make the present issue are these:

It is designed, to be a grateful tribute to the memory of the martyr-translator; to make this noble version, which as a first translation is not excelled by any other with which I am acquainted; generally accessible to Bible readers; to *fix* its text by actual collation with different editions, to establish its relation to

¹ There is a MS. collation of the Pentateuch with Taverner's edition of 1539, which I have not seen.

the Latin and German Versions; to furnish a contemporary Commentary in the Notes of Luther and Rogers, and to enrich the Philology of the Language with a copious vocabulary.

3. *Form and Size of this Edition.*

Reference to the *Bibliographical Notice* and to the specimen pages presented in this volume will show that the original copy contains 378 ff., or 756 pages of rather small dimensions, viz., $5\frac{1}{2}$ in. \times $2\frac{5}{8}$ in. circa, the full page ranging from 29 to 33 lines, and that the books of Genesis and Numbers are printed in Black Letter and the remaining three books in Latin Letter. The first intention of reproducing the Original page for page, and line for line, in the same type, had to be abandoned as incompatible with the ends to be served by the present issue. The matter contained in the notes and margins may be approximately estimated at about one-third of the contents of the text, which with the introductory matter would have made a very thick and unhandy duodecimo, even if the type used had been correspondingly small. The reproduction of the same type, would have necessitated the casting of two distinct founts of letter, for which, in America at least, the printer would have had no other use. Tyndale himself printed his Genesis of 1534 in Latin Letter, and this fact, as well as the further consideration that the reading of Black Letter with various contractions would have interfered with the ready use of the volume by a large number of readers, suggested the propriety of adopting a Letter familiar to all and capable of presenting all the peculiarities of the edition; the edition of 1534, that of 1551, Matthew's Bible of 1537, Daye's folio of 1573 and the Parker Society's reprint of the Prologues, moreover, do not conform to the page for page and line for line plan. On these grounds an octavo page has been selected as the most convenient size for the purposes to be served by this edition, which carefully marks the beginning of the recto and verso of every folio, and

aims to adhere with diplomatic fidelity to every, even the minutest, detail of the original copy. The omission of the strictly *facsimile* plan has also had the additional advantage of enabling me to correct palpable misprints, which in every instance have been removed by analogy drawn from Tyndale's own page, or, where that failed, by reference to Matthew's Bible. An accurate list of these changes is furnished at the end of the Prolegomena; in all doubtful cases the text is given unchanged, but every case, (broken, defaced, or blurred letters excepted) has been carefully noted. In the edition of 1530 different numerals have been employed; to avoid confusion and inconsistency only one kind of numerals has been used in this edition. It is necessary to add that the running head lines in Black Letter are not in the edition of 1530, which gives only the folio and chapter; that edition, and all the other editions used in the preparation of this volume, are without verse-division, which for convenience of reference had to be adopted and conformed to that observed in the Authorized Version.

This feature of course increases the value, and facilitates the use of this book without in any way interfering with the integrity of Tyndale's text, which stands *exactly* as in the edition of 1530. For the same reason the Chapter Summaries from Matthew's Bible, marked *M. C. S.* have not been placed before the chapter, but in the Margin, which has also been used for the explanation of a few archaic terms. The Various Readings, and parallel places in other Versions, are given in the lower margin. The collation with Genesis 1534, being an independent work, chiefly due to the careful scholarship of Dr. Culross, who has compared the text of this edition with that of the copy in the Museum of the Baptist College at Bristol, is given in a separate section; the collation of the Prologues of 1530 with the Prologues in Daye's folio of 1573, due (in Genesis and Exodus) to Dr. Culross, appears immediately after it, while a list of marginal notes in the same volume gives an analysis of that interesting part of Tyndale's Pentateuch.

4. *Means adopted for Securing an accurate Text.*

The whole of Tyndale's Pentateuch, the Prologues to Genesis and Exodus excepted, has been transcribed by me from the copy in the Lenox Library. The transcript thus secured, upon careful revision, and the original copy by its side, was then compared with the text of Matthew's Bible, and the variant readings and renderings duly recorded. In this difficult work I had the benefit of the assistance of Dr. S. Austin Allibone, whose quick and experienced perception enabled me to note the differences as they occurred. He either read to me, or I read to him, the entire Pentateuch in Matthew's version. Then I compared Tyndale's text, first, with that of the Latin Bible, and afterwards with Luther's *first* edition of the Pentateuch. The Manuscript then was sent to the printer, and at my express request not returned. The first proofs were twice read at the printer's by the MS. and twice in succession compared with the original printed copy. Here also Dr. Allibone afforded me valuable aid. Second or revised proofs were then procured, and again read very carefully by the original. Third or plate proofs followed, of which one copy was sent to Dr. Culross, and another, retained by me, was again compared with the original. In the book of Genesis all the variant readings in the edition of 1534 were marked by Dr. Culross on the plate proofs, and in this way was obtained the valuable and interesting collation at the end of the Prolegomena. A number of test passages in the remaining four books transcribed by Dr. Culross from the Bristol copy, and another set copied by me from the Lenox copy, were compared by us with the respective copies, and their minute agreement in text, even to misprints and inaccuracies, led to the discovery that both copies were made from the same forms of the edition of 1530. The *uncorrected* plate proofs were then compared by Dr. Culross with the text of the Bristol copy, and by me with that of the Lenox copy; at this stage, a clean set of plate proofs was also compared with the original by Dr. Allibone; then I attended to the final

comparisons of corrections made by my kind friends and myself, with the result, that every correction noted and verified, was made by me in the proofs, and the constant agreement of our corrections, frequently extending to such minute points as the appearance of a faulty letter, the use or non-use of a mark of punctuation, bears testimony to the rare and scrupulous fidelity with which Drs. Culross and Allibone have performed their labor of love. Occasional differences, chiefly of this or that little matter omitted by one of the correctors, I have duly noted, and in every instance, corrected by the Lenox copy. Then the plates were corrected and the first plate proofs accompanied by clean proofs were again examined, and, upon evidence that all the corrections had been made, the order to print was given. The text, thus obtained, is that furnished in this volume. It is proper to add that all the notes also have been repeatedly compared with the originals from which they are taken.

5. *Helps used by Tyndale.*

On this point it is difficult, if not impossible, to speak with any degree of certainty. The material to be had, was not by any means so scant as is generally thought, but in the absence of all data, except those contained in Tyndale's letter written in prison, (see page li.) and those derived from the study of his text, the subject cannot be discussed in detail.

Of Hebrew *Grammars* he might have used any of the following:

D. KIMCHI: *Michlol* (perfectio), embracing Grammar and Lexicon, Constantinople 273 (1513), 290 (1530). Venice, Bomberg, 289 (1529).—ABRAHAM DE BALMIS: *peculium Abræ. Grammatica hebr. una cum latino*. Venice, Bomberg, 1523, in-4.—KR. PELLICAN: *de modo legendi et intelligendi hebræa*. Basel, 1503, in-4.—ELIAS LEVITA: *Sepher Habbachur* (liber electus). Cracow, 277 (1517); also, cum SB. MUNSTERI *vers. lat. et scholiis*, Basel, 285 (1525), in-8.—I. REUCHLIN: *ad Dionysium*

fratrum suum germanum de rudimentis hebraicis libri 3. (l. 1. 2. Lexicon. l. 3 Grammar) s. l. 1506, in-4.—SCT. PAGNINUS: *hebr. institutiones in quibus quicquid est grammatices hebraicæ facultatis edocetur ad amussim.* Lyons, 1526, in-4.

Of *Lexica*:

SB. MÜNSTER: *lex. hebr.-chald.* Basel, 1508, 23, 25, in-8.—SCT. PAGNINUS: *thesaurus linguæ sanctæ sive lex. hebr.* Lyons, 1529, in-folio.

Of *Hebrew Bibles*:

Biblia hebr. integra cum punctis et accentibus, auctoritate et consilio Josuæ Salomonis fil. Israelis Nathanis per Abraham fil. Chajim finita Soncini die 11. mensio Fiar a. 248 (1488), in-folio.—*Biblia hebr. integra cum punctis et accentibus.* Brescia, Gersom fil. Mosis, 295 (1494) in-8.—*Biblia Sacra Hebræa cum Masora et Targum Onkelosi in Pentateuchum, &c.* Venetiis, typis Dan. Bomberg. 5278 (1517) 4vv. in-folio., 2d ed. with *Abenesra in Pent., &c.* Venet. 5285, 86 (1525. 26), 4vv. in-folio.—*Pentateuchus hebraicus c. Targum Onkel. et Comment. R. Sal. Jarchi.* In fine subscriptio R. Ioseph Cajim correctoris: Absolutum opus hoc perfectum feria VI. die V. mensis Adar primi anno 242. a creatone mundi (1482) ibi Bononiæ per Abraham Ben Chaiim Pisarensem, impensis Ios. Chaiim Ben Aaron Argentoratensis. Char. textus quadratus cum punctis et accentibus, Targum et Comment. char. rabb. minore.—*Pentateuchus hebraicus absque punctis cum Chaldaica paraphrasi Onkelosi et commentario Iarchi באישאר, videlicet, uti creditur in Insula Soræ anno CCL. Christi MCCCCXC, in-folio.*—*Biblia Sacra Polyglotta, &c., studio, opera, et Impensis Cardinali Francisci Ximenes de Cisneros.* Compluti, 1514, 15, 17, 6vv. in-folio.—*Biblia Hebraica Pisauri MCCCCXCIV sine punctis in-folio and 4. et cum punctis in-8.*

To these should still be added Vorsterman's Dutch Bible in-folio (See Title, p. lxiii.), which though made from the Vulgate, contains numerous references to the Hebrew; it was doubtless known to Tyndale, but as the volume was sent to me after the present edition was in

type, I have not been able to use it in the preparation of my notes; it is not improbable that Tyndale used it for reference.

Besides the Greek Text of the Old Testament contained in the Complutensian Polyglot, the Aldine edition of 1518 (*Sacræ Scripturæ Veteris Novæque omnia*, Venetiis, 1518, in-folio), and the Strassburg edition of 1526 (*Divinæ Scripturæ Veteris Novæque omnia*, Argentorati, apud Wolphium Cephalæum, 1526, 4vv. in-8) were also available to Tyndale.

Most, perhaps all, the works here enumerated might have been procured at Antwerp, Hamburg, and Wittenberg.

Of other versions we have to name first, the Vulgate, which must have been as familiar to Tyndale as the Authorized Version is to every English divine of the present century, secondly, the Wiclifite Versions and lastly, Luther's translation.

A brief account of these versions is now in place. Beginning with the Vulgate, it may be accepted as a fact, that the Apostles and first Christian missionaries used the Greek version in planting the Church. Greek was the language of civilization, understood especially by people of higher culture. At Rome and throughout Italy, however, the masses of the people clung tenaciously to the Old Latin. In order to reach them, the necessity of a Latin version was universally felt, and oral translations of the Scriptures were speedily followed by written ones, the oldest of which were made from the Greek. They multiplied so rapidly that in the fourth century it was affirmed by the highest authorities that there were almost as many versions as copies. This was a great and crying evil, for not only were those versions very faulty and corrupt, but they presented a text which differed in almost every version. To remedy the evil Jerome undertook a *revision*, which proved generally acceptable, and speedily entered into almost universal circulation. But that remarkable scholar was not satisfied with his revision, and engaged upon the Herculean

enterprise of translating the Scriptures from the original Hebrew into Latin.

This new Version encountered bitter opposition, and could not displace for centuries the old version made from the Greek, or, more correctly, it never displaced it entirely, for to this day parts of the Old Latin version are embedded in the official version of the Roman Catholic Church known as the Vulgate. In course of time, however, the unquestionable superiority of Jerome's version led to its partial adoption, with the result, that it was either *adapted* to the old version or *mixed up* with it, and produced an uncertain text, which, through careless transcribers or ignorant correctors and emendators, had become so corrupt as to necessitate a new Revision by Alcuin. This Alcuinian recension, patronized by Charlemagne, was the best text in use during the Middle Ages, and held its ground until the invention of printing, and the time of the Reformation. Guttenberg's Bible, the first Bible and first book printed with movable type, presents that text which, with but few exceptions, has been copied in subsequent editions of the Latin Bible. From that text were made numerous versions into the vernacular tongues of Europe *before the Reformation*.

A copy of the Bible containing the text of the Alcuinian Recension was used by Tyndale. The edition used in the preparation of the Notes in this Volume is that of Stephanus, published in 1528. Its *text*, like that of most of the Latin Bibles printed before that date, may be said to be identical with that used by Tyndale and Luther, but it contains also references to MSS. and to the Hebrew. It is printed with great accuracy in beautiful type. A brief description of the volume may be useful:

Title Page: BIBLIA. Cut of grafted olive tree with motto: Noli altum sapere, sed time.—Parisiis Ex officina Roberti Stephani, eregione Scholæ Decretorum M.D.XXVIII.—CVM PRIVILEGIO REGIS.—Verso: Hoc bibliorum opus, cum restituta hebraicorum nominum interpretatione, et duobus indicibus, regiis literis, ne quis alius in hoc regno impune imprimat, aut vendat intra

quadriennium, cautum est.—Lectori. *ij; verso: Ex Sacris Literis Exhortatio ad Lectores.—Index Testimoniorum &c. 2 ff. *ij. iij.—Præter ea quæ castigata &c. recto of *.v; verso: Ordo.—Hieronymi Prologus Galeatus 1 f.; Hieron. Paulino 3 ff.—Præfatio &c. recto of 1 f., verso blank; in all 5 ff. without signature and pagination.—Liber Genesis f. 1, signature a.j. to f. 394 (misprinted 390), on last folio of signature D.d.—Colophon: Parisiis excudebat in sua officina Robertus Stephanus, iiii Cal. Decemb. Anno M.D.xxvii.—Errata.—Then follows: Lectori, a.ij; verso: Interpretatio Nominum &c. to ende of ee and 2 ff. over; verso of last folio blank.—Index Rerum &c. signature aaa.j. to end of signature fff., verso of last folio, containing: *Le Priuilege*, ending with DES LANDES.

The volume is in-folio, margins ruled in carmine, the signatures are in eights, the first four folios marked, the last four unmarked, and a full page numbers 61 lines.

The subjoined readings of places in the Pentateuch, taken from this volume with the note introducing them, are very interesting since not a few of them were adopted by the Sixtine-Clementine editors of the Vulgate.

Præter ea quæ castigata sunt in hac biblicorum emissionem, hæc quoque restituenda annotat Lyranus & Paulus ex antiquis Latinis exemplaribus, quibus & Hebræa consentiunt: quæ partim corrupte leguntur in nostris illis veteribus exemplaribus, partim emendate, cæterum a nobis non fuerunt inter imprimendum deprehensa.

Gen. 5, 3 genuit ad¹ 6, 16 sic distingue, ex latere: deorsum cœnacula 7, 9 præceperat deus 7, 13 & tres vxores 8, 15 autem deus ad 9, 26 feruus eis. 15, 6 Abram domino, 17, 1 apparuit ei deus: 17, 16 orientur ex ea, f. Sara 18, 28 propter quinque vniuersam 22, 14 Dominus videbit. Vnde 23, 12 coram populo 24, 29 hominem foras vbi 24, 32 pedes eius, & 44, 28 dixi, Bestia

Exod. 3, 12 populum de 12, 25 dominus daturus 13, 17 duxit deus per 18, 26 plebem omni 20, 11 fecit dominus cælum 22, 6 inuenerit spinas, 22, 29 tardabis reddere 23, 20 angelum, qui 24, 4 altare ad radices 27, 21 collocabunt eum Aaron 28, 2 fratri tuo. Et loqueris 28, 4 tunicam lineam, 29, 5 linea tunica 31, 14, sabbathum, sanctum 33, 1 populus quem 33, 13 mihi viam tuam, 35, 25 quæ neuerant,

Leuit. 3, 2 facerdoes, 8, 26 fermento vnum, & 13, 31 capillum

¹ The Sixtine-Clementine editors have struck *filium* from the text.

non nigrum: 19, 3 Vnusquisque matrem suam & patrem suum timeat.

Num. 11, 4 defyderio fedens, 34, 11 fontem, inde

Deut. 1, 18 Præcepique vobis omnia 4, 35 præter eum. De 6, 4 noster, dominus vnus 9, 9 vobiscum dominus: & 12, 10 hostibus vestris per 25, 3 abeat frater 29, 11 aduenæ qui tecum morantur in castris, ex 29, 23 falis ardore 32, 15 directus, &

The *Wicliffe Versions*, of course, were made from Manuscript copies of the Latin Bible,¹ and circulated in Tyndale's time in MS. I fully concur in the statement of the learned editors of the superb edition of Wicliffe's Bible² that "the versions of Wycliffe and his followers . . . contributed largely to the religious knowledge which prevailed at the commencement of the Reformation; and at that period they supplied an example and a model to those excellent men, who in like manner devoted themselves at the hazard of their lives to the translation of Scripture, and to its publication among the people of the land" (Preface, p. xxxiv.). The comparison of Exodus xx. in Purvey's revision, Forshall and Madden's edition, with the text of Tyndale appears to justify this statement, the ring and language of that ancient version resound distinctly in Tyndale's translation.

EXODUS XX.

1 And the Lord spak all these wordis, 2 Y am thi Lord God, that ladde thee out of the lond of Egipt, fro the house of seruage. 3 Thou schalt not haue alien goddis bifore me. 4 Thou schalt not make to thee a grauun ymage, nethir ony licnesse *of thing* which is in heuene aboue, and which is in erthe bynethe, nether of tho thingis, that ben in watris vndur erthe; 5 thou schalt not herie tho, nether thou schalt worschipe; for Y am thi Lord God, a stronge gelouse louyere: and Y visite the wickidnesse of fadris in to the thridde and the fourthe generacioun of hem that haten me, 6 and Y do mercy in to a thou-synde, to hem that louen me, and kepen myn heestis. 7 Thou schalt not take in veyn the name of thi Lord God, for the Lord schal

¹ See *Hand Book of the English Versions*, pp. 40-76.

² *The Holy Bible, &c., in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his followers*; edited by Rev. Josiah Forshall, F. R. S., &c., and Sir Frederic Madden, K. H. F. R. S., &c., Oxford, 1850, 3vv. in-4.

not haue hym giltles, that takith in veyn the name of his Lord God, 8 Haue thou mynde, that thou halowe the dai of the sabat; 9 in sixe daies thou schalt worche and schalt do all thi werkis; 10 forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone and thi dougtir, and thy seruauent, and thin handmaide, thi werk beeste, and the comelyng which is withynne thi zatis; 11 for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blesside the dai of the sabat, and halewide it. 12 Onoure thi fadir and thi moder, that thou be long luyng on the lond, which thi Lord God schal gyue to thee. 13 Thou schalt not sle. 14 Thou schalt do no letcherie. 15 Thou schalt do no theft. 16 Thou schalt not speke fals witnessyng agens thi neizbore. 17 Thou schalt not coueyte the hous of thi neizbore, nether thou schalt desyre his wijf, not seruauent, not handmaide, not oxe, not asse, nether alle thingis that ben hise. 18 Forsothe al the puple herde voices, and siz laumpis, and the sowne of a clarioun, and the hil smokyng; and thei weren afeerd, and schakun with inward drede, and stoden a fer, and seiden to Moises, 19 Speke thou to vs, and we schulen here; the Lorde speke not to vs, lest peraduenture we dien. 20 And Moises seide to the puple, Nyle ze drede, for God cam to proue zou, and that his drede schulde be in zou, and that ze schulden not do synne. 21 And the puple stood a fer, forsothe Moises neizede to the derknesse, wherynne God was. 22 And the Lord seid ferthermore to Moises, Thou schalt seie these thingis to the sones of Israel, ze seizen that fro heuene Y spak to zou; 23 ze schulen not make goddis of silver, nethir ze schulen make to zou goddis of gold. 24 ze schulen make an auter of erthe to me, and ze schulen offre thereon zeoure brent sacrifices, and pesible sacrifices, zoure scheep, and oxun, in ech place in which the mynde of my name schal be; Y schal come to thee, and Y schal blesse the. 25 That if thou schalt make an auter of stoon to me, thou schalt not bilde it of stoonys hewun; for if thou schalt reise thi knyif thereon, it schal be polluted, *ether defoulid*. 26 Thou schalt not styte by grees to myn auter, lest thi filthe be schewid.

EXODUS XX.

1 Places where Tyndale agrees with Hebrew against all the authorities used: 3 in my fyght 12 geueth the 18 noyfe of the horne 21 thicke clowde 23 with me

2 Places where Tyndale agrees with Wiclif verbally: 4 grauen ymage . . heauen aboue . . erth beneth 5 vifet . . . generacion 7 take . . . in vayne . . . gyltleffe 16 fals witnesse 17 couet 20 proue 24 alter of erth . . there on offer (*transposed*) 25 alter off stone . . hewed (Wiclif, *hewun*) stone . . polute.

3 Places where Tyndale agrees with, or has been influenced by Luther: 14 Thou shalt not breake wedlocke 18 thunder . . lyghtenyng 24 burntofferings . . peaceofferings 26 nakednesse

4 Places where Tyndale agrees with, or has been influenced by the LXX.; 5 geloufe God [*Θεος ζηλωτης*] 12 geueth [*διδωσι*] 21 where God was [*ου ην ο Θεος*] 25 tool [*εργχειριδιον*] 26 nakednesse.

5 Places where Tyndale agrees with, and has been influenced by the Latin: 1 God [Compl. *deus*, Steph. *dominus*] 24 remembraunce [*memoria*, cf. however Luther's *Gedechtnis*].

While the Wiclifite versions were the only English translations and circulated only in *manuscript*, Germany as early as 1522 could point to not less than fourteen *printed* editions of the Scriptures in High German and three in Low German: they were all made from the Latin, but too literal to be intelligible.¹

The first vernacular version made direct from the original is Luther's. It is in every respect remarkable, but in none more than in its lucidity, terseness, and strength. Made for the people, it attained from the start a popularity, which continues to this hour, and although subjected to successive revisions, the changes introduced into it, are mainly the substitution of modern for archaic terms, the assimilation of the verbs to modern flexions, and the introduction of the prevailing system of spelling. The changes in the rendering are comparatively few, and only such as the superior knowledge of the ancient languages and the discovery of important manuscripts of the original Scriptures have made indispensable.

The precise relation of Luther's Version to the Older German versions may be seen in the following example,

¹ German Bibles before the Reformation:—*High German*: 1 Eggesteyn, Henr, Strassb., 1466; 2 Mentelin, Jo., Strassb., 1466; 3 Jod. Pflantzmann, Augsb., 1470 or 73; 4 Sensenschmidt and Frisner, Nürnberg., 1470, 73; 5 Zainer, Günther, Augsb., 1473, 75; 6 *Ibid.*, 1477; 7 Ant. Sorg., Augsb., 1477; 8 *Ibid.*, 1480; 6 Ant. Koburger, Nürnberg., 1483; 10 no name, Strassbg., 1485; 11 Hanns Schönsperger, Augsb., 1487; 12 *Ibid.*, 1490; 13 *Ibid.*, 1507; 14 Silv. Otmar, Augsb., 1518, 14th and last H. G. edition before Luther. *Low German*: 1 Quentel, Cologne, 1480; 2 Steffen Arndes, Lubeck, 1494; 3 Halberstadt, reprint, 1522.

which gives the text of Exodus xx. in the first printed edition and in the first edition of Luther's Translation.

EXOD. XX.

*From the first German Bible
printed by Henry Eggesteyn,
Straßburg, circa 1466. folio.*

*From Luther's ALTES TES-
TAMENT, Wittemberg, Mel-
chior Lotter, 1523. folio.*

- | | |
|--|---|
| <p>1 Vnd d. herr redt alle dise
wort.</p> <p>2 Ich bins d. herr dei got ich
dich aus furt von de land egypt:
vnd von de haus des dienstes.</p> <p>3 Nit hab frembd got vor mir.</p> <p>4 Nit mach dir bild noch ein
ieglich gleichsam die do ist
in de hymel oben vnd die ding
die do sint auff d. erd nide:
noch d. die do sint i den waf-
5 fern vnder d. erd. Nit am-
becht fy noch ere fy. Wan
ich bins d. herr dein got
starcker recher: heimsuchent
die vngangkeit d. vetter in die
fun. in dz drit vnd in dz vierd
geschlecht d. die mich haffent:
6 vnd thun derbermbde in tau-
fenten den die mich lieb ha-
bent. vnd behuten meine ge-
bot.</p> <p>7 Nichten nym de namē deins
herrn gotz i vppig. Wan der
herr laß es nit on schaden. dem
d. do nimpt de namen feins
herrn gotz i vppig.</p> <p>8 Gedenck das du geheiliget
9 de tag d. feyr. Sechs tag
werck vnd thu alle deine
10 werck. Wann an de sybendē
tag ist die feyr deins herren
gotz. Nit thu alles werck i
im: du vnd dein fun. vnd dei
tochter. dei knecht vnd dei
diern. dei vich vnd d. frembd
d. do ist inwendig deiner tor.</p> | <p>Vnd der Herr redte all dise 1
wort.</p> <p>Ich byn der Herr deyn Gott, 2
der dich aus Egypten land aus
dem diensthaus gefurt habe.</p> <p>Du folt keyn ander Gotter 3
neben mir haben, du folt dyr 4
keyn bildnis noch yrgent eyn
gleychnis machen, widder des
das oben ym hymel, noch des
das vnden auff erden, oder des
das ym wasser vnter der erden
ist. Bete sie nicht an, vnd diene 5
yhn nicht, Denn ich der Herr
deyn Gott, byn eyn starcker
eyfferer, der do heymfucht der
veter missethat an den kindern
bis ynn das dritte and vierde
gelidt, die mich hassen, Vnd 6
thu barmhertzickeyt an viel
thaufent, di mich lieb haben
vnd meine gepot halten.</p> <p>Dufolt den namen des Herrn 7
deyns Gottis nit vergeblich fu-
ren, denn der Herr wirt den
nicht vnschuldigh halten, der
seynen namen vergeblichfuret.</p> <p>Gedenck des Sabbathtags, 8
das du yhn heyligist, Sechs 9
tage foltu erbeyten vnd alle
deyne werck schaffen, Aber 10
am siebenden tag ist der Sab-
bath des Herrn deyns Gottis,
da foltu keyn geschefft thun,
noch deyn son noch deyn tocht-
er, noch deyn knecht, noch
deyn magd, noch deyn viech,</p> |
|--|---|

- 11 In fechs tagē macht d. herr dē
hymel vnd die erd vnd dz mer
vnd alle ding die do sint in in:
vnd ruet an dem sybenden tag.
Dorum gefegent d. herr dē tag
d. feir vnd geheiligt in
noch deyn frembdlinger, der
ynn deyner stadt thor ist, Denn 11
fechs tage hat der Herr hymel
vnd erden gemacht vnd das
meer vnd alles was drynnen
ist, vnd ruget am siebenden
tage, Darumb segnet der Herr
den Sabbathtag vnd heyliget
yhn.
- 12 Ere deī vatter vnd dein mut-
ter: dz du feyest langes lebens
auff d. erd dz dir gibt dein
herre gott.
Du solt deyn vater vnd deyn 12
mutter ehren, auff das du lange
lebiſt ym land das dyr der Herr
deyn Gott geben wirt.
- 13 Nit derſchlag.
Du solt nicht todten. 13
- 14 Nit brich dein ee.
Du solt nicht ehebrechen. 14
- 15 Nit thu diepheit.
Du solt nicht ſtelen. 15
- 16 Nit rede valſche gezeugk-
nuſſe wider dein nechſten.
Du solt keyn falſch getzeug- 16
nis geben widder deynen ne-
hiſten.
- 17 Nit begeitig das haus deins
nechſten. Nit beger ſeins
weybs: nit dē Knecht nitt die
diern nit dē ochſſen nitt dē
eſeln: noch aller der ding die
ſei ſint.
Du solt dich nicht laſſen ge- 17
luſten deyns nehiften haus. Du
solt dich nicht laſſen geluſten
deyns nehiften weybis, noch
ſeynes knechts, noch ſeyner
magd, noch ſeynes ochſen,
noch ſeyns eſels, noch alles
das deyn nehifter hat.
- 18 Wann alles dz volck fach
die ſtymmen. vnd die glaſz-
uafz. vnd den done dz horns:
vnd den berg riechen: vnd fy
derſchrackē vnd wurdē ge-
ſchlagen mit vorcht fy ſtunden
Vnd alles volck ſahe den 18
donner vnd blix vnd den dohn
derpoſaunen vnd den bergrau-
chen, vnd furcht ſich, vnd
wancketen vnd tratten von
ferne, vnd ſprachen zu Moſe, 19
- 19 von im verr: vnd ſprachē zu
moyses. Du rede mit vns: vnd
wir hörn es Der herre rede
nit mit vns: das wir villeicht
ſterben.
Rede du mit vns, wyr wollen
gehorschen, vnd las Gott nicht
mit vns reden, wyr mochten
ſonſt ſterben.
- 20 icht ſterbē. Vnd moyses ſprach
zu dem volcke. Nichten welt
euch furchten. Wann d. herr
iſt kummen das er euch be-
wert: vnd das ſein vorcht wer
in euch: vnd das ir nichten ſin-
deten. Vnd daz volck ſtund vō
verr: wann moyses genacht ſich
zu der dunckel ī der gott was.
Moſe aber ſprach zum volck, 20
furcht euch nicht, denn Gott
iſt komen, das er euch ver-
fuchte, vnd das ſeyn furcht
euch fur augen were, das yhr
nicht fundiget.
- 21 Vnd das volck trat von ferne, 21
aber Moſe macht ſich hyntzu
yns tunckel, da Gott ynnen

- 22 Vnd dorumb d. herr sprach zu moyfes. Dife ding fag den funen ifrahel. Ir habt gehort dz ich redt zu euch vom himel
- 23 Nichten macht euch filbrin gött noch macht euch guldin gött.
- 24 Macht mir ein altar von der erd: vnd opffert auff in die gantzen opffer vnd euwer gefridfam. euwer fchaff vnd die ochffe an einer iegklichen statt in der do wirt die gedencung meins namē. Ich kum zu dir:
- 25 vnd gegeben dir Vnd ob du mir machft ein steinin altar nit mach in von gehauwen steinen. Wann ob du authebest dem waffen vber in. er wirt entzeubert. Nicht steig auff durch die stoffeln zu meim altar dz dein entzeuberkeit nit werd deroffent.
- war, vnd der Herr sprach zu yhm, Also soltu den kindern Israel fagen, yhr habt gesehen das ich mit euch vom hymel geredt hab, darumb solt yhr nichts neben myr machen, fylbern vnd guldenen Gotter solt yhr euch nicht machen.
- Eyn altar von erden mache myr, darauff du deyn brandopffer vnd fridopffer, deyn fchaff vnd rinder opfferst. Denn an wilchem ort ich meynes namens gedechtnis mache, da wil ich zu dyr komen vnd dich fegenen.
- Vnd so du myr eynen steyn- 25 ern altar wilt machen, soltu yhn nicht von gehawen steynen bawen, denn wo do mit deym meffer drauff fereft, so wirftu yhn entweyhen, Du solt 26 auch nicht auff stufen zu meynem altar steygen, das nicht deyne schame auff deckt werde fur yhm.

Examination yields the following results:

EXODUS XX.

Luther agrees with Old German Version: vv. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

Differs from Old German Version: in renderings other than archaic and linguistic forms, v. 5. diene, eyfferer, misfethat 6 viel thau- fent, halten 7 vergeblich, vnschuldig, furet 8 Sabbathstags 10 Sabbath, deiner stadt thor 11 Sabbathtag 12 land, geben wirt 18 blix, posaunen, vnd wancketen 19 gehorchen, wyr mochten sonst sterben 20 ver- fuchte, fur augen were 21 macht sich hintzu, . . . ynnen war 22 Und der Herr., also, . kindern, . gesehen, 23 darumb solt yhr nichts neben myr machen 24 brandopffer, fridopffer, rinder . . Denn an wilchem Ort ich meyns namens gedechtnis mache 25 bawen . . meffer drauff fereft . . entweyhen 26 nicht deyne schame auffgedeckt werde fur yhm.

Of these, the following agree with the Vulgate: 5 coles, zelotes, iniquitatem 7 in vanum, infontem 8 sabbati 10 sabbatum 11 sabbati

12 terram, dabit 18 lampades . . buccinæ . . . perterriti ac pauore percussi 19 ne forte moriamur. 20 probaret 21 accessit . . in qua erat . . . 22 vidistis 25 ædificabis . . . cultrum (ἑγχειρίδιον) 24 holoc. et pacif.

With the Hebrew: 21 al penechem 22 vajömer . . ko tömar . . . 23 lo taafun itti 24 asher afeccir 26 lo thiggaleh ervathecha

The old renderings appear preferable: 5 ere 7 nimpt den namen 10 inwendig deiner tor 12 dir gibt 20 bewert 21 genacht 25 dem waffen

Supplemental renderings: 6 viel; a mistaken rendering: 25 meffer drauff ferezt

This analysis shows that the old German was the basis of Luther's version, that the variations not noted were either linguistic or required by the change the language had undergone, that of those noted, eighteen were due to the Latin, seven apparently original renderings and not less than seven very doubtful improvements.

The edition of Luther used by Tyndale and in the preparation of this volume is the following:

Lotter's edition of Luther's Old Testament.

Two parts in one vol., in-folio, hog's skin, entitled on back of volume: Das Alte | Testament | 1. u. II Theil | Wittenberg | 1523 | Cum Signo M. Lutheri |.—Ornamented frontispiece with title: Das All | te Testa | ment | deutſch. | M. Luther. | Vvittenberg. | Verso: Die bucher des alten testaments XXIIII. Vorrede Martini Luther, Aij 5 ff. Das erſt buch Moſe, recto fo. I, sign. A., 36 ff. to recto of fo. XXXVI, verso: blank. Das Ander buch Moſe fo. XXXVII, r. sig. G to r. fo. LXV. Verso: Das Dritte buch, to r. fo. LXXXVI, sig. Pij Verso: Das vierde buch Moſi to r. fo. CXIIII, verso: blank. Das Funfft buch Moſe, r. fo. CXV, sig. V to verso fo. CXXXX: Das ende der bucher Moſe. 1 f, sign. cijj (corrections). 1 f. blank. Title Page: Joshua in coat of mail: Title: Das Ander | teyl des alten | testaments. | Verso: Das register, &c. Fo. I, sig. Aij. Das Buch Iofua to r. fo. XX, Diij, verso and leaf blank.—R. fo. XXI, E, Das Buch der Richter, to verso of fo. XLII. R. fo. XLIII, I, Ruth to r. fo. XLV. Verso:

blank. R. fo. XLVI, Iiiij, Das erste teyl des Buchs Samuel. to v. fo. LXXII. R. fo. LXXIII, O to r. fo. XCIII, v. blank.—R. fo. XCV, S, Das Erste teyl des buchs von den konigen. to v. fo. CXX.—R. fo. CXXI, Yij, Das ander teyl des buchs von den konigen. to r. fo. CXLIII, Cc.—V. Das erste Teyl. Die Chronica. R. fo. CXLIII, Ccij to v. fo. CLXIII.—R. fo. CLXV, Gg, Das Ander Teyl der Chronica to r. fo. CXC, Lliij Verso: blank.—R. fo. CXCI, Das Buch Esra. to r. fo. CXCVIII, Nn. Verso: blank.—R. fo. CXCIX, Nnij Das Buch Nehemia. to r. fo. CCX.—Verso: Das Buch Esther to recto fo. CCXVI. | Ende des buchs | Esther. | Ende des ander teyls des | Allten testaments. | Corrections, 6 lines. Then follows Luther's emblems of the Lamb, and the Rose with a heart and a cross, and the subscription:

Dis zeichen sey zeuge, das folche bucher durch
meine hand gangen sind, deñ des falschen druckes
vnd bucher verderbens, vleyßigen sich ytzet viel
Gedruckt zu Wittemberg.

The date 1523 has been added in modern handwriting.

The selection of that edition, and the retention of its archaic language, were necessary in order to present the material precisely as Tyndale found it. The original renderings illustrate the scholarship of Luther, as compared with Tyndale's, and mark the changes introduced in subsequent editions of the German version; their linguistic character also is highly instructive for it sheds light not only on the pronunciation of German in the second decade of the sixteenth century, but also on the remarkable changes in the spelling and flexions of the language. On almost every page of this volume may be found examples of words and flexions banished from the written language but still current in the familiar, and especially, the dialectic speech of Germany.




I call attention to the following words in the text of Eggesteyn: 5 *ambecht*, bete an, pray to; *vngangkeit*,

bosheit, wickedness; 6 *derbermde*, erbarmen, compassion; 7 *vppig*, umsonst, in vain; 9 *werck*, imper., wirk, work; 15 *diepheit*, theft; 17 *begeitig*, imp., begeizen, to desire from envy; 18 *riecken*, rauchen, to smoke; 19 *im verr*, 21 *von verr*, in der ferne, von ferne, afar, from afar; 20 *bewert*, bewähren, to put to proof; 21 *genacht*, nahen, nähern, to draw near; 26 *entzeubert*, *entzeuberkeit*, unsaubern, verunsaubern, to make unclean, to pollute.

6. *The Notes in the present Issue.*

The notes are taken from Matthew's Bible, the Vulgate, and Luther's version. A brief description of the first is now in place.

Matthew's Bible, in-folio.

Frontispiece: Cut with allegorical representations of Biblical dogmas $10\frac{1}{2}$ in. \times $7\frac{1}{2}$ in., showing in the centre a panel 4 in. \times $1\frac{3}{4}$ in. with the title:  *The Byble*, | *which is all the holy Scrip- | ture: In whych are contayned the | Olde and Nerue Testament truly | and purely translated into En- | glysh by Thomas | Matthew. | Three leaf-shaped emblems, two black, one red. |*  *Efaye .I. 1 |*  *Hearcken to ye heauens and | thou erth geaue eare: For the | Lorde speaketh. | M.D.XXXVII.* [The italicized portions are printed in red. The type used is German Black Letter.] Underneath the cut in large Black Letter: Set forth with the Kinges most gracyous lycée.—Verso: These thynges ensuyned are ioyned with thys present volume of the Byble.—A Calendar with an Almanack.—An exhortacyon to the studye of the holy Scripture gathered oute of the Byble.—The summe and content of all the holy Scripture both of the Olde and New Testament.—A table for to fynde many of the cheafe and pryncipall matters conteyned in the Byble.—The names of all the bokes of the Byble, wyth the content of the Chapters, and in what leafe euery boke begynneth.—A bref reherfall declarynge how longe

the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M.D.xxxvii.—And in the Margēt of the boke are there added many playne expofycyons of foch places as vnto the fymple and vnlearned feame harde to vnderftande. Then follows: The Kalender, rubricated beginning on f. *ii.—2 ff. ¶ An exhortacyon, &c., recto of *iiii. ending with IR in the ornamental floriated letter known as German *Fraktur*. Verso: ¶ The fumme & content, &c., 2 pages.—Verso of unnumbered folio: ¶ To the mooft noble and gracyous Prynce Kyng Henry the eygt, &c., 3 pages. The dedication ends: Youre graces faythfull & true fubiect Thomas Matthew, followed by three leaf-shaped emblems and the letters HR in German *Fraktur*.—¶ “To the Chryften Readers,” a note introducing: A table of the pryncypall matters conteyned in the Byble, in whych the readers may fynde and practyfe many commune places. 13 ff. from ** to verso of *** .v. unnumbered.—¶ The names of all the bokes of the Byble, &c.; then, ¶ A brief reherfall of the yeares, &c., one page recto of unnumbered leaf, verso, a full-page cut of Adam and Eve in Paradife.—¶ The fyrft boke of Mofes called Genefis, &c. fo. .i. not marked, sig. a to fo. .ccclviii.—The fubfcription: “¶ The ende of the Ballet of Ballettes of Salomon, called in Latyne Canticum Canticorum” ends the first volume on fignature Hh leaf vii not marked. The fignatures run in eights, the first five leaves being numbered, except when the fifth leaf coincides with the beginning or ending of a book.—The type is a large and handsome German Black Letter; a full page measures $11\frac{1}{4}in. \times 8in.$ margins included, arranged in double columns, and contains 60 lines.—A blank page.—Followed by ornamented Frontispiece, $12\frac{1}{4}in. \times 8\frac{5}{8}in.$, divided into feventeen panels, sixteen giving cuts of Scriptural fubjects, the feventeenth and central panel with the title: | The *Prophetes* | in Englyfh, | Eſay. *Ionas*. | *Ieremy*. Micheas. | Ezechiel. *Naum*. | *Daniel*. Abacuc. | Oſeas. *Sophony*. | *Ioel*. Aggeus. | Amos. *Zachary*. | *Abdy*. Malachy. | —[The italicized words are

printed in red.] Followed by three leaves, two black, one red. Verso:

R | The Prophete | Efaye | G
 Three leaves
 Cut illustrating Ef. vi. b.
 E | The worde of the Lorde | W
 | endureth for euer. |
 Efay .XL. a.

¶ The boke of the | prophete Efay, &c. fo. i. sig. A. A., to verso of fo. .xciiij. | The subscription: ¶ The ende of the prophecy of Malachy: and consequently of all the Prophetes," followed by the customary three leaves, and then by the floriated letters W T, ends this volume on signature M.M.vi, fo. not marked. Signatures and dimensions those of the first volume. Then follows an ornamented frontispiece divided into sixteen panels, fifteen giving most of the cuts of the frontispiece to the Prophets, the sixteenth panel with the title: | ¶ *The Volume of | the bokes called Apocripa:* | Contayned in the *comen Transl.* | in *Latyne*, which are not | founde in the *Hebrue* | nor in the | *Chalde.* | — Three leaves, two red, one black, and two hands.—¶ *The Regestre therof.* The thyrd boke of Esdras. *The fourth boke of Esdras.* The boke of Tobiah. *The boke of Iudith.* The reast of the boke of Hester. *The boke of Wyfdome.* Ecclesiasticus. *Baruch the Prophete.* The songe of the .iiij. Chyldrē in the ouē. *The storye of Susanna.* The storye of Bel and of the Dragon. *The prayer of Manasseh.* The fyrst boke of the Machabees. *The second boke of the Machabees.* [The italicized words are printed in red.] Verso, ¶ To the Reader, 1 page. ¶ The thyrd boke of Esdras., fo. .ij. sig. Aaa.ij. to ¶ The ende of the seconde boke Machabees. verso f. LXXXI. sig. Kkk. supernumerary unmarked leaf, being the ninth of Kkk. —Then follows the same full-page illustrated frontispiece described in the opening lines of this collation, the central panel with the title: | Emblem. *The newe | Testament* of | oure sauyour *Iesu Christ* | newly and dyligently translated | into Englyshe with *Annotacions* | in

*the Mergent to helpe the | Reader to the vnderstan- |
 dyng of the | Texte. | ¶ Prynted in the yere of | oure
 Lorde God. | M.D.xxxvii. | —The Gospell of S. Matthew,
 &c., fo. ij. sig. A.ij. to end of Reuelacion, and ¶ The ende
 of the newe Testament, emblems as before. recto f. CIX,
 not marked, sig. O.v; [A duplicate of f. CIX. in facsimile
 is bound up with this volume; it is very poorly done
 and disfigured by many errors, *e. g.*, line 3, col. 1, it
 has Cryfopragos, line 4, Iacynete; line 13, col. 2, has
 inchauzters.]—to the end of: This is the Table wherin
 ye shall fynde the Epistles and the Gospels, after the vse
 of Salisbury., 5 pages, ending with: ¶ The ende of this
 Table. verso f. CXI. sig. O.vij. not marked. |*

The relation of these works to Tyndale's version suggested the arrangement, that the Chapter Summaries, supplied by Rogers, should appear in the margin at the beginning of every chapter, and the variant readings of his text immediately under the text of Tyndale. The Notes from the Vulgate, the older of the versions used, come next, and are followed by those from Luther's translation.

The marginal notes of Matthew and Luther conclude the Apparatus.

Matthew's Bible being the first English Bible with Tyndale's translation, it seemed a fitting tribute to the memory of John Rogers and a recognition of his valuable labors and near relations to Tyndale, to embody his additions and notes in the present edition, which, in this respect, enables the reader to construct the whole text as to various readings, but of course not as to the variant orthography of the Pentateuch, as it stands in Matthew's Bible, copies of which are but rarely met with.

7. *Examples of the Notes.*

The first and chief design of these notes being to demonstrate the independence of Tyndale's translation, I have compared the *whole* of Tyndale's text with the *whole* of the Latin and German versions, and confined the

selection to passages which upon comparison with the Hebrew supply that proof. The parallels not less than the variants furnish valuable material for the study of the Pentateuch; they illustrate the merits and demerits of the collated versions and establish the indisputable fact that the first English version conforms more to the original than the Latin and German translations. The scholarly tact and judgment of Tyndale will be recognized in numerous passages, especially in those where Luther allowed himself to be influenced by the Vulgate. The notes, though numerous, are only specimens and may be almost indefinitely increased. The marginal notes of Luther and Rogers may be regarded as a contemporary commentary on difficult passages designed to supplement the translation and to make the people understand the Scriptures; they afford a lively view of the spirit of the age and a true picture of the scholarship of the translators. A few illustrations are now in order.

Instances of Places in the Vulgate containing readings not found in the Hebrew:

Gen. iv. 8 *Egrediamur foras*

Ex. ii. 22 *Alterum vero peperit: quem vocavit Eliezer, dicens, Deus enim patris mei adiutor Meus, & eripuit me de manu Pharaonis.* Compare Ex. xviii. 4 and the variation.

Lev. xviii. 15 *Et vxorem fratris sui nullus accipiat.*

Num. viii. 2 *candelabrum in australe parte erigatur. Hoc igitur præcipe vt lucernæ contra boream eregione respiciant ad menfam panum propositionis:*

Num. xx. 6 *clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurum tuum fontem aquæ viuæ, vt fatiati cesset murmuratio eorum.*

Instances of places in the Vulgate redundant, free, or paraphrastic:

Gen. xxi. 9 *cum Isaac filio suo*

Num. vi. 2 *vt sanctificentur, & se voluerint domino consecrare:*

“ “ 3 *a vino, & omni quod inebriare potest*

“ vii. 89 *vt confuleret oraculum*

“ viii. 25 *annum ætatis impleuerint*

“ “ 26 *vt custodiant quæ sibi fuerint commendata*

- Num. ix. 5 Qui fecerunt tempore suo
 " " 7 quare fraudamur, vt non valeamus
 " x. 32 quicquid optimum fuerit ex opibus

Instance of a rendering by Luther and Tyndale found in the LXX. and the Vulgate, but not in the Hebrew:

Ex. ii. 22 (See the passage on p. 125 in Tyndale and in any copy of Luther's version.)

Instances showing the influence of the Vulgate on Luther and Tyndale:

	<i>Vulgate.</i>	<i>Luther.</i>	<i>Tyndale.</i>
Num. viii. 9	omni multitudine	gantze gemeyne	hole multitude
" " 19	dono Aaron	zum Geschencke Aaron	
" xii. 1	vxorem eius Æthiopissam	eyne morynne zum weybe	wife of Inde
Deut. xvii. 3	omnem militiam cæli	irgent eyn heer des hymels	
" " 7,12	vt auferas malum	das du den bösen von dir thuest	
Deut. xxxii. 41	Si acuero vt fulgur gladium meum	wenn ich den blitz meyns fchwerds wetzen werde	Yf I whett the lyghtenyng of my fwerde

The last example affords a curious illustration of the influence of one version on others. Tyndale's rendering conforms literally to the Hebrew but the figure of lightning applied to a sharpened and highly polished sword is rather German than English; Luther's rendering is idiomatic but suggested by the Latin and an improvement: the Latin in its turn is a literal translation of the LXX. and *si* appears to us a truer rendering of the Hebrew *im* than the Greek *hoti*, while the Chaldee version has the remarkable amplification: *si in duplum plusquam fulgur apparet a summitate celi & vsque ad summitatem eius reuelabitur gladius meus.*

Instances of renderings by Tyndale, in close agreement with the Hebrew where the LXX., the Vulgate and Luther depart from it:

Num. xxii. 34 stands in the LXX.: *and now if it displease thee,*

a rendering literally reproduced by *si displicet tibi* (Vulg.) and *so dyrs nicht gefällt* (Luther); all these versions fail to bring out the force of the Hebrew phrase *evil in the sight or eyes of any one, i. e., displeasing to him*; Tyndale with excellent judgment retained *displease* but added the Hebraism *thyne eyes*.

The following is a longer example presented in English:

GEN. XXII. 19.

<i>Hebr.</i>	And	Abraham	returned	to	his	young	men,*	and	they		
<i>LXX.</i>	And	Abraham	returned	to	his	young	men,*	and			
<i>Vulg.</i>		Abraham	returned	to	his	young	men,*				
<i>Luther</i>	Thus	Abraham	returned	to	his	young	men,*	and	they		
<i>Tynd.</i>	So	turned	Abraham	agayne	vnto	his	yonge	men,	and	they	
<i>Hebr.</i>	arose,	and	they	went	together	unto	Beer	Shava,			
<i>LXX.</i>	rising		they	went	together	unto	the	well	of	the	oath,
<i>Vulg.</i>			and	they	went			to	Bersabee	together,	
<i>Luther</i>	arose,	and			went	together			to	Bersaba,	
<i>Tynd.</i>	rofe	vp	and		went	to	gether		to	Berfeba.	
<i>Hebr.</i>	and	Abraham	dwelt	at	(or	in)	Beer	Shava.			
<i>LXX.</i>	and	Abraham	dwelt	at			the	well	of	the	oath.
<i>Vulg.</i>	and		dwelt				there.				
<i>Luther</i>	and	he	dwelt				there.				
<i>Tynd.</i>	And	Abraham	dwelt	at			Berfeba.				

Comparing these renderings with the Hebrew, we find that the *LXX.* are very close except in the proper name, whose translation into common speech obliterates the geography; the Vulgate restores the geography, but fails to translate *and they arose* and condenses *And Abraham dwelt at Beer Shava* into *and dwelt there*; Luther restores *and they arose*, omitted by the Vulgate, but forsakes the Hebrew for the Vulgate in the *last clause*; Tyndale adheres throughout to the Hebrew, and impartial critics will concede that his version is superior to the others.

The marginal notes of Tyndale in the present issue are those of the edition of 1530 and differ materially from those in the corrected edition of Genesis of 1534 as well as those of Rogers of 1537. *All* the notes of Genesis 1534 are given in the collation in No. 8 of this Chapter; the marginal notes of Luther (*L. M. N.*) and Rogers (*M. M. N.*) appear in the lower margin of this edition.

* To avoid variants I have rendered *naar*, *pais*, *puer*, and *knabe* as above.

All the marginal notes of the edition of 1530 except those at xxiii, 35, 60 and xxxii, 9 are omitted in that of 1534; with these exceptions the marginal notes of 1534 are *new*. The omitted notes are strongly anti-papal, viz.. Gen. iv, 15; ix, 5; xlvii, 22, Tyndale's own example in Genesis doubtless led Rogers to pursue a similar course with the notes in the other books of the Pentateuch; *e. g.*, the note (1530) Ex. xii, 26. "The lambe was called *passouer* that the very name it self shuld *put them in remembraunce what it signified, for the signes that god ordained ether signified the benefits done, or promyses to come, and were not domme as are the signes of our domme God the Pope,*" appears in Matthew's Bible (1537) thus: "The lambe was called *the passouer*: that the very name it selfe shulde *kepe in memorye what was signyfyed therby, which phrase & maner of speakynge the scripture useth often, callynge the signe by the name of the thyng that it sygnyfieth, as Gen. xvi, b.*" Again the note to Deut. xxiii, 18 (1540) *The hyre &c.* reads: "The *pope* wil take *tribute* of them yet and *bisshopes* and *abbotes* desire no better *tenauntes,*" stands in Matthew: "There be now *many* that desyre no beter *rentes.*" Sometimes the anti-papal note is entirely omitted, or makes room for another: *e. g.*, Deut. xix, 4 (1530): "The *popis sentuariese* are of an other purpose. For he had lever haue the frenshep of the euel, then to saue them that are good," disappears in Matthew, which gives in its place "Here are shewed .ii. maner of man-quellyng, &c., &c."

The notes of Luther are often anti-papal, but not as bitter as Tyndale's; their characteristic is his allegorical and typological treatment of things, persons, events and institutions with a degree of dogmatism illustrative both of the man and of the spirit of the time. A few examples in English may prove interesting:

Gen. ix, 22. "Many draw from this story an argument that the vices of prelates should not be denounced, although Christ and all the apostles denounced them. But see that thou give it the right

sense, viz. that Noe is Christ and all believers; drunkenness is love and faith in the Holy Spirit; and nudity the cross and sufferings before the world; Ham, to practise false works, and hypocrites who despise Christ and His people and delight in their sufferings; Sem and Iapheth are pious christians who praise and honor such sufferings."

Gen. xxx, 32: "This story signifies that the Gospel leads the souls of men away from the law-mongers and work-saints, wherein they are party-colored, spotted and streaked, that is, adorned with the manifold gifts of the Spirit, Rom. xii and 1 Cor. xii, and that incompetents only remain under the Law, and works, for Laban signifies white or glittering and imports hypocrites even in the fair works of the divine law."

The German word *gleyffner*, hypocrite, is derived from *gleiffen*, to glitter, or *appeare* white or resplendent.

Gen. xxxviii, 29: "*Perez* a tearer, *Sorah* means rising. This denotes that the work-saints affect outwardly to thrust themselves forward and aspire to be the first, but become the last, on which account there rises a great tearing among the people of God. But the red thread about the hand shows that they work carnal holiness and persecute the true saints."

Ex. xiii, 6: "Leaven is so strongly prohibited, that we are to preach the pure Gospel and the grace of God, and not our works and the law, after the resurrection of Christ, as Paul shows 1 Cor. v. and such eating is nothing else than faith in Christ."

Num. xxiii, 21: *The trumpets of the king, &c.* "That is, the bodily trumpets of God their king, who ordered them to be made, because they were invincible in battle. But it means the Gospel in Christendom."

The notes of Rogers are often didactic, but not as dogmatical as those of Luther; they are frequently thoughtful and suggestive; *e. g.*,

Lev. xxi, 1: "The preastes be warned that they shall not come at the commen waylynges & lamentacyons of the deed lest they shuld therby be the moare vnapte to do their sacryfices wherunto they were properly appoynted, and lest they shulde by their wepyng geue an occasion to deftroye the beleue of the refurreccion of the dead."

Lev. ii, 13: "All offringes must be salted with salt, whiche signifieth that all our good workes must be directed after the doctrine of the Apostles & prophetes, for then shall they be acceptable in the fyghte of the Lorde, yf they fauer of the salt therof, & elles not."

Occasionally the notes of Rogers have been taken from Luther.

Many of the notes of Luther, Tyndale and Rogers are etymological and display the familiarity of the translators with the original scriptures, and not unfrequently the embarrassments of Hebrew lexicography in the first third of the sixteenth century. The Tables, &c., of Tyndale are very interesting on this account, and require no comment; this applies also to the etymological notes of Rogers. A few examples from Luther are the following.

Gen. xvii, 5: "Abram means high father, but Abraham denotes father of multitudes, although the same multitudes are indicated in his name by only one letter, not without cause;" xxi, 31: "Berfaba denotes in German, oath-well, or earth-well, but perhaps also seven wells;" xxiii, 2: "Hebron is Kiriath Arba, sayth Moses, that is, four-town, for all the great capitals were of old Arba, that is, divided into four quarters, as Rome, Jerufalem and Babylon, also Gen. x."*

Rogers has but few etymological notes, but many explanatory ones; *e. g.*,

Gen. xxxv, 18: "Ben Iamin: that is the sonne of the ryghthand. And righthande is taken for good fortune;" xlix, 27: Wolfe is here taken in a good fence, and signifieth a feruent preacher of godes worde as was Paule in whome this text is verified;" Ex. xxv, 30: "Shewbreed, because it was alwaye in the prefence and fyghte of the Lorde;" Lev. i. 9: "This fwete odoure is: the sacryfyce of fayth & of pure affeccyon in which God is delited, as a man is delited in the good fauoure of meates, as it is sayd of Noe, Gen. viii, d;" xxv, 10: "Iubelye, of this Hebrewe woorde iobell, which in Englyshe fygnieth a trumpet. A yere of fyguler myrth and ioye and of mocke rest, wher in their corne and all their frutes cam forth wythout fowynge, tyllynge or any other laboures." 15 "By this iubelye is fygnified the restorynge of all thyng to his perfeccion, which shal be after the generall iudgement in that floryfshynge worlde, when the chofen shal be admytted in to lybertye from all wretchednes, pouertye, anguythe & oppreffion, when all shalbe fully restored againe in Christ, that thorow the synne of the fyrst man was taken awaye."

* Rogers has this note on Gen. xiii, 18: "Ebron is the name of a citie where Adam, Abraham and his wyfe with Isaac &c. were buried, as in Gen. xxiii, d."

A few explanatory notes of archaic and obsolete words have been given in the margin, but a much fuller list will be found in No. 12 of this Chapter.

8. *The Collations.*

Three distinct collations have been made: 1. one of the book of Genesis of the edition of 1530 with that of 1534, from the careful notes, in the margin of a duplicate set of plate proofs, furnished by Dr. Culross; 2. another of the Prologues of the edition of 1530 (1534) with the text in Daye's folio of 1573, in those to Genesis and Exodus, also by Dr. Culross; 3. and a third of the text of the Pentateuch of 1530 with that of the Pentateuch in Matthew's Bible of 1537. The last is given immediately under Tyndale's text marked *Æ*. These collations are presented in parallel columns in order to mark the variations and to illustrate the nature of the changes introduced. The first intention of extending the variants to orthography had to be abandoned as impracticable, for they are so numerous that their production would have required a volume fully twice as large as this; besides the practice of Tyndale and Rogers of spelling the same word in constantly differing forms and the variations caused by the arbitrary use of contractions seemed to be imperative reasons for limiting the comparisons to different readings and renderings. To make this clear to the eye is the design of the subjoined passage showing all the variations in the editions of 1530, 1534 and 1537.

EXAMPLE SHOWING THE VARIATIONS IN THE ORTHOGRAPHY AND PUNCTUATION
OF THE EDITIONS OF 1530, 1534, AND 1537.

GENESIS I, 14-19.

1530.

Than sayd God: let there be lyghtes in y^e firmament of heauen to deuyde the daye fro the nyghte, that they may be vnto sygnes, seasons, days & yeares. And let them be lyghtes in the firmament of heauē, to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse lyghte to rule the nyghte, and he made sterres also. And God put them in the firmament of heauen to shyne vpon the erth, and to rule the daye & the nyghte, ad to deuyde the lyghte from darcknesse. And God sawe y^t it was good: and so of the evenynge ad mornynge was made the fourth daye.

1534.

Then sayd god: let *ther* be lightes in *the* firmament of heauē to deuyde the daye fro the *nyght*, that they may be vnto signes, seasons, dayes & yeares. And let them be lightes in the firmament of heauen, to shyne vpon the erth: & so it was. And God made two great lightes: *a* greater lyghte to rule the daye, *and* a lesse lyghte to rule the nyghte, and he made sterres also. And god put them in the firmament of heauen to shyne vpon the erth, and to rule the daye *and* the nyghte, *and* to deuyde the lyghte from darcknesse. And god sawe *that* it was good: and so of the euenynge *and* mornynge was made the fourth daye.

1537.

Than sayde God: let there be lightes in y^e firmamēt of heauē, to deuyde the daye from the *nyght*, that they may be vnto sygnes, seasons, dayes & yeares. And let *the* be lyghtes in y^e firmamēt of heauē, to shyne vpon the erth: *And* so it was. And God made two great lyghtes: A greater lyghte to rule the daye, & a lesse *lyght* to rule the *nyght*: and hemade sterres also. And God put them in the firmamēt of heauen to shyne vpon the erth, and to rule the daye & the *nyght*: & to deuyde the *lyght* from darcknesse. And God sawe *that* it was good: and so of the euenynge ad mornynge was made the fourth daye.


In these five verses 1534 differs from 1530 in 29 places in the spelling and in 2 places in the punctuation; 1537 differs from 1530 in 26 places in the spelling and in 5 places in the punctuation. These numerous differences are mainly due to the indiscriminate use of double or triple forms of the same word by the same writer and the employment of contract forms introduced on purely technical grounds to bring a given number of words or letters into a line; if the available space was ample the printer used the full form, if it was scant he chose the contract form. Of the former we meet with, *light*, *lighte*, *lyght*, *lyghte*; *hand*, *hande*, *hond*, *honle*; of both, *and*, *ād*, &; *hande*, *honde*, *hāde*, *hōde*; *lambe*, *lābe*; *heaven*, *heauen*, *heauē*, *hevē*; *fyr-mament*, *firrament*, *fyrmamēt*, *firramēt*; *kynde*, *kinde*, *kȳde*, *kide*. The contractions are mostly simple and besides *j* for *the*, *ȝ* for *that*, & for *and*, are made over the vowel, the presence of a long accent indicating that *m* or *n* has to be supplied, *e. g.*, *nothige* stands for *nothinge*, *cā* for *can*, *Adā* for *Adam*, *thē* for *them*; unusual forms such as *whō me* for *whome*, *ȝ se* for *these* are very rare. The contractions in German are complicated, for they are introduced over vowels and consonants, but as the latter have not been used in this volume, it is unnecessary to discuss the matter.

The subjoined photo-engravings of the same portion of the book of Genesis in the editions of 1530 and 1534, and of a page in Latin Letter of the former, afford a true picture of their typographical characteristics, and may have the effect of solving the question where they were printed. Antiquarian students in Germany, Belgium, and Holland, having access to books printed at Wittenberg, Hamburg and Antwerp, between 1530 and 1534, will doubtless be able to shed light on this interesting point. * * They illustrate also, but only feebly, the difference in the orthography and punctuation followed in the editions of Genesis of 1530 and 1534.

* * * *I shall feel grateful for the communication of any facts bearing on this subject, and beg that correspondence may be forwarded to me through the London or New York publishers.*

The transcripts from Matthew's Bible and Daye's edition of Tyndale's Pentateuch of 1551* giving the same passage complete the picture of orthographical variety, suggestive of valuable hints on the phonetic power of the language.

* For this transcript I am indebted to the courtesy of Edward Augustus Bond, Esq., LL.D., Principal Librarian, and George Bullen, Esq., Keeper of Printed Books, British Museum. It gives also the following description of the copy of this rare volume in the British Museum.

"[*Title*].  The fyrste | parte of the Bible | called the .v. bookes of | Mofes translated by W | T. wyth all his prologes | before euery boke, and cer | teine learned notes vpon | many harde wordes. | Genesis. | Exodus. | Leuiticus. | Numeri. | Deuteronomium. | Anno Dom. M. | D.L.I. |

"[*Colophon*.] Imprinted at | London by Ihon | Day dwellyng ouer | Alderfgate. | beneth Saint Martins. | Anno Domi. M.D. | (..) L.I. (..) Cum priuilegio ad impri | mendum solum. |

"[Note. Printed in Black Letter, 335 leaves, 33 lines to a full page. The title is surrounded by a woodcut border.]" The volume is in-8. From the notice in Cotton, List of Editions of the Bible, &c., Oxford, 1821, in-8; Appendix, p. iii, are drawn these additional particulars: "On the reverse [of the Title Page] is an address to the Reader by John Daye, announcing that for the convenience of the poor he had printed the Bible in four separate parts." "The leaves of the volume are not numbered. The signatures run in eights. It has all the prologues, heads of chapters, marginal notes and references: all these are printed in smaller letter. It contains sign. A—Y. Aa—Vu. A full page contains 33 lines." Cotton calls it a 12mo.

*Photo-Engraving, showing the Latin Letter used
in Exodus, Leuiticus, and Deuteronomye,
of Tyndale's Pentateuch of 1530.*

The first Chapter of Deuteronomye. Fo:ti



Hese be the wordes
which Moſes ſpake vnto
to all Iſrael, on the o-
ther ſyde Iordayne in
the wilderneſſe and in
the feldeſ by the red
ſee: betwene Phara ad
Tophel, Laban, Haze-
roth and Diſahab. xij. dayes iurney from Ho-
reb vnto Cades bernea, by the waye that lea-
deth vnto mount Scir. And it fortuneth the ſe-
tit daye of the. xi. moneth in the fortieth yere,
that Moſes ſpake vnto the childern of Iſrael
accordinge vnto all that the Lorde had genen
him in commaundment vnto them, after that
he had ſmote Sihon the kyng of the Amori-
tes which dwelt in Heſbon, and Og kinge of
Baſan which dwelt at Aſtaroth in Edrei.

On the other ſyde Iordayne in the londe of
Moab, Moſes begane to declare this lawe ſay-
yng: the Lorde oure God ſpake vnto us in
Horeb ſayenge: Ye haue dwelt longe ynough
in this mount: departe therfore and take your
te iurney and goo vnto the hilles of the Amo-
rites and vnto all places nye there vnto: both
feldeſ, hilles and dales: and vnto the ſouth and
vnto the ſces ſyde in the londe of Canaan. and
vnto libanon: euen vnto the greater ryuer Eu-

B phrates

*Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16,
showing the Black Letter used in Genesis,
and Numbers, of Tyndale's Pen-
tateuch of 1530.*

xxxv. Chapter. fo. li.

The sonnes of Jacob were, xij. in nombre.
The sonnes of Lea. Ruben Jacobs eldest sonne/
q Simeon/Leui/Juda/Jachar/q Zabulon
The sonnes of Rakel: Joseph q Ben Jamin.
The sonnes of Bilha Rabels mayde: Dan q
Nephtali. The sonnes of Zilpha Leas mayde
Gad q Aser. These are the sonnes of Jacob
which were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to
Mamre a principall cite/otherwise called He-
bron: where Abraham q Isaac sojourned as str-
angers. And the dayes of Isaac were an hun-
dred q. lxx. yeres: q when full he seke q dyed/ad-
was put vnto his people: beyng eolde and full
of dayes. And his sonnes Esau ad Jacob bur-
ied him.

The. xxxvi. Chapter.

A Besse are the generations of Esau
which is called Edom. Esau toke his
wyues of the daughters of Canaan
Ada the daughter of Elon an Heitane/q Abas-
libama the daughter of Ana/which Ana was
the sonne of Zibion an heuyte/And Basmath
Ismaels daughter q sister of Nebaiorh. And
Ada bare vnto Esau/Eliphaz: and Basmath
bare Reuel: And Abalibama bare Icus/Jaz-
lam and Korah. These are the sonnes of Esau
which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes and
daughters and all the soules of his house: he

*Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16,
showing the Latin Letter used in Genesis,
Newly correctyd and amendyd by
W. T. M.D.XXXIII.*

Genesis.

Iacobs eldest sonne, and Simeon, Leui, Iu-
da, Isachar, and Zabulō. The sonnes of Ra-
hel: Ioseph and Benjamin. The sonnes of
Bilha Rahels mayde: Dan and Nephthali,
The sonnes of Zilpha Leas mayde: Gad &
Aser. Thes are the sonnes of Iacob which
were borne him in Mesopotamia,

¶ deith
of Isaac

Then Iacob went vnto Isaac his father
to Mamre the cyte of Arbe. otherwise cal-
led Hebron: where Abraham and Isaac so
georned as straungers. And the dayes of Isa-
ac were an huudred and. lxxx. yeres; and
than fell he leke & dyed, and was put vnto
his people: beyng olde and full of dayes.
And his sonnes Esau & Iacob buried him.

The. xxxvi. Chapter.

THese are the generations of Esau wha-
ich is called Edom: Esau toke his wy-
ues of the daughters of Canaan. Ada
the daughter of Elon an Aethiye; and Aha-
libama the daughter of Ana, which Ana
was the sonne of Zibeon an heuyte, and
Basmath Ismaels daughter and sister of Ne-
baioth, And Ada bare vnto Esau Eliphaz;
and Basmath bare Reguel: And Ahaliba-
ma bare Ieus, Iaelam and korah, These are
the sonnes of Esau which were borne him
in the lande of Canaan.

And Esau toke his wyues, his sonnes and
daughters and all the soules of his house: his
god-

Matthew's Bible, 1537.

Genesis xxxv, 22 to xxxvi, 16.

. The D.

sonnes of Iacob were .xii. in nôbre. The sonnes of Lea. Ruben Iacobs eldest sonne, and Simeon, Leui, Iuda, Ifachar, & Zabulon. The sonnes of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Zilpha Leas mayd Gad & Afer. These are the sonnes of Iacob which were borne him in Mesopotamia.

Then Iacob went vnto Ifaac hys father to Mâre a principall cyte, otherwyse called Hebron: where Abraham & Ifaac were as straungers. And the dayes of Ifaac were an hundred & .lxxx. yeres: & than fell he seke & dyed, and ° was put vnto his people beyng olde and full of dayes. And his sonnes Esau and Iacob buried hym.

c. To be put
vnto his people
looke in Gene.
.xxv. a.

¶ *The wyues of Esau. Iacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.*

¶ The .XXXVI. Chapter.

THEse are the generacions of Esau A.
which is called Edō. Esau toke his wyues of the daughters of Canaā Ada the daughter of Elon an He-thite, and Ahalibama the daughter of Ana, which Ana was the sonne of Zibeon an He uyte, and Basmath Ismaels * daughter and syster of Nebaioth. And Ada bare vnto Esau, Eliphaz: and * Basmath bare Reguel: And Ahalibama bare Ieus, Iaelam and Korah. These are the sonnes of Esau whych were borne him in the lande of Canaan.

And Esau toke hys wyues, hys sonnes & daughters & all the soules of hys housse: hys

* Gen.
.xxviii. a.

*. Basmath,
otherwyse cal-
led Mahelath,
and so in other
places is there
dyuers names
geuē to one per-
son.

Genefis xxxv, 23 to xxxvi, 16 transcribed from *The fyrfte parte of the Bible called the .V. bookes of Moses, &c., &c.*

London: Ihon Day, M.D.L.I. (See p. lxiv.)

. Ia ^[Genefis. Cap. xxxv.]
cobs eldest sonne, and Symeon, Leui, Iu- ^[fol. Hj recto.]
da: Ifachar, and zabulon. The Sonnes of ^{Iacob.}
Rachell: Ioseph & Ben Iamyn, The sons
of Bilha Rachels mayde: Dan and Neph
thali, The sons of zilpha Leas mayd, Gad
& Afar. These are the sones of Iacob whi-
che were borne him in Mesopotamia.

Thē Iacob went vnto Ifaac his father ^{Ifaac dieth}
o Mamre a principal citi, otherwife called
Hebron, wher Abraham and Ifaac soiour-
ned as straungers. And the dayes of Ifaac
were an .c. and .lxxx. yeares: and thē fel he
sicke & dyed, & was put unto hys people be-
ing old and ful of daies. And his sonnes E-
sau and Iacob buryed hym.

The .XXXVI. Chapter,

*The wiues of Esau. Iacob and Esau are
ryche. The genealogy of Esau. Esau dwel-
leth in the hyl Seir.*

A. These ar the generations of Esau whi
^[fol. Hj verso.] che is called Edom. Esau toke his wi-
ues of the daughters of Canaan, A-
da the Daughter of Elon an Hethite, and
Ahalibama the Daughter of Ana, whyche
Ana was the sonne of zibeon an Heuite.
^{Ge. xxviii. a.} And Basmath Ismaels * daughter and fy-
ster of Nebaioth. And Ada bare vnto Esau
Eliphaz: and * Basmathe bare Reguell:
<sup>Basmath o-
t her wyfe
called Ma-
heleth.</sup> And Ahalibama bare Ieus, Iaelam and
Korah. Theese are the Sonnes of E-
sau whyche were borne hym ln the Lande
of Canaan.

And Esau tooke his wiues, hys Sonnes
and Doughters, and all the foules of hys
houfe: hys

The punctuation calls for a few words of explanation. In the edition of 1530 the marks used are the comma, the colon, the interrogation point, the period, and occasionally, parentheses. Very often no mark whatever is used where modern usage requires one, especially at the end of a sentence, of a line, a paragraph and even a chapter. This peculiarity I have tried to preserve in all cases where the sense is clear; where the absence of a mark appeared to me to obscure the sense, a mark has been supplied on the authority of Matthew's Bible which is generally very accurate and conforms in this respect, as well as in the matter of orthography, much more to modern usage. The punctuation in the edition of 1534 is more consistent than in that of 1530. In very few instances the punctuation has been supplied by consequence. The absence of hyphens in the division of words has also been preserved wherever it could be done without obscuring the sense. The treatment of numerals introduced in the text is that more or less common in old MSS. and in the earliest specimens of printed books; a period generally precedes and follows a numeral, *e. g.*, The .V. chapter, at the end of a line the period following the numeral, or at the beginning of a line the period preceding the numeral are omitted, as .V (end of a line) and V. (beginning of a line); the j instead of i in Roman numerals has not been reproduced except in particular citations, where the exact appearance of a title, &c., &c., was intended to be given. This seemed to be consistent with the general typographical arrangement of this edition which does not give the *letter* in facsimile. Letters belonging to Black Letter type are of constant occurrence in the body of words printed in Latin Letter, and occasionally the comma of the former / is used instead of the ordinary comma; these features also have not been reproduced.

I.

COLLATION OF THE BOOK OF GENESIS, SHOWING THE DIFFERENT READINGS IN
THE EDITIONS OF 1530 AND 1534, DRAWN UP FROM THE NOTES
ON THE MARGINS OF DUPLICATE PROOF SHEETS OF
THIS REPRINT, MADE BY DR. CULROSS.*

1530.

1534.

W. T. To the Reader pp. 2-6.†		Wanting.
Aprologe shewing the vse of the scripture	p. 7	Vnto the reader W. T.
"Paule, in y ^e thyrd &c."	7 l. 19	See the variants, footnote p. 7.
to "ventyons."	8 8	
"Seke therefore &c."	8 24	See the variants, footnote,
to "a new."	11 2	pp. 8-10.
This comforte	11 3	And this lerninge and com- forte

Genesis.

flee over	1 : 20	flee above
had make	2 : 19	had made
once bone	23	one bone
Cherubin with a naked fwerde	3 : 24	Cherubes with naked fwerdes
haue gotten	4 : 1	haue obteyned
Abell (vv. 4, 8, 9)	2	Abel (vv. 4, 8, 9)
yf thou doft . . yf thou doft	7	yf thou do . . yf thou do
the the name	17	the name
Lamech vnto	23	Lamech to
a nother	25	another
and begat	5 : 4	and he begat
yeres and dyed.	8	yere and then he dyed.
Mahalalyell	16	Mahalalyel
and then Henoch lyved a godly lyfe	24	And Henoch walked with god
Mathufala (vv. 21, 26, 27)	25	Mathufalah (vv. 21, 26, 27)
had begot	30	hath begot
.v. hundred	30	.v. an hundred
And sayd	6 : 7	And the lorde sayd
vnto the	21	vto the
in to (vv. 9, 13)	7 : 7	into (vv. 9, 13)
Iapheth	13	Iaphet
and all maner	8 : 20	and of all maner
bōd	9 : 10	couenaunte
bonde	11	couenaunte
bōde	12	couenaunte
waters	15	water
Iapheth. (v. 23)	18	Iaphet. (v. 23)

* An Article of "Francis Fry on Tyndale's two editions of Genesis," reprinted from "Notes and Queries," Feb. 10 and 24, 1883, kindly sent to me by the author, came too late to be of use.

† Of this volume.

Iaphetn	10: 1	Iaphet
Dodanim	4	Sodanim
Where of came	9	And therot came
the begynnyng	10	the cheffe
Enanum	13	Enamim
whence came the Philystyns	14	whence the Philistins and the
and the Caphtherynes.		Caphthorynes came.
Gerera	19	Gerera
Iapheth	21	Iaphet
easte lande	30	eastelande
shall be	11: 4	shalbe
Babell	9	Babel
because that	9	because of that
Canaanites	12: 6	Cananytes
Egipte (v. 11)	10	Egypte (v. 11)
Egyptians	12	Egyptians
Pharaos lordes	15	Pharaos lorde
So that she . . . in to Pharaos	16	And she . . . into the house
house		of Pharao
the wife	19	thy wife
frō	13: 9	fro
so departed the one brother	11	so the one brother departed
Thydeall	14: 1	Thydeal
subiecte	4	subiectes
Raphayms . . . Karnaim . . . Su-	5	Raphaites . . . Rarnaim . . . Su-
fims . . . Emyms . . . Kari-		sites . . . Emities . . . Rari-
athaim		athaim
Horyms . . . Seir	6	Horytes . . . Seyr
Efcoll	24	Efcoll
Abram . . . se to me	15: 3	Abraham . . . se unto me
bodye shalbe	4	bodye, he shalbe
And fayde	5	And he fayde
a thre yere olde ram	9	a ram off thre yere olde
Amorites	16	Amorytes
made covenante	18	made a couenante
Pherezites. Raphaïms	20	Pherezytes. Raphaïtes
Canaanites	21	Cananites
Egyptian (v. 3)	16: 1	Egyptian (v. 3)
by meanes of her	2	by her
Thou doft me vnrighte,	5	the wronge I fofre, be on
		thine heed,
fared foule	6	was to cruell
And yet shall he	12	And he shall
Ifmaell	15	Ifmael.
bonde	17: 2	couenaunt
testamēt	4	couenaunt
bonde	7	couenaunt
tymes to be an everlastyng	7	tymes euen an everlastyng
testamente, So that		couenaunt, that
my testamente	9	myne appoyntmente
testamente	10	couenaunt
bond betwixte me and you.	11	couenaunt betwene me you.
all fervauntes	12	all the fervauntes
testament . . . bonde	13	couenaunt . . . couenaunt
testamēt.	14	couenaunt.
bonde . . . bonde	19	couenaunte . . . couenaunte
And as concernyng	20	And concernyng

bonde	17 : 21	couenaunte
left of talkyng	22	left talkyng
Ismaell	23	Ismael
for even therfore ar ye	18 : 5	feinge ye be
and they ate.	8	and they fate.
That herde Sara	10	And Sara hearked
doore which was behind	10	doore behind
stode vp from thence	16	stode vp to departe thence
and all	18	and that all
Sodom	20	Sodome
foūde .xxx. there ?	30	foūde .xxx ?
with his face.	19 : 1	vpon his face.
at doores	6	at the doores
for therfore came they	7	for as much as they are come
Wherfore	13	And therfore
this	21	the
fone was vppon	23	fone was vp vppon
Ammi	38	Ammy
therfore sayde	20 : 4	therfore he sayde
innocent handes haue	5	innocent haue
in purenesse	6	in the purenesse
men and an excuse	16	men an excuse
Egyptian	21 : 9	Egyptian
a mockynge.	9	a mocker.
Egypte.	21	Eghypte.
Phicoll . . . Philistines	32	Phycoll . . . Phylistines.
Philistinlāde	34	Philistinlande
Ifaac whome	22 : 2	Ifaac whō me
hande and a knyfe	16	hande ana knyfe
Milcha (v. 23)	20	Mylcha (v. 23)
Kemuell . . . Sirians	21	Remuell . . . Syrians
an hundred and .xxvii.	23 : 1	an hundred and .xxii.
in a heade cyte called	1	at kyriat arba which is
And made	24 : 11	And he made
to whom	14	tho whom
stoupe	14	boue
y ^e	14	that
Milcha	24	Mylcha
And	43	Now
Bathuell	47	Bethuell
Bathuel	50	Bethuel
Rebecca	67	Rbecca
Ketura	25 : 1	Retura
lackfām	2	Iacfam
Letufim	3	Letufym
Kethura	4	Rethura
ynough	8	a full age,
Ismael	12	Ismaell
Kedar . . . Abdeel	13	Redar . . . Abeel
Kedma	15	Redma
Sirian	20	Syrian
Sirien.	20	Syrien.
a tyllman	27	atyllman
y ^e	30	that
fe	26 : 9	beholde
y ^t	9	the (<i>misprint.</i>)
y ^e	10	that

Abimelech	26 : 11	Abymelech
y*	12	that
an	12	and
another	21	a nother
& Ahufath . . . Phicol	26	& a certene of Ahufath . . . Phicoll
When	34	And when
vnto	27 : 1	to
voyce goo	13	voyce and goo
and plétie	28	with plétie
Sirien	28 : 5	Syrien
And toke	11	And he toke
When	30 : 1	And when
Nepthali.	8	Nepthaly.
an other	12	another
And called	13	And she called
Rahel, herde	22	Rahel, and herde
But he	29	And he
all the gootes	35	all the she gootes
And he put the staues	38	<i>omitted.</i>
brode	42	lamyng
folde vs, and hath	31 : 15	<i>omitted.</i>
vp vpon	17	vpon
catell and all	18	<i>omitted.</i>
Siriē	20	Syriē
ryuers	21	ryuer
Siriā	24	Syriā
wentest	27	fleyft
to .ii.	33	to the .ii.
awaye now	42	now awaye
a bonde	44	appoyntemāt
floones	46	floone
Gylead	48	Gilead
And they ate breed	54	<i>omitted.</i>
faue it felfe	32 : 8	effcape.
de all	9	deall
foorde Iabok.	22	foorde of Iabot.
Ifraell.	28	Ifrael.
vntil	33 : 3	yer
y*	16	that
Salem to y*	18	Salem y*
Ifraell.	20	Ifrael.
y*	34 : 4	that
Ifraell	7	Ifrael
Sichem	13	Sychem
they	22	thy
Ifraell.	35 : 10	Ifrael.
thy	11	they
Ifraell	21	Ifrael
a pricipall cyte	27	the cyte of Arbe
Hethite	36 : 2	Aethite
Elau	8	Ffau (<i>misprint.</i>)
in mounte	9	in the mounte
Amalech.	12	Amalek.
Amalech	16	Amalek
of y* horites	21	of horites
Mafreka	36	Mafteka

the daughter of matred	36 : 39	<i>omitted.</i>
Iram.	42	Iam.
they hated	37 : 5	thy hated
Israell	13	Israell
wiked	20	cruell
to	26	unto
Egipte	28	Egypte
wicked	33	cruell
Canaanite	38 : 2	Canaanite
hem	5	him
Thimnath	14	Thymnath
And turned	16	And he turned
rent a rent	29	made a rent
Egyptian	39 : 2	Egyptian
	2	the house of his master the Egyptian, (<i>repeated</i>)
Egyptians	5	Egyptians
& well	6	& a well
And	12	and And
Hebrues	17	Hebruiſhe
tel me	40 : 8	tel it me
in good	14	in a good
ſervauntes. And reſtored	20, 21	ſervauntes; reſtored
dreamed	41 : 1	dreamed
ryuers ſyde	1	lakesyde
ryuer	2	lake
ryuer (<i>twice</i>)	3	lake (<i>twice</i>)
he awoke their with.	4	ther with Pharao awoke
in to	14	into
ryuers	17	lakes
ryuer	18	lake
Egipte	30	Egypte
aſene	31	perceaued
Egipte (vv. 34, 36, 41, 43, 44, 56)	33	Egypte (vv. 34, 36, 41, 43, 44, 56)
nor	39	or
becauſe that the	57	becauſe the
Egipte (v. 3)	42 : 1	Egypte (v. 3)
Israell	5	Israell
aſtoynyed and	28	aſtoynyed amōge them ſelues and
one to a nother	28	<i>omitted.</i>
Israell (v. 8)	43 : 6	Israell (v. 8)
Egipte	15	Egypte
Egyptians	32	Egyptians
vnto	34	to
not yet	44 : 4	yet not
vnto (v. 16)	6	to (v. 16)
oh my lorde, let	18	oh my, let
vnto (v. 32)	31	to (v. 32)
Egipte	45 : 13	Egypte
Ben Iamins	14	Ben Iamyns
Iofeph	16	Iofeph
vnto (v. 22)	17	to (v. 22)
Israell	21	Israell
he aſſes	23	aſſes
the aſſes	23	aſſes

Kahath	46: 11	Rahath
Pharez . . . Zerak	12	Phares . . . Zerai
.xvi. foules	18	.xxi. foules
Nepthali	24	Nephtali
vnto (<i>twice, 29 twice, 30, 31</i> <i>three times, 34 twice</i>)	28	to (<i>twice, 29 twice, 30, 31</i> <i>three times, 34 twice</i>)
Ifraell	29	Ifrael
in fo moch	30	in as moch
vnto	47: 5	to
feed	19	food
vnto (<i>twice, 22, 23, 26 twice,</i> <i>31 three times</i>)	21	to (<i>twice, 22, 23, 26 twice,</i> <i>31 three times</i>)
were	48: 1	was
vnto (<i>2 three times, 3 twice,</i> <i>4 three times, 5 twice,</i> <i>11, 17, 18, 21, twice, 22</i>)	1	to (<i>2 three times, 3 twice, 4</i> <i>three times, 5 twice, 11</i> <i>17, 18, 21, twice, 22</i>)
Egipite	5	Egigte
Iosephes	8	Iosephs
Ifraell	10	Ifrael
vnto (6, 8, 10, 11, 15, 28, 29)	49: 2	to (6, 8, 10, 11, 15, 28, 29)
heles, fo y ^t	17	heles, y ^t
The shoters haue envyed	23	Though the shoters angred
and yet	24	yet
come an herde mā a stone	24	come herdemen as stones
Hethyte	29	Hethite
vnto (<i>twice, 12, 19, 20 twice,</i> <i>21, 23, 24 three times</i>)	50: 4	to (<i>twice, 12, 19, 20 twice, 21,</i> <i>23, 24 three times</i>)
Atad	10	Arad
Cananytes	11	Cananites
vnto them	19	to hī
and for youre	21	and youre
Egipite.	26	Egypte.
Mofes.		Mofes, called Genefis.

A TABLE EXPOUNDINGE CERTEYNE WORDES, P. 153 sqq., OMITTED IN
EDITION OF 1534, BUT FOUND IN DAYE'S FOLIO OF 1573.

1530.

or a cofer.
it is
Ihonn
hāce
laten
fkyes
faye favoure
hebrewe
hebreue
that me
as is
.xi. Chapter
.xiv. chapter
ofed
Mefias
y^t all y^e

P.*	L	
153	3	or cofer.
	22	is it
	25	Iohn
	26	Haunce
	27, 29	latine
154	9	fky
	35	faye found favoure
155	2	hebrue
	4	hebrue
	9	that I
	13	as it were
	15	chap. xi.
	16	chap. 4.
	17	iffued
	20	Meffias
	23	all y ^e

1573.

* Of this volume.

of tribe	P.	L.	of the tribe
Testamēt here is an ap-	155	28	Testamēt that is an ap-
poyntemēt betwene		30	poymentē made be-
			twene
foch an		32	foch
fathers	150	8	father
that is		16	<i>omitted.</i>
Egipte		21	Egipt
foch subiec-		25	foch a subiec-
Abel, Ismael	157	3	Abell, Ismaell
Pharez		5	Phares

II.

LIST OF MARGINAL NOTES IN *Genesis*. *Newly correctyd and amendyd, 1534*,
FURNISHED BY DR. CULROSS.

- | | |
|-----------------------------------|----------------------------------|
| 1: 3 The .i. daye. | 5: 21 hēnoch. |
| 6 The .ij. daye. | 6: 9 To walke withe God: is to |
| 9 The .iiij. daye. | lyue godlye to kepe his |
| 14 The .iiij. daye. | lawes and to truſte in |
| 20 The .v. daye. | him. |
| 24 The .vi. daye. | 8: 20 The rightwyſe will thāke |
| 2: 3 Bleſſed and ſanctified: ded- | god ād god doth allowe |
| icated and appoynted it | the harte of him. |
| to preach the worde of | 9: 13 The rayne bowe is a ſac- |
| God in to prayer ād to | rament, a ſigne, a wit- |
| doo all maner workes | neſſe and a ſure ernest |
| of mercye in. | of the couenaūt made |
| 8 Eden. | betwene vs & god. |
| 11 Heuila. | 10: 8 Nērod. |
| 19 Adā named all creatures. | 11: 1 The wiſdome of man is fore |
| 24 Wedlocke. | punyſhed of god with |
| 3: 1 The ſerpent. | the diuiſiō off tongis. |
| 14 A couenaūt that chriſt | 9 Babel. |
| whch came of eue & | 12: 1 Abram |
| was hir feed, ſhuld | 2 A promyſe. |
| ouer come the power | 7 A promyſe. |
| of the deuell & de- | 10 Abram goeth to Egipte. |
| liuer all true beleuers | 14: 18 Melchizedech |
| ī Chriſt and haters of | 22 See the anſwer of Abrā to |
| the deuells workes, frō | the kynge of Sodome |
| all dānger of ſatā, of | as touchinge the ſpole. |
| finne and of hell. The | 15: 1 A promyſe to Abram. |
| womās curſe is, to beare | 6 Rightwiſenes. |
| hir childern with paine | 13 The electe muſt ſoffer of |
| ād to be vnder the geu- | the wicked for a tyme |
| ernaunce of hir huſbād. | but god will deliuer hī. |
| 4: 1 Cain. | 18 Couenaunte. |
| 2 Abel. | 16: 1 Hagar |
| 3, 4 offeringes. | 15 Ismael. |
| 25 Seth. | 17: 5 Abrahā. |
| 26 Enos. | 12 Circumcyſion |

- 17: 15 Sara
 18: 2 Hospitalyte.
 19: 33 lot was dronk ād laye with
 his two doughters
 20: 6 god deliuer his from evyll.
 12 Sara was Abrahās sīster by
 the father.
 17 The praier of Abraham
 21: 4 Ifaac.
 31 Abrahā and abimelech ded
 fwere togeter.
 22: 9 godly loue putteth awaye
 all fleshly loue.
 17 promise
 23: 2 the deythe of Sarai.
 24: 3 Othe geyuen bi Abraham
 to his seruau.
 12 note the gret fayth of the
 seruau.
 15 Rebecca.
 35 * God bleffeth vs whē he
 geueth vs his bene-
 fites, ād curfeth vs, whē
 he taketh thē a waye.
 51 who wonder fully god pro-
 uide for his fethfull
 60 To bleffe &c. (as in edition
 of 1530.)
 25: 34 Esau folde his herytage.
 26: 4 promise to Ifaac.
 6,7 Ifaac called rebecca his
 sīster.
 13 the bliffinge of god.
 24 a promyse,
 32 the bliffinge of god.
 27: 6 the coucell of rebecca.
 28 the bliffing of Iacob.
 40 a prophesi of the callyng
 of the gentylls.
 28: 5 Iacob gooth into mesopo-
 tamia.
 12 the dreame of Iacob
 14 promise
 15 god fulfill hys promise
 17 god ys wyth his chosyn in
 eueri place.
 20 se Iacobos vowe what it was
 22 the stone was a wytnesse
 of the goodnesse of god
 showde to Iacob.
 29: 6 Rahel:
 10 Affone.
 32 Ruben.
 33 Simeon
 35 Iuda.
 30: 2 The āswere of Iacob to
 Rahel.
- 30: 6 Dan.
 8 Nephtall.
 11 Gad,
 13 Affer.
 18 Ifachar
 20 Zabulō
 24 Ioseph.
 30 the bleffinge of the lorde.
 31: 19 Labans ymages or his
 goddess.
 21 Ryuer Euphrates.
 46 the heape of stonys was a
 fyng betwixt Iacob &
 Laban.
 32: 1 the angell of God.
 4 sg. Trobill make vs to call
 to God wyth prayer.
 9 *Prayer is, &c., (as in edi-
 tion of 1530)
 24 the wraftelyng of iacob
 29 y^e electe ouercome all y^e
 world wyth . the ten-
 tations of it
 33: 11 present.
 34: 1 Dina was defiled bi Sichem.
 35: 6 Bethell
 8 the ooke of lamentacyon.
 10 Israel.
 11 promise to ifrael
 18 Beniamin.
 19 the dethe of Rahel
 22 the synne of ruben.
 29 y^e deith of Ifaac
 36: 8 Edom.
 12 amalek
 20 Seir.
 31 sg. Edom.
 37: 6 Ioseph dreamyd.
 21 sg. where be now such
 rubens.
 26 sg. the wōder prouisiō of
 god for his electe.
 28 Madianytes
 38: 1 Iudas.
 6 thamar
 9 the wyckidnesse of Onā
 26 the iugement of Iudas.
 39: 2 Ioseph was luckie.
 9 the goodnesse of Ioseph.
 17 sg. the accusafion of Ioseph.
 23 The prouisiō of god for his.
 40: 12 the interpretation of y^e
 buttlars dreame
 18 of the baker.
 41: 5 the dreame of pharao
 25 Ioseph interprete Pharaos
 dreame.

- 41 : 39 *sq.* god delyuer his elect to
hys honor.
43 Abrech ys as moche to fay
as tender father.
51 Manaffe.
52 Ephrai
42 : 1 *sq.* all turne to good for
the electe.
5 *sq.* rede this flori in thi
harte.
9 the dreame Ioseph ys ful-
filled.
21 *sq.* Conscience beginneth
to awake out of hir
dreame in tyme of trib-
ulacion.
36 *sq.* fatherli loue off Iacob.
43 : 11 *sq.* the rythwyfe doying of
Ifraell
18 *sq.* Lacke of feythe mak-
eth to distrust all thig
- 43 : 32 the egiptias might not eat
with the Hebrues.
45 : 1 Low [Loue] must vtter
5 They y^t know god, know y^t
al thinges are his work-
inge & prouidence
26 *sq.* Loue must breke out
in workis
46 : 3 promife.
32 shepardys.
47 : 9 pilgrimage
48 : 14 *sq.* the blyffing of ephrai
and manaffes.
21 Ifrael was certayne of godes
promife.
49 : 33 the dethe of iacob.
50 : 19 the anſwer off Ioseph to
hys brethre
24 the faith of Ioseph,
26 The dethe off Ioseph.

III.

COLLATION OF THE PENTATEUCH SHOWING THE DIFFERENT READINGS IN
THE EDITION OF 1530 AND MATTHEW'S BIBLE OF 1537.

1530.	Genesis.	1537.
rule	1 : 26	domynion
surely dye.	2 : 17	dye the dethe.
Ah fyr, that God hath sayd	3 : 1	ye, hath God sayd in dede
for to make wyfe.	6	for to geue vnderſtondyng.
cryeth	4 : 10	cryed
beſte	9 : 10	beſtes
the wyfe	12 : 19	thy wyfe
Sodome agaynſt him vnto the	14 : 17	Sodome to mete him in the
vale		vale
out at the doores	15 : 5	out of the dores
one over agenſt a nother	10	one agaynſt another
parties	16 : 13	partes
God: na, Sara . . . a fonne,	17 : 19	God: Sarah . . . a fonne in
ād		dede &
ran agenſt them	18 : 2	ran to mete them
vp agaynſt them	19 : 1	vp to mete them
beholde he . . . men and an	20 : 16	beholde this thinge . . . men
excufe		an excuſe
bare.	17	bare chyldrē.
had ſpoken.	21 : 1	promyſed.
lande of Moria	22 : 2	lāde Moria
ſype	24 : 17	ſuppe
an earynge	22	a golden earyng

Than they broughte Rebecca their syster on the waye and her norfe	24 : 59	So they let Rebecca their syster go with her norfe
fyppe	25 : 30	fuppe
y ^e	26 : 12	that
fpringynge water.	19	lyuyng water.
y ^e	32	that
bleffige, Iacob & Iacob	27 : 30	bleffing, Iacob
ranne agaynst him . . . in to his houle.	29 : 13	rāne to mete him . . to his houle.
shal I geue the ?	30 : 31	shal I then geue the ?
the partie and spotted	32	the partye, and the spotted
And then such shalbe	33	& the same shalbe
And Iacob went awaye vnkownynge to Laban . . , & tolde him	31 : 20	And Iacob stole awaye the hart of Laban . . in y ^t he tolde hym
was fled.	22	fled
y ^t (that)	25	y ^e (the)
done vnkownynge to me ? and haft caried awaye . . . with swerde ?	26	done to steale awaye my hert, and carye awaye . . . with the swerde ?
de all wel	32 : 9	do all well
God and with men ad haft	28	God & haft
ranne agaynst him	33 : 4	ranne to mete him
me frely. And	11	me. And
And Iacob went to Salem to y ^e citie of Sichem	18	And Iacob came peasably in to the cite of Sichem
vnto Dina	34 : 3	vn Dina
place Elbethell	35 : 7	place Bethell
fygnett, thy necke lace, and feall, necklace, and	38 : 18	fygnett, thy bracelet, and
and is	25	feall, bracelet, and
are .vii. yeres	41 : 26	and it is
nor of	27	are .vii. eares
agayne with you in youre handes, peraduenture	39	or of
foughte for to wepe lordes audyence	43 : 12	agayne wyth you, peraduenture
.x. he affes	30	fought where to wepe
Semnon	44 : 18	lordes eare
xxx. and .vi.	45 : 23	.x. affes
went agaynst Ifraell	46 : 13	Semfon
For an abhominacyon vnto the Egiptians are all that feade shepe.	15	.xxx. and .iiii.
Pharao: feaders of shepe	29	wēt to mete Ifrael
the daughters come forth to bere rule.	34	For the Egyptiās abhore all sheppardes:
wombes.	47 : 3	Pharao: sheppardes are
charged before	49 : 22	the daughters ran vpon the walle.
	25	wombe.
	50 : 16	charged vs before

Exodus.

the foules	1 : 5	these foules
whē ye mydwiue the women	16	when ye do y ^e office of a mydwife to the womē
and also drewe	2 : 19	& so drewe

cometh out agaynst the	4:14	cometh to mete the
Egipste dyd	7:12	Egipste: and they dyd
wolde not	8:29	wille not
fende out my people that	9:1	let my people goo that
Mofes, by the reafon of bot-	11	Mofes, for there were botches
ches on the		vpon the
shall this felowe thus plage	10:7	shall we be thus euell intreat-
vs? . . . God, or els wilt		ed? . . . God: wilt thou not
thou fee Egipste firft de-		yet knowe that Egypt is
stroyed?		destroyed?
muft goo	9	wyll go
shall it be foo?	10	let it be fo?
one grefhopper left in	19	one grefhopper in
a darke myft vppō	22	a thicke darcknes vpō
And all thefe	11:8	And thefe
euē the fyrft moneth	12:2	euen of the fyrft moneth
him in warde, vntyll	12:6	hym in, vntyll
therof fodē . . . both head	9	therof rawe ner foden . . .
		both the head
hande and a remembraunce	13:9	hande a remembraunce
matrice, and all	12	matryce, all
made for the to dweld in	15:17	made for to dwell in,
water	25	waters
of this difeafes	26	of thefe difeafes
at euen he shall	16:6	at euen ye shall
Sixe	26	Sixe
al moft	17:4	all moft
with fwerde	22:24	with y ^e fwerde
And as I haue shewed	25:9	And I shall shewe
And hundred	39	And an hundred
shalbe brynge	26:33	shalte brynge
braffe after the fafcon of a	27:4-7	and thou shalt make a gred-
net, ād put apon the		yern alfo lyke a net of
nette .iiii rynges: euen in		braffe, vpon whofe .iiii.
.iiii. corners of it, and put		corners fhalbe .iiii. bra-
it beneth vnder the com-		fen rynges: and the gred-
paffe of the altare, and		yern shall reache vnto the
let the net reache vnto		myddes of the altare.
the one half of the altare,		And thou shalt make
And make ftauces		ftauces
shall Aaron ād his fonnes	27:21	& Aaron & hys fonnes shall
drefse		drefse
breftlappe of enfample	28:15	breftlappe of iudgemēt
brodered	27	bordered
breftlappe of enfāple; fo v. 30	29	breftlappe of iudgement; fo
		v. 30
lighte and perfectneffe	30	Vrim and Thumin
maunde with the oyle	29:3	maunde with the oxe
reconcyle his hornes	30:10	reconcyle vpon the hornes of
		it
after the holye fycle	13	after the fycle of the fanctuarye
make attonement	16	make an attonement
Bezabeel	35:30	Bezaleel
forboden	36:6	forbidden
vp the firft moneth	40:17	vp the fyrft daye in the fyrft
		moneth
they iornayed.	36	they had iornayed.

Leviticus.

then take of that	2 : 14	then take that
Lorde talked with	4 : 1	Lorde spake vnto
apon the oxes heade	4	vpon the oxe heade
the oxes bloude	5	the oxe bloude
shepe . . . bringe a yewe	32	lambe . . . bringe a female
that wherein that he hath	5 : 5	that wherin he hath
an yewe	6	a lambe
fycles after the holy fycle	15	fycles after the fycle of the sanctuary
fifte parte moare there to	16	fifte parte more to
scoured and plunged	6 : 28	scoured and rynefed
amonge the childern of Aarō	29	amonge the Preaftes shall
shall		
lighte ād perfectneffe.	8 : 8	Vrim and Thumim.
Soleam . . . kynde, ād the	11 : 22	Selaam . . . kynde, the Hagab
Hagab		
on all foure	27	on all foure fete
Make not youre foules ab-	42	<i>omitted</i>
hominable		
make hym (or him, it) vn-	13 : 3	iudge hym (or him, it) vnclene
clene (or cleane) (so vv.		(or clene) (so vv. 11, 15,
11, 15, 20, 22, 23, 25, 27,		20, 22, 23, 25, 27, 30, 34,
30, 34, 35, 37, 44, 59)		35, 37, 44, 59)
make the difeafe (so v. 17)	13	iudge the difeafe (so v. 17)
fretē	55	freat
ciprefse or cyprefse (so vv. 6,	14 : 4	cedar (so vv. 6, 49, 51, 52)
49, 51, 52)		
ouer an erthē	5	in an erthen
put of the oyle	28	put on the oyle
byrdes ouer	50	byrdes in
renfed in the water.	15 : 12	rynefed in water.
lyeth apō as longe as	20	lyeth or fytteth vpō as longe as
aparte as well	24	aparte was well
tyme: whether out	25	tyme: out
And when ſhe is clenfed of	28	But yf ſhe be cleane of
with a yonge oxe	16 : 3	with a bullock
oxe (so vv. 11, 14, 15, 18, 27)	6	bullock (so vv. 11, 14, 15, 18, 27)
Ifraell, and all their	21	Ifraell, and their
offerynges they offer . . . thē	17 : 5	offerynges y ^t they offer . . .
for peafeofferynges		the peace offerynges
nexte kyn. (v. 13)	18 : 12	nexte kynfwoman. (v. 13)
open	14	vncouer
apon his houffholde	20 : 5	vpon hys generacion
turne vnto them that worke	6	turne him to enchaūters or expounders of tokens
with ſpirites or makers		
of dyfemall dayes		
his bloude on his heed	9	his bloud on his head
with the mankynde . . . heed.	13	with mankynde . . . heades.
vnheale hir ſecrettes and vn-	18	vncouer her ſecrettes and
couer		open
fathers fyfters	19	father fyfter
or a maker of dyfemall dayes	27	or that expoundeth tokens
prefe	21 : 17	preace

any monstrous mēbre	21 : 18	any mysshapē mēbre
prefe	21	preace
that hath twyched any foch	22 : 6	that hath any foch
that which hath his stonēs	24	that which is broofed, broken,
broofed brokē, plucked	.	plucked
out		
vayle of testimonye	24 : 3	vayle of wytnesse
him that curfed	14	hym that blasphemed
a yere of hornes blowynge	25 : 10	a yere of iubilee (or iubelye)
(so vv. 11, 12, 13)		(vv. 11, 12, 13)
the trompett yere	15	iubelye yere
the horneyere (<i>bis</i>)	28	the yere of iubelye (<i>bis</i>)
the trompet yere (so vv. 31,	30	the yere of iubelye (so vv. 31,
33, 40, 50, 52, 54)		33, 40, 50, 52, 54)
londe of their enemyes	26 : 44	lande of their enemye
trompet yere (so vv. 21, 23,	27 : 17	yere of iubely or iubelye (vv.
24)		21, 23, 24)

Numbers.

stōde . . . in Rubē	1 : 5	flande . . . of Ruben
In Simeon	6	of Simeon
In . . . of Iuda	7	of . . . of Iuda
In Ifachar	8	of Ifachar
In Sebulō	9	of Zabulon
In Ephraï . . . In Manasse	10	of Ephraim . . . of Manasse
In Bē Iamin	11	of Ben Iamin
In Dan	12	of Dan
In Affer	13	of Afer
In Naphtaly	15	of Nephthali
.Liii.	43	thrye and fyfthe
fyxe hundred thoufande	46	fyxe hundred and thre thou-
		fande
was the habitacion	3 : 25	was to kepe the habitacyon
was: the arcke	31	was to kepe the arcke
was: the bordes	36	was to kepe y ^e bordes
witnesse: Tyndale omits from	4 : 4	witnesse. This shalbe the of-
<i>This shall &c. to most</i>		fice of the chyldrē of
<i>holy.</i>		Kahath in the tabernacle
		of witnesse which is mooft
		holy.
amōge which I dwell.	5 : 3	amōge which ye dwell.
& an oxe	7 : 15	& an bullock
<i>omitted</i>	19	and both full of fyne flourē
		myngled with oyle for a
		meatofferynge:
oxe (so vv. 33, 39, 51, 57, 63,	21	bullock (so vv. 33, 39, 51, 57,
69, 75, 81)		63, 69, 75, 81)
harde fyluer	10 : 2	beaten fyluer
y ^e first	13	they first
Selumiel the sonne (Tyndale	19	Salamiel y ^e sonne of Suri sad-
omits from <i>of Suri &c.</i>		dai. And ouer the hoste
<i>&c. to the sonne</i>)		of the tribe of the chyl-
		dren of Gad was Eliafaph
		the sonne of Deguel.
Samaleel	10 : 23	Gamaliel

father lawe	10:29	father in lawe
waxed vnpacient	11:1	complayned
boke . . . cakes	8	baked . . . kakes
put apon them	17	put apon the and apon them
stode vpp all that nyghte and	32	stode vp all that daye & all
on the morowe		that nyghte
place, the graues of lust	34	place kibrath hathauah
graues of lust	35	kibraß hathauah
Ioseph: In the trybe of Man-	13:11	Ioseph: that was of Manasse,
affe, Gaddi		Gaddi
Escol	24	Nehel Escol
Egipte, to be youre God.	15:41	Egipte, for to be youre God
from amonge childern	18:6	from amonge the chyldren
cipresse wodd	19:6	Cedar wood
Whofoeuer twicheth	13	Whofoeuer toucheth
<i>omitted.</i>	20	holy place of y ^e Lorde, & is
		not sprynkled with sprink-
		lyng water therfore is he
		vncleane. And this shal-
		be a perpetual lawe vnto
		thē.
Pisga . . . the wilderneße.	21:20	Phafgah . . . Iesimon.
Chemos ye are forloren.	22:5	Chamos ye are vndone.
lye		lyeth
to	20	vnto
this .iii. tymes ?	28	thus .iii. tymes ?
this .iii. tymes ?	33	thus .iii. tymes ?
vnto the cytie of Huzoth.	39	vnto the large cytie.
oxen	23:1	bullockes
alter an oxe	2	alter a bullock
alter, an oxe	4	alter, a bullock
thine habitacions	24:5	thyne habitacion
Egipte is as the strenght	8	Egypt his strenght is as the
		strenght
Cittim	24	Chittim
Zur and heed	25:15	Zur a heed
Tola . . . Tolaites	26:23	Thola . . . Tholaites
Aabrim	27:12	Abarim
y ^e maner of the lighte	21	the iudgemēt of Vrim
offer vnto me y ^e offryng	28:2	offer vnto the offering
.ii. bollockes	19	two younge bullockes
yerelynges & pure	29:23	yerelynges pure
acordyng to their nūbre	24	acordyng to the nombre
		of them
.xiii. lambes	32	.xiii. lambes
Ataroth Dibō & Beon, whiche	32:3	Ataroth & Dibō & Iazer, and
		Nemrah & Hefbon &
		Elealeh & Sabam & Nebo
		& Beon, which
steade, the encrease . . . , to	14	steade, to y ^e encrease . . . &
augmente		to augmēte
stronge cities	17	fenced cyties
Betharan stronge cities	36	Betharan fencend cyties
fmoten	33:4	fmyttē
.Lxx. datetrees	9	.Lxx. paulmetrees
pitched amonge the childern	31	pytched in Bane Iakan.
of Iaecon.		

from the childern of laecon...	33: 32	from Bane Iakan... Hor gad-
Hor gidgad . . . Hor		gad . . . Hor gadgad
gidgad		
londe of Moab.	37	land of Edom.
Igim Abarim (v. 46)	44	Iehabarim (v. 46)
playne of Sitim	49	Abelfatim
their Ymaginacions	52	their chappelles
these which	55	those which
Demuel	34: 20	Semuel
lordayne Iericho	35: 1	Iordan ouer against Iericho
iudge of bloude	19	iustice of bloude
the bloudvenger	26	the auēger of bloud
bloude of it	33	bloude of hym
I also dwell, for I am y ^e Lorde	34	I also dwell amonge the chyl-
which dwell amonge the		dren
childern		
when the fre yere . . . where	36: 4	when the yere of iubelye . . .
they are in		wherin they are

Deuteronomy.

.xii. dayes . . . bernea	1: 2	.xi. dayes . . . barne
Sihon . . . Edrei.	4	Sehon . . . Edrai.
for the lawe	17	for the iudgement
bernea.	20	barne.
Bolde	38	Boldē
acordinge vnto the tyme that	46	<i>omitted.</i>
ye there dwelt.		
Emymes.	2: 11	Emims.
Horimes	12	Horims
bernea	14	barne
Zamzumyms.	20	Zamzumims.
Enakyms.	21	Enakims.
Sihō	24	Sehon
wildernesse of Kedemoth . . .	26	wildernesse of the easte . . .
Syhon		Sehon
Iordayne	29	Iordan
Sihon (31)	30	Sehon (31)
Sihon . . . Iahab.	32	Sehon . . . Iahaza.
Gilead	36	Galaad
Edrey	3: 1	Edrai
Sihon	2	Sehon
Sihon	6	Sehon
Gilead . . . Salcha . . . Edrei	10	Galaad . . . Salecha . . . Edrai
Gilead	12	Galad
Gilead (vv. 15, 16)	13	Galaad (vv. 15, 16)
and called the townes of Ba-	14	& called them after his owne
fan after his owne name:		name: Bafan Hauoth Iair
the townes of Iair		
Cenereth . . . Pifga	17	Ceneroth . . . Phafgah
O lorde Iehoua	24	O lorde God
Pifga	27	Phafgah
thine life	4: 9	thy lyfe
geueth the for euer.	40	geueth the thy lyfe longe.
Gilead	43	Galaad
witneffe	45	witneffes
Sihō	46	Sehon
Pifga.	49	Phafgah.

in the erth beneth	5: 8	in erth benethe
Girgofites	7: 1	Gergefites
nor haue compaffion	2	not haue compaffyon
thy oyle	13	thyne oyle
ādthurſte	8: 15	and drouth
caſt them out, and brynge	9: 3	caſt thē out, and brynge them
them to noughte		out, and brynge them to
		noughte
Thabeera	22	Thaberah
Bernea	23	Barne
in the table	10: 2	in y ^e tables
mount out of the fire . . .	4	mount of the fire . . . people
people were gathered		gethered together
Beroth Bē Iakē	6	Beroth of the childrē of Iakān
Gudgod (<i>dis</i>)	7	Gadgad (<i>dis</i>)
all theſe nacions both greater	11: 23	all theſe nacions & ye ſhall
		conquere thē which are
		both greater
Grifim	29	Garizim
Gilgal beſyde moregroue.	30	Gilgal beſyde the groue of
		Moreh.
thy fyrſt borne	12: 6	the fyrſt borne
deſtroie it	13: 15	deſtroie hit
ſpoyle of it	16	ſpoyle of hit
hertgoote	14: 5	wyldegoote,
luſteth after: on oxen	26	luſteth after: of oxen
axe	15: 2	aſke
an heritaunce	4	enheritaūce
handes, and thou ſhalt be all	16: 15	handes, & therefore ſhalt thou
together gladneſſe.		be glad.
booth feaſt.	16	feaſt of tabernacles
thi cities	17: 2	the cytyes
vnto thi gates	5	vnto the gates
dayes, and axe	9	dayes, and aſke
ſeten	17: 18	fett
all thy trybes	18: 5	all the trybes
doughter go thorow fyre,	10	doughter to go thorow the fyre,
ether a bruterar or a		or that uſeth withcraft,
maker of diſmale dayes		or a choſer oute of dayes
or that vſeth witchcraft		or that regardeth the flyēg
or a forcerar		of foules, or a forcerar
or a charmar or that ſpeaketh	11	or a charmar, or that coun-
with a ſpirite or a ſoth-		celeth with ſprettes, or a
fayer or that talketh with		propheciar or that aſketh
them that are deed.		the aduſe of the deed.
herken vnto makers of dyfe-	14	herken vnto choſers oute of
mall dayes and bruterars.		dayes and prophecysars.
commaunded him not	20	commaunded not
And ſo thou ſhalt	21: 21	And thou ſhalt
axe	22: 2	aſke
in- the congregacyō	23: 2	in to the congregacyō
When there is	25: 1	If there be
vngodly	3	vngoodly
fyfterlawe (v. 8)	7	fyfter in lawe (v. 8)
maner weyghtes	13	maner of weyghtes
Grifim	27: 12	Garizim
at none daye . . . the right	28: 29	at none dayes . . . y ^e ryght
waye.		awaye.

betrothed	28:30	betrawthed
for the locustes	38	for the grethoppers
fleeth	49	flyeth
kepe the in all thy cities . . .	52	kepe the in, in all thy cities . . .
thorow all thy londe.		thorow all the lande
auenture	56	aduētūre
worde	29:9	wordes
fayenge: I feare it not, I will	19	fayinge. I shall haue peace. I
ther fore walke . . . that		will therfore worcke . . .
the drounken destroye		that the dronckē may per-
the thurstie.		ysh with the thryfye.
falt, that it is	23	falt, & y ^t it is
And than all	24	And then shall all
The secrettes perteyne vnto	29	The secrettes of the Lorde
the Lorde oure God and		oure God are opened
the thinges that are		vnto vs and oure
opened perteyne vnto us		
and oure		
for us in to heauen	30:12	for vs to heauen
yere olde this daye	31:2	yere this daye
Sihon	4	Schon
ād Israēl is	32:9	and Iacob is
whett the lyghtenyng of my	41	whett the edge of my fwerde
fwerde		
Reioyfe hethen wyth hys	43	Prayfe ye hethen his
Paran	33:2	Pharan
temptest at Mafa ād with	8	tēptedest at Mafah wyth whom
whom thou struedst		thou stryuedst
hate them: that they ryfe	11	hate them: they ryfe
Manaffe.	17	Manaffes.
a parte of the teachers	21	a parte of the teacher was . . .
were . . . ād come		and came
vnto the God of the off Israēl	26	vnto the God of Israēl
Pisga . . . Gilead	34:1	Phasgah . . . Galaad
datetrees	3	paulmetrees

IV.

LIST OF MARGINAL NOTES IN THE PROLOGUES TO THE SEVERAL BOOKS OF THE
PENTATEUCH GIVEN IN DAYE'S FOLIO OF 1573, AND ATTRIBUTED
TO JOHN FOXE,* WITH REFERENCE TO THE PLACES IN
THIS EDITION TO WHICH THEY BELONG.

Notes on *W. T. to the Reader.*†

	P.	L.
The reason that the papistes make agaynst the translation of the scripture into English.	2	5
A subtile shift of the popes clergy to couer their euill.		13
How the Papistes were vexed with Tindals translation of the new testament.		24
The Papistes shamed not to wrest the scriptures.	3	4
The Papistes haue wrought wonderfully to haue suppressed y ^e scripture.	3	18
As owles abide not the brightnes of the day, so cannot the papistes abide the lyght of the gospell.		32
What first moued W. Tyndale to translate y ^e Scripture into english.		35
This bishop of Lōdon was Tunstall, which afterward was bishop of Durham.	4	9
The popes chaplens pulpet, is the alehouse.		29
Christes apostles dyd mekely admonish, but the Popes sect- aryes dyd braule and skold.		34
Parcialitie sometyme in men of great learnyng.		41
How Tindale was deceaued.	5	17
Roome enough in my Lordes house for belly chere, but none to translate the new testament.		35
Tindale could get no place in the bishop of Londōs house.		39
Tyndals submissiō is to all such as submit them selues to God.	6	20

Notes on *A Prologe shewing the vse of the scripture.*

Not the tounge but the life proueth a true Gospeller.	7	8
The truest touchestone of Religion is Christes Gospell.		19
The scripture of god is y ^e sworde of the Spirite.	8	9
Tribulatiō is the gifte of God.	9	4
What we ought to seeke in the scriptures.	10	2

* The Whole | workes of W. Tyndall, Iohn | Frith, and Doct.
Barnes, three | worthy Martyrs, and principall | teachers of this
Churche of England, | collected and compiled in one Tome to-
gether, beyng before scattered, & now in | Print here exhibited to
the Church. | To the prayse of God, and | profite of all good Chri-
| stian Readers | *Mortui resurgent.* | At London | Printed by Iohn
Daye, | and are to be sold at his shop | vnder Alderfgate . . | An.
1573. | ¶ *Cum gratia & Priuilegio Regiæ Maiestatis* | . IN FOLIO.

† The Titles are given in the spelling of Tyndale, not of Foxe.

A goodly comfort agaynst desperation.	P.	L.
Enſamples of their euils not to bolden vs but to feare vs frō finne and desperation.	11	10
Howe we ought to prepare oure ſelues, to the reading of the ſcriptures.		30
Fayth oure ſureſt ſhield in all affaultes.	12	3
We may not truſt in our works but in the word and promiſe of God.		22
God burdened with hys promiſe.		39
The holy ghoſt breatheth* where and when it pleaſeth hym.	13	5
Conſcience of euill doynges ſyndeth out euill men.		30
Of ſmall occasions do riſe great euils.		37
Enſamples for our learnyng.	14	9
		18

Notes on *A Prologe in to the ſeconde boke of Moſes, called Exodus.*

Learn here how to read & vnderſtād y ^e ſcripture.	161	4
If we herken vnto the voyce of God, and bend our ſelues to do hys wyl, he wyl be our God, & help vs, but other- wiſe he wyl plague vs as he plagued the vnthankful and faytheleſſe Iewes.		20
Truſt and beleue in God, and care not what the world ſay.	162	1
The world liketh well all wycked lyuers and vngodly people.		8
Here is ſet forth the office of euery good perſon,		20
Temptatiō is the triall of true chriſtians.		37
The excellency of faith which is the giſte of God.	163	2
Thoſe whō God ſcourgeth he dearly loueth.		6
A neceſſary leſſon for a good preacher.		11
God commaundeth that we ſhold make no images.		18
The worſhipping of Idoles or Images was abhorred of god.		29
Witchcraft, forcery, &c. abhorred of God.		32
Moſes often rehearſeth the benefites of almighty God, to moue vnto feare hym, and to loue our neighbour.	164	7
God will haue vs to be merciful to oure neighbore.		27
All the ceremonies of the olde teſtament, were but preachers of Chriſt that was to come.		39
The beautie of the tabernacle was to keepe the Iewes frō harkenynge to the heathen.	165	12
God hath two Teſtaments, that is, the olde and the new.		27
The old teſtament was built vpon the obſeruatiō of the law.		38
The law could not geue lyfe.	166	13
The law is the vtterer of ſinne.		18
The law was geuen by God to ſhewe what ſinne was.		31
Ceremonies are not geuen to iuſtify the hart, but to ſigni- fie our iuſtificatiō by Chriſt.		40
Ceremonies cannot iuſtify.	167	4
The new Teſtament are the euerlaſtyng promiſes made to vs in Chriſt.		16
Faith only iuſtifieth.		21
Good workes ſpyng out of the loue we haue to God.		27
Where true faith is, there good workes do flow and abound.		40

* Misprinted breadeth

The new Testament was from the beginnyng.	F. 168	L. 7
Our temporall lawes spring out of the law of nature.		17
Loue counfelleth the faythfull to worke.		29
We must not* prefume in our well doing., nor* cōdēne others that run astray: the last which turneth to god is as farre forward as the first.		40

Notes on *A Prologe in to the thirde boke of Moses, called Leviticus.*

Mās wifdome is playn Idolatry, it scattereth, diuideth, and maketh sectes.	289	3
Ceremonies to the Ifraelites and Iewes were as good schole-masters are to young fcholars.		12
All thynges were first reueled in ceremonies and shadows vntill it pleased almighty God, to reuele hys sonne Iefu Christ.	289	20
Small and litle giftes geuē by the parentes to their children, causeth loue & obedience.	290	6
Sacrifices and ceremonies serue for allegories to find out Christ.		13
Similitudes proue nothyng, but doe more playnly lead thee to vnderstand the text.		17
Some ceremonies cōteine wholefome and profitable doctrine.		29
Ceremonies ordeyned to confirme our fayth.		37
Gods secretes were opened but to a fewe.	291	2
The ceremonies them selues faued not, but faith in Gods promise.		12
Our nature is so weake that we must be holpen by outward signes and tokens.		29
No man is holpen by Gods promises, but sinners that feelee their sinne.		38
Sacramēts truly ministred are profitable.	292	2
Sacramēts truly ministred preach vnto vs repētaunce of our finnes.		8
Not naked or dome ceremonies, but the holy ghoſte throughe fayth wafeth away finnes.		18
The difference betwene a sacrifice, and a Sacrament.		35
What ſtate we dye in the ſame wee ſhall riſe agayn, either of ſaluation or damnation.	293	2
The Sacramentes are vnto y ^e dead, no Sacramentes at all.		14
Sacramentes abuſed by y ^e Clergy.		18
The Papiſtes haue had no ſmall friend and good helper of the maſſe.		23
Hipocrites prayers cā neither profite them ſelues, nor any mā els.		27
Thoſe are enemies to the worde of God, loue neither god nor his people.		34
Allegories are to bee wel weyed and conſidered.	294	6
The greateſt cauſe of the decay of faith and blindnes that wee were in, was thorough Allegories.		10
How allegories are to bee vnderſtand.		17
The ryght vſe of allegories.		24
Baptiſme is y ^e commō badge of all true profeſſours of Chriſt.		33

* The letters *t* and *r* are transposed in the Original.

	P.	L.
Baptisme teacheth vs repentaunce of sinne.	295	3
The bare washyng helpeth not but through the worde of fayth it purifieth vs.		9
How christ boroweth figures of the old Testament, to make plain the textes of the new testament.		24
Our duety is to do good dedes but saluation we cannot chalège therby.	296	16
A good example taken of the Lepers.		22
The true preachyng of Gods word, doth bynde and lose consciences.		34
In allegories is both hony & gall, that is to say, both good & euil.	297	5
All good dedes are gods workmanship, & wee hys instrumētes wherby he doth them.		22

Notes on *A Prologe in to the fourth boke of Moses, called Numeri.*

Freewill and vnbeliefe were the ouerthrow of oure forefathers.	385	5
Then cannot they be the childrē of God, which put more trust in their owne workes, then in y ^e bloud of Iesus Christ.		16
Faithlesse workes.	386	1
The Pharises by their freewill excluded them selues from the saluatiō in Christ.		7
Blasphemy to christes death.		23
O subtile Foxes thorow pouerte made themselues Lordes of all.		28
Wilfull chastitie is wilful wickednes.		40
The Papistes wilful obedience, is cōmon difobedience to all princes.	387	5
Our righteousnes commeth not by our merites, but thorow fayth, by the bloud of our sauiour Iesus Christ.		13
Fayth only bringeth vs to christ and vnbelief driueth vs from Christ.		21
Christ rebuked the Pharises for their holy and hipocritical dedes.		29
The pharises ascribe righteousnesse to workes, & therefore were condemned of Christ.		39
The iustifying of our selues maketh the diuell more busier then he wold be.	388	9
What is meant in the scripture by this word vii. tymes.		16
Meritmōgers y ^e more their blindnes is rebuked, the more they rebell against Christ and his gospell.		24
The doctrine of the pharises, and the doctrine of our papiſts do well agree.		34
The Papiſtes cannot away with iustification by fayth.	389	13
Of vowe.		16
God accepteth for vs none other sacrifice, but onely Iesu christ his sonne.		28
All holines in our own imaginatiō is a robbing of christes honor.		37
Faith foloweth repentaunce of sinne.	390	22
Repentāce goeth before fayth, and prepareth the way vnto Christ.		30

	P.	L.
How our workes are good in the fight of God.	390	39
The work saueth not, but the word, that is to say, the promise.	391	6
An apt similitude for reward of good workes.		17
All vowes must be made for y ^e mortifying or tamyng of our members or the edifying of our neighbours, or els they are wicked.		24
How we ought to vowe wilfull pouertie.		32
Whether fished the Popes prelates with this net or no?	392	2
Our workes do not stand in the wisedome of mā but in the power of God.		24
Desert, and fre gift are contraries.	393	2
The fight of riches, is rather a cause of couetousnes then a meane to honor God.		14
Whether dyd the papist so or no		30
Yet y ^e spiritualties pilage was more then theyr standing shiped.		41
A good vowe is to kepe Gods commaundementes.	394	6
How thou mayst lawfully goe on pilgrimage.		17
God heareth all that call vpon him in all tymes and at all places alyke.		30
God dwelleth not in temples made with mannes handes.		34
God regardeth the hart & not y ^e place where wee pray.	395	4
Wilfull chastitie is not mete for all persons to vow.		11
Falſe fayned chastitie.		24
The Pope restrayned that which God permitted and setteth at liberty that which God forbiddeth.		35
A good admition to such as wil make vowes.	396	6
Wherunto and howe we should apply our vowes.		17
How a vow is to be made.		22
He that fasteth to any other ende thā to tame his body, that it may wayte vpon God, deceiue hym selfe.		32
All our doynges must tende to the honour of God, and loue of our neighbour.	397	2

Notes to *A Prologe in to the fyfte boke of Moses, called Deuteronomye.*

This boke is a preachyng of fayth and loue.	4
Here thou mayest learne a right meditation or contemplation.	8
The workes of God are supernatural.	17
We must abstaine frō outward euill though not for loue yet for feare of the vengeance of God.	27
Vnto the law of god, we may neither add nor minish.	31
We are cōmaunded to abstayne from Images.	518 4
God is merciful to them that repent.	12
Christ hath deliuered vs, & therefore we ought to serue him & our neyghbour for his sake.	20
Loue onely is the fulfilling of the lawes of God.	29
We must trust onely in God, & not in our selues.	37
How a mā may trye & examine hym selfe, how much he loueth God, and his neighbour.	519 6
God styrreth vp his people vnto fayth.	13
A right of way of prayer.	17
The pith & effect of all y ^e lawes of God.	20

	P.	L.
And if wee first loue God, then out of that loue, we must nedes loue our neighbour.	519	27
What it is to loue and feare God, and what it is to despise him.		36
The word of god may not be altered.	520	1
Let no man draw vs from gods worde.		4
Of maters of the common weale.		14
None may be condemned vnder two witnesfes.		22
Christ our fauour declared in the old testament.		35
The curse and wrath of God ouer al those that break his lawes.	521	1
We may not be to curious in the searchyng of Gods secretes, but rather study to vnderstand & to do our duety toward god and our neighbour.		9

V.

COLLATION OF THE PROLOGUES TO THE SEVERAL BOOKS OF THE PENTATEUCH
SHOWING THE DIFFERENT READINGS IN TYNDALE'S PENTA-
TEUCH OF 1530, AND IN DAYE'S FOLIO OF 1573.

1530.

1573.

W. T. To the Reader.

¶ The Preface of mafter
William Tyndall, | that
he made before the fiue
bookes of | Mofes, cal-
led *Genesis*. An. 1530,
Ianua. 17.

	P.	L.	
their both	2	9	both their
wifdom.	3	25	wifdom:
vttmoft		27	vtttermoft
biffhope	4	9	Byfhops
tended		10	tented
accufe		34	accused
y ^t		41	the
litle	5	2	litles
piflle		14	epiflle
piflle		15	epiflle
the	6	7	them
it full		17	it a full
other		21	either
Aprologe fhewing the vfe of the fcripture			A prologue by Willia Tyn- dall, fhewing the vfe of the Scrip- ture, which he wrote before the fiue bookes of Mofes.
other for	7	17	other in
invencon		18	invencon.
y ^e		19	omitted.

ensamples	P.	L.	
hope.	8	11	examples
ensamples		21	hope for.
ensamples	9	4	examples
ensamples	10	1	example
haunfed them	11	22	chaunfed
ensample:		24	example:
ensamples,		35	examples,
of the harte	12	1	of harte
the		19	y ^t
countre		23	countey
that he		24	that
bleffe		25	bleffe,
behaue		30	behaued
vttmofte		40	vtttermofte
out but with	13	13	out with
fynners.		18	fynnes.
ensamples		28	examples
to kepe		31	<i>omitted.</i>
ensample		37	example
at the lafte.		39	at lafte.
there		41	there there
folowed ?	14	7	foloweth ?
ensamples		9	examples
Thofe		14	Thefe
ensamples		18	examples
for theyr		22	for
A PROLO GE IN TO THE			
SECON- de boke of Mo-			The Prologue to the fe-
fes called Exodus.			cond booke of Mofes
Of			called Exodus.
promifes	161	1	By
all captiuite		21	promife
vntill		33	all the captiuite
pope		35	till
becaufe that whē	162	7	people
they fight		12	<i>omits</i> that
neyghbours		19	they do fight
of goddes worde		29	owne
Where		34, 35	<i>omitted.</i>
as		40	When
ād to	163	9	an
which		11	<i>omits</i> to
god had		13	that
nought		14	god hath
nought therfro		16	ought
to do only that which		17	ought from it
		17	cōmaundyng to do that only
			that
muft		29	should
his		36	the
vs care		40	vs to care
evell	164	2	ill
wedowe		14	wedowes
all		19	<i>omitted.</i>
fhall		24	should
the mouth of		30	<i>omitted.</i>
not grudge		33	<i>omitted.</i>
no		34	none

	P.	L.	
shadowes of Moſes	165	1	shadowe of Moyſes
namely of the		8	namely the
thige		10	thiges
pertayned		13	pertayning
fo bewtifull		13	<i>omitted.</i>
ſe more		14	ſe things more
ād wonderfull		15	<i>omitted.</i>
of the ſacrifices		17	of ſacrifices
be by		22	be there by
places		36	bookes
of the		40	of
this	166	3	his
puniſhment		6	puniſhments
with		6	and
euen		7	<i>omitted.</i>
yere		10	yeres
ſaye		13	haue ſayd
but hath		15	but God hath
the		17	them
ād to make		21	ād make
dryve vnto		32	dryve vs vnto
So		37	<i>omitted.</i>
alepope		41	ale pole
on	167	19	in
which		22	that
euerlaſtinge lyfe		23	lyfe euerlaſtinge
geueth her		26	geueth it
or		37	nor
hilles or	168	5	<i>omitted.</i>
bleſſynges		20	bleſſynges
naturall		23	<i>omitted.</i>
curſes		24	curſe
ceaſon		40	tyme
theſe		41	theſe
this	169	6	theſe
this		8	theſe
			A Table expounding cer-
			tayne wordes of the ſec-
			ond booke of Geneſis
			(ſic).
oure ſhrynes		14	ours
offeriges		31	offerige
be	170	7	was
or the newe		8	or newe

Daye (1573) adds:

Of this word *I will be*, commeth the name of God *Iehouah*, which we interpret Lord, and is as much to ſaye, as I am that I am. 3. Chap.

That I here call a ſhepe in Hebrue is a worde indifferent to a ſhepe, and a goate both. 12. Chap.

The Lambe was called Paſſeouer, that the very name its ſelfe, ſhould put them in remembraunce, what it ſignified, for the ſignes that God ordained, either ſignified the benefites done, or promiſſes to come, and were not done, as the ſignes of our domme God the Pope.

Iehouah Niſti, the Lord is he that exalteth me. Chap. 17.

Ephod, is a garment like an amice. Chap. 25.

Shewbread, becauſe it was alway in the ſighte and preſence of the Lord. Chap. 25.

1530.

A PRO- | LOGE IN TO THE |
thirde boke of Mofes |
called Leuiticus.

boke
heed
childers
faythes
vnto
faythes
Iohan
Paule sayenge
baptim
apon the croffe
hote
my fynnes.
axed off God
envieth me Christe
wyle
inuisible
baptim
vnderftonde.
baptim.
bagge
fodiers
baptim
baptim
baptim
baptim
christ sayenge
boke
fett
apte a thinge
vnderftond
nurteringe

289

290

292

293

294

295

296

297

1573.

A Prologue into the thirde
| booke of Mofes called
Le- | uiticus.

booke
head
childerns
faythe
vntil
faithe
Iohn
Pauls sayenge
Baptisme
vpon croffe
hoate
30 fynnes.
asked God
envieth Christe
wyld
inuisibles
baptism
vnderftand.
baptisme.
34 badge
fouldiers
baptism
baptisme
Baptisme
13, 17 Baptisme
Christs saying
booke
fetch.
apte thinge
vnderftand
nurtering

Daye's folio of 1573 has also the following table drawn up from the marginal notes in *Deuteronomy*, and erroneously inserted before *Numbers*.

*An exposition of certayne | wordes of the fourth booke | of
Mofes, called Numeri.*

Avims, a kynde of Giauntes, and the worde signifieth crooked, vnright, or weakened.

Beliall, weakened, or weakenesse, hee that hath cast the yoke of God of his necke, and will not obey God.

Bruterer, propheties or southsayers.

Emims, a kynde of gyauntes so called because they were terrible and cruell, for *Emim* signifieth terriblenes.

Enacke, a kinde of Giauntes so called happily, because they ware chaynes about their neckes.

Horims, a kynde of Giauntes, and signifieth noble, because that of pride they called themfelues nobles, or gent'es.

Rocke, God is called a rocke, because both he and hys word lasteth for euer.

Whet them on thy children, that is, exercise thy children in them, and put them in vre.

Zamzumins, a kynde of Gyauntes, and signifieth mischeuous, or that be alway imagining.

1530.

¶ A prolo | ge in to the
fourth boke of | Mofes,
called Nu- | meri.

lowfeth	P. 386
vnltithed	387
hijfh	388
axe	389
baptyme	390
haue to god	40
promesse me to	391
ensample	40
no nother	392
a nother	36
Thou wilt	393
a nother	19
a nother	394
axe	395
fonne	6
fame	20
vfe the remeadye	24
A nother	25
boke	28
other	396
as wife god	6
nother	7
requyreth not nor forfwere	8
that which god	
nother	
a nother	397
A PRO LOGE IN TO THE	
fyfte boke of Mofes,	
cal- led Deuteronomye.	
boke	517
wete	5
boke	14
power and beyonde all nat- urall	17
them	520
appoffe	27
curfes	521

1573.

The Prologue into the |
fourth boke of Mofes |
called Numeri.

L. 5	loofeth
34	untithed
32	hifh
36	afke
11	Baptifme
40	haue God
11	promise to
40	example
34	no other
36	an other
10	But thou peradventure wilt
19	another
24, 25, 26, 30	another
1	afke
6	fonnes
20	some
24	vfe remedy
25	An other
28	booke
6	either
6	as God
7	neither
8	<i>omitted.</i>
41	neither
8	an other
	A Prologue into the fyfte
	booke of Mofes called
	Deu- teronomy.
1	booke
5	wit
14	booke
17	<i>omitted.</i>
22	then
27	oppofe
6	curfe

VI.

LIST OF PLACES IN THIS EDITION OF THE PENTATEUCH EXPLAINED OR
ILLUSTRATED BY LUTHER, TYNDALE, AND ROGERS.

(L denotes Luther; T, Tyndale; and M, Matthew's Bible.)

Gen. 1: 2 M	Gen. 15: 1 M	Gen. 28: 19 M
7 M	6 M	21 L
22 M	11 L	22 M
26 M	14 M	29: 32-35 L
2: 1 M	16 M	30: 8 L
3 M	17 M	11 L
7 M	16: 2 M	13 L
10 M	5 M	14 M
11 L	11 L	18 L
17 M	13 M	20 L
3: 6 M	17: 5 L	21 L
8 L M	13 M	24 L
15 L M	18: 1 M	32 L
20 L	2 L	33 M
22 M	5 M	31: 20 L
4: 1 L	19: 5 M	42 L M
4 M	15 M	48 L
10 M	20 L	32: 9 T
15 T	20: 11 M	10 M
26 M	16 M	28 L
5: 22 M	21: 9 L	30, 31 L M
6: 2 L M	31 L	33: 14 L
12 M	22: 2 L M	34: 1 L
13 M	5 M	2 M
7: 1 M	12 M	35: 2 M
2 M	23: 2 L	14 L
11 M	15 L	18 L M
8: 7 L	24: 2 M	29 M
11 L	22 M	36: 4 M
21 M	23 M	37: 3 L
9: 5 T M	33 T M	34 M
6 L	49 M	35 L
22 L	60 T M	38: 7 M
27 M	63 M	29 L
10: 25 L	25: 6 M	41: 43 M
11: 5 M	8 M	45 L M
9 L	23 M	46 M
12 M	27 M	51, 52 L
12: 2 M	26: 20 L	42: 22 M
5 M	21 L	38 M
13: 8 M	22 L M	43: 11 L
15 M	33 L	32 M
18 M	27: 4 M	45: 4 L
14: 2 M	13 M	46: 3, 4 M
5 M	28 M	47: 9, 10 M
18 L M	36 L	20 M
19 M	28: 14 L	22 T
21 M	17 M	29 M

Gen. 47: 31 L	Ex. 13: 4 L M	Ex. 26: 33 M
48: 14 M	6 L	27: 9 M
22 L	8 T	21 M
49: 3 L	9 M	28: 1 T
6 M	14 T	4 M
10 L M	18 L	15 L
16 L	14: 9 M	17 M
19 L	14 M	18 M
20 L M	15 L M	30 L T M
21 L	15: 16 M	36 T M
22 L	18 M	38 M
27 L M	23 L	41 L
50: 24 M	26 T M	43 M
*** For the marginal notes in Genesis, 1534, see Table, page cix.		
Ex. 1: 21 M	16: 7 M	29: 4 T
2: 10 L M	15 L	18 M
12 M	32 T	33 M
17 M	17: 3 M	36 L
22 L	7 L	38 T
25 M	12 L	30: 25 M
3: 1 M	15, 16 L T M	31: 13 T M
5 M	18: 21 T M	18 M
8 M	22 M	32: 4 L
14 L T M	24 L	11 T
22 M	19: 10 M	25 L
4: 16 M	15 M	28 T
25 L	20: 5 M	32 T M
31 M	12 M	34 M
5: 2 M	18 T	33: 8 L
21 M	21: 6 T M	11 M
6: 3 L M	12 T	14 T
5 M	14 T	19 L
6 T M	28 T M	20 M
8 M	32 M	34: 19 M
9 T	22: 8 L	20 T
12 M	11 M	30 M
7: 1 M	18 T	34 T
11 T	22 T M	35: 6 M
23 M	25 T	22 L
8: 19 M	26 T	23 M
9: 6 M	28 T	36: 7 T
27 M	29 L M	37: 6 M
10: 11 L	23: 8 T M	19 L
26 M	9 T	38: 8 L
11: 5 M	14 L	39: 10 M
8 M	18 L	11 M
12: 3 T M	19 L M	40: 9 T
6 L	28 M	1: 9 M
12 T M	31 T	2: 2 M
14 M	24: 3 L	13 M
23 M	5 M	3: 1 L
26 T	10 M	4 M
43 L	16 M	5: 24 T M
49 M	25: 7 T M	6: 5 T M
13: 2 M	22 L	27 M
	30 T M	7: 1 M
	26: 1 M	16 M
	4 L M	8: 1 sqq. T

Lev. 8: 8 M
 36 M
 9: 22 *sgg.* T
 10: 1 T M
 3 T M
 4 M
 8 T
 9 M
 19 T M
 11: 22 L M
 12: 2 M
 13: 1 *sgg.* T
 2 M
 4 L
 13 M
 47 M
 14: 10 L
 15 M
 21 L
 37 M
 16: 2 T M
 29 M
 34 M
 17: 7 M
 18: 21 L M
 19: 10 M
 16 T
 19 M
 20 L
 20: 1 *sgg.* T
 2 M
 20, 21 T M
 21: 1 M
 5 T
 8 T
 12 T
 16, 17 T
 22: 29 M
 23: 10 M
 27 M
 32 M
 36 L
 24: 5 M
 11 M
 15 M
 25: 8 M
 9 T
 10 M
 15 M
 26: 2 M
 14 T
 18 T M
 21 M
 26 M
 42 T M
 27: 16 M
 25 M

Num. 1: 13 M
 20 M
 22 M
 24 M
 26 M
 28 M
 30 M
 32 M
 34 M
 36 M
 38 M
 40 M
 42 M
 2: 3 M
 10 M
 17 M
 18 M
 25 M
 3: 12 M
 21 M
 27 M
 33 M
 38 M
 39 M
 5: 6 T M
 14 M
 22 M
 6: 2 L M
 7 M
 24 *sgg.* T
 25 M
 7: 12 M
 18 M
 24 M
 30 M
 36 M
 42 M
 48 M
 54 M
 60 M
 66 M
 72 M
 78 M
 8: 7 L
 9: 13 M
 22 M
 10: 4 M
 7 M
 9 M
 10 T
 26 M
 29 M
 31 M
 11: 1 M
 3 M
 17 M
 20 M

Num. 11: 23 M
 25 M
 29 T
 35 M
 12: 5 M
 8 M
 14 M
 13: 16 M
 22 M
 24 L M
 27 M
 32 M
 14: 6 M
 13 T
 21 M
 30 M
 33 M
 40 T M
 15: 15 M
 32 M
 38 T M
 16: 1 M
 15 T
 29 M
 30 M
 38 M
 48 M
 18: 1 M
 19 L M
 24 T
 19: 9 T
 10 M
 13 M
 20: 12 M
 21: 1 T
 3 L
 5 M
 6 M
 14 M
 20 M
 29 M
 32 L
 22: 39 M
 23: 8 T
 9 M
 21 L M
 24: 1 L
 5 M
 17 L
 20 L
 24 M
 25: 4 M
 8 M
 26: 5 M
 12 M
 15 M
 19 M

Num. 26: 23 M	Deut. 6: 15 M	Deut. 20: 5 T M
26 M	16 M	6 T M
28 M	18 T M	21: 9 T M
35 M	20 T M	11 M
38 M	25 T M	14 M
42 M	7: 7 T M	22: 5 M
44 M	10 T M	6 M
48 M	18 T	8 T M
57 M	20 M	9 M
27: 15 T	25 M	10 M
17 M	26 M	29 M
20 L	8: 3 T M	23: 1 M
21 L T M	4 M	13 M
23 T	17 M	18 T M
28: 2 T	18 T	24: 6 M
29: 35 L T	9: 1 M	8 T
30: 2 M	4 T M	25: 3 M
3 L	25 T M	25: 5 T
31: 43 M	10: 7 M	6 M
33: 52 M	20 M	11 M
55 M	11: 6 M	26: 5 M
35: 11 T M	10 M	17 M
30 M	14 M	27: 15 T
Deut. 1: 6 M	19 T	28: 5 L
16 T M	12: 15 T M	14 M
21 M	21 L	20 L
26 M	22 M	42 M
27 M	32 T M	46 M
43 T M	13: 3 T M	29: 19 L M
2: 10 M	13 M	29 L M
12 M	14: 1 M	31: 2 M
20 M	21 M	17 M
24 M	15: 9 M	32: 1 M
32 M	17 M	4 L M
3: 5 M	22 M	9 M
14 M	16: 1 M	11 M
17 M	11 M	14 M
4: 2 T M	12 T	20 M
9 T M	16 M	42 L M
12 T M	18 M	46 M
20 M	17: 5 T M	33: 3 M
24 M	14 T M	5 L
5: 4 M	18: 2 T	8 L M
8 T M	10 M	13 L
15 T	11 M	19 M
32 T M	15 L T M	20 L M
6: 2 M	19: 4 T M	21 M
7 T M	6 T	26 M
13 M	15 T	28 M

VII.

LIST OF OBSOLETE OR OBSOLEScent WORDS AND PHRASES, AND OF WORDS STILL CURRENT, BUT DIFFERING IN THE MEANING AND THE SPELLING; ALSO OF ALLUSIONS IN THE PROLOGUES, ETC.

. The list might be considerably enlarged. The etymology of the words has not been attempted. The references to Wiclif are due to the Glossary in Vol. IV. of Forshall and Madden's edition. Many of the illustrations are drawn from Halliwell and Wright's edition of Nares' *Glossary*, London, 1872, in-8, and marked *H. W.* Those from miscellaneous sources are not marked. Abbreviations: *s.* denotes substantive; *v.*, verb; *pr.*, present tense; *p. t.*, past tense; *p. p.*, past participle; *v. t.*, transitive verb; *v. i.*, verb intransitive; *imperat.*, imperative; *adj.*, adjective; *adv.*, adverb.

A.
a dreade, *afraid*; adrad, or adredd, *p. p.*, *frighted*, Spenser, *F. Q.*, vi. 16, Deut. 20:3.
a farr of, *afar off*, Gen. 22:4.
a frayde, *afraid*, Gen. 20:8.
a fyre, a fire, *adv.*, *on fire*, p. 397, l. 13; Deut. 32:22.
a good, *adv.*, *thoroughly*, Deut. 9:21. Shakesp., *Two Gentl.*, iv. 3, *in good earnest, heartily*.
a lyue, *alive*, p. 293, l. 7.
a newe, *anew*, p. 297, l. 25.
a nother, *another*, very often.
a noyntynge, *adj.*, *anointing*, Ex. 25:6.
a fondre, a fundre, *asunder*, Lev. 5:8; often, p. 293, l. 37.
a ftraye, *adj.*, *astray*, p. 590, margin.
a waye, *adv.*, *away*, Num. 2:2.
accoyntaunce, *acquaintance*, p. 5, l. 8.
acoynted, *acquainted*, Lev. 16:22.
actiuyte, men of, *able, competent men*, Gen. 47:6.
admyt, *p. p.*, *admitted*, p. 594, margin.
aduenge, *avenge*, ed. 1534, p. 9, note.
aferde, *afraid*, Deut. 28:10; *afear'd*, common in Shakespeare.
afflyct, *p. p.*, *afflicted*, p. 589, note.
agenth, cometh, *comes to meet*, Gen. 24:65; 33:4.

ah fyr, *ah surely*, Gen. 3:1; sur, Will. of Palerne, 973; seur, *Seven Sages*, ed. Web. 2033; Skeat.*
Albertus, *i. e.*, Albertus Magnus, bishop of Ratisbon, whose book, *De secretis mulierum opus* (1. ed. 1428 pro 1478) in-4, has often been reprinted in the fifteenth century, and since, p. 4, l. 18.
ale pole, *so* Daye, 1573, *the pole set up before a tavern, or ale house*.
ale pope, *probably misprint for ale pole*, p. 166, l. 41.
all be it, *albeit*, p. 290, l. 6.
all to geder, all togedder, al to gether, all to gether, *altogether*, often.
almery, *cupboard, store-room*, Deut. 28:5; store-chest, Wic.; also spelled almerie, from Low Latin *almariolum*, a cupboard; Heywood, *Spider and Flie*, 1556.
alow, *adv.*, *alow, low-down*, Deut. 28:43; *used also by* Foxe.
an hye, *adv.*, *on high*, Deut. 28:43, quite common.
apoynte, appoynte, *v.*, 1, *to name, indicate, tell*, Gen. 34:11; 2, *assign, separate*, p. 169, ll. 19, 36; Ex. 13:12.
apoyntement, apoyntemente, *apoyntment, covenant*, often, p. 6, l. 5; Ex. 24:6.

* *An Etymological Dictionary*, &c., Oxford, 1882.

- apparell, *the heavenly bodies*, Gen. 2:1.
 appofte, *v., to examine by questions*, p. 520, l. 27; *appose, to dispute with, or object to*, H. W.
 appoynte, *to adjudge*, Ex. 21:22; *to assign, separate*, Ex. 13:12.
 afene, *p. p., seen, known*, Gen. 41:31.
 as farforth . . . fo farforth, *as far as*, p. 291, ll. 13, 14.
 affone, affoone, *as soon*, often, Ex. 9:29.
 at, *to*, Gen. 14:14.
 atall, *at all*, p. 2, l. 8.
 atonce, attonce, *at once, immediately, once for all*, often, p. 13, l. 29; Deut. 9:16.
 "And all attonce her beastly body rais'd
 With double forces high above the ground,"
 Sp. F. Q. II, i. 42. H. W.
 at the left waye, *at least*, p. 164, l. 17; p. 517, l. 26.
 awaye, *s., a way*, p. 161, l. 32.
 B.
 bagge, *badge*, p. 294, ll. 30, 34.
 bakemeates, *cakes, pies*, Gen. 40:17; also bak'd meat, see Sherwood's definition (in Cotgrave's *Dict.*) of *pastisserie*: all kinds of pies or bak'd meat, H. W.
 baptim, *baptism*, often, p. 294, ll. 15, 16, &c.; also baptyme, baptyme, baptem, bapteme, baptyme, *pl.* baptymys, baptimys, Wic.
 be fore, *before*, Gen. 2:4.
 be gile, *beguile*, p. 297, l. 6.
 Belial, poynte of, *wickedness*, Deut. 15:9, see note.
 beeffe, *beasts*, Num. 20:8.
 bewepe, bewepte, *to weep over, or for*, cf. Germ. *beweinen*, Lev. 10:6.
 blaynes, *pimples, pustules*, Ex. 9:9.
 bloudvenger, *avenger of blood*, Num. 35:27.
 blynded, *darkened as to the mind*, Num. 14:44.
 boke, *book*, almost constant; boke, *book*, Wic.
 boket, *bucket*, Num. 24:7; boket, bokat, Wic.
 bolde, *v. t., to encourage, strengthen*, Deut. 3:28; to bolden, *render bold*, Lear, v. 1, H. W.
 boldlye, *firmly*, p. 518, l. 40.
 bond, bonde, *covenant*, Gen. 9:9.
 bonde, band, Ex. 28:32.
 boogges, bugges, p. 167, l. 38; *objects of terror*; bugbear, terrifying spectre, Skeat.
 Ps. 91:5: "Thou shalt not nedo to be afrayed for eny bugges by night."—*Matthew's Bible*.
 borne, burn, p. 6, l. 18.
 bothe two, *both*, Lev. 9:3.
 boullod, *grown into buds*, Ex. 9:32.
 boundes, *ties, obligations*, Num. 30:14.
 bowe from, *decline from, turn aside*, Deut. 28:14.
 brede, *breadth*, Gen. 48:7.
 breche, *sing. of breeches*, Lev. 16:4; see Richardson, who cites Chaucer, *Cant. Tales*, &c. The word appears to have denoted any kind of garment to cover the loins. It is used by Wiclif and Purvey in Gen. 3:7, and in *Gold. Leg.* (Caxton's ed. 1484).
 brente, *burnt*, Gen. 38:24; brenne, *p. t. brente, p. p. brent*, Wic.
 bretren, *brethren*, Gen. 42:32.
 broke, *s., breach*, Lev. 24:20.
 brothren, *brethren*, often, p. 13, l. 33; p. 162, l. 24.
 bruterar, *murmurer*, Deut. 18:10.
 bugle, *buffalo*, Deut. 14:5; so Wic.
 buffhe, *hair, beard*, p. 420, note; bush of haire, Holland, *Plinie*, ii, 25.
 by cause, *because*, p. 8, l. 6.
 byele, *s., boil*, often; biel, byil, *pl.* biles, bilis, bylis, Wic.
 C.
 candelfticke felfe (*itself*), Ex. 37:20.
 caren leane, *carrion lean*, p. 297, l. 23.
 Caimes, misprint for Caines, *pl.* of Cain, Gen. 9:5, marg.
 cauellacions, *overreaching, fraud*, Lev. 19:13.
 cheft, *coffin*, Gen. 50:26.
 cheuefaunce, *bargain*, Deut. 21:14; enterprise, achievement, see H. W., *s. v., chevisance*, al-

so Blackwood, and Old French Dictionaries.

childers, p. 290, l. 7.

chofe, *p. p.*, p. 163, l. 11.

christen, *sing.*, p. 168, l. 35; *pl. p.*

162, l. 41, *christian*, often.

christenlye, *adv.*, p. 162, l. 32.

clarkes, *clerks*, p. 11, l. 8.

cleane, p. 392, l. 26, *clene*, p. 5, l. 33, *quite*.

cloke, p. 2, l. 29; make'a cloke, p.

161, l. 26; other clokes, p. 2, l.

17; *cloak*, &c., *disguise*, *pretext*, or *pretence*.

clofed to, *closed*, Gen. 20:18.

clouden piler, Ex. 33:9, 10.

colore, *collar*, Ex. 28:32.

comened, Lev. 22:1; comentye,

congregation, Lev. 8:3; comen-

ynge, Gen. 18:33, 23:8; comon,

comoned, (often,) comyned, to

commune, *converse*, *speak*, Ex.

25:22; Lev. 5:14; comyne, com-

unen, comenyng, comynynge,

Wic.

comynalte, Lev. 4:13.

corage, *v.*, to encourage, Ex.

35:21, Deut. 3:28.

corofye, corefyes, *corrosive*, p.

166, ll. 20, 39; see H. W.

"Whereas he meant his *corrosives* to apply,

And with streight diet tame his stubborne

malady."—Sp. F. Q., I, x. 25.

coniure, *adjure*, Num. 5:19.

coorfe, *corpse*, Gen. 23:3; cors,

Wic.

coude, cowl, cowde, *could*, often.

couerynge, *screening from ob-*

servation, Gen. 20:16.

courage, *s.*, the heart, as the seat

of the affections; cf. Low Latin

coragium, p. 167, l. 39.

curtesie, *kindness*, p. 164, l. 28.

curtesie, a small quantity, Gen.

43:11.

D.

dayefmen, *judges*, Ex. 21:22;

daysman, an umpire, or arbi-

trator, from his fixing a day

for decision; *day*, according

to Todd, sometimes means

judgment, H. W.

dead, deade, *pl. deades*, *deed*,

p. 11, l. 40; p. 12, ll. 12, 15.

deale, *s.*, *part*, *portion*, cf. Ger-

man Theil.

dealeth, *divideth*, cf. Germ.

theilen, Deut. 21:16.

dethe, 1534, Gen. 23:2; deith,

1534: Gen. 35:29; dethe, 1534:

Gen. 50:26; *death*, margin.

difmale dayes, *unlucky days*:

Trench, *Sel. Gloss*, Deut.

18:10.

difmall, same as difmale, Lev.

19:26.

difcouer, *uncover*, Lev. 18:7, 8.

dome, domme, *dumb*, often, p.

292, l. 30; p. 296, l. 32.

dowry, *gift*, Gen. 30:20; *pre-*

sent, Gen. 34:12.

drewe vnto, *amounted to*, Numb.

3:34.

duns, the works of John Duns

Scotus, schoolman, died A.

D. 1308.

dutye, *s.*, *due*, often, Ex. 29:28;

law, Lev. 7:36.

dweld, *v.*, *infin.*, to dwell, Ex.

15:17.

E.

earynge, *ploughing*, Ex. 34:21.

emperies, *empires*, p. 460, mar-

gin.

enceadinge, *exceeding*, Ex. 1:7.

ende, vp an, *upright*, Gen.

28:18.

endote, *endow*, Ex. 22:16.

enfample, *example*, Wic., of-

ten, p. 13, ll. 28, 37; at the

enfample, according to the

example, Gen. 48:20.

ere, *v.*, to plough, p. 12, l. 35;

ere, eren, eeren, Wic.

erthy, *adj.*, *earthly*, p. 295, l. 24.

ether, both, Gen. 2:25; ether-

other, both, p. 292, l. 11;

Deut. 22:22.

F.

facion, *pattern*, Ex. 25:9.

facyon, *appearance*, Ex. 24:10.

faintie, *faint*, Gen. 25:30.

faith, 1534, Gen. 50:24, margin.

famefment, *famine*, Gen. 47:4.

fantafye, *liking*, *fondness*, Deut.

21:11.

fast, *adv.*, near to, Ex. 14:9;

Num. 2:27.

faul, *v.*, to fall, p. 395, l. 33.

faute, *fault*, p. 392, l. 18.

fayre, *adv.*, gently, quietly,

Gen. 33:14.

"Go faire and softlie."

Holland, *Levy*, p. 83.

- faytes, *feats*, *works well done*,
 Ex. 31:4.
 faythes, *pl.* of *faith*, often, p.
 290, l. 38; p. 291, l. 38; p.
 392, l. 8.
 feare, *v. t.*, *to make afraid*,
 often, p. 8, ll. 16, 23.
 feders, *feathers*, Gen. 7:14.
 felafhippe, a, Num. 22:6.
 feldedeuels, *satyrs*, Deut. 32:17.
 fellowshipe, a good, *peaceably*,
 Num. 20:17; comp. citation from
 Shakesp. in Webster's *Dict.*,
 1883, Unab. Ed., *s.v.*, fellow-
 ship.
 fett, *v.*, *to fetch*, often.
 feythe, *faith*, 1534, Gen. 43:18;
 margin.
 fite, fyfte, *fifth*, often.
 finde, *to support*, p. 5, l. 22.
 firstborneshipp, Deut. 21:17.
 fletth, *flieth*, Deut. 4:17.
 folk, folke, *nation*, cf. German
volk, Gen. 47:23; Num. 32:
 15; Deut. 3:3.
 for as moch, often.
 forboden, *forbidden*, p. 164, l. 38.
 forcast, *s.*, *prognostication*, Deut.
 32:28.
 "In thinges pertaining to this presente lyfe
 ye haue a witte and a *forecaste*,"—Udal, Luke
 xii., Richardson.
 forgotten, *forgetten*, *forgotten*, cf.
 German *vergessen*, *p. p.*, Gen.
 41:30; Deut. 31:21.
 forloren, *lost*, *undone*, cf. Ger-
 man *verloren*, *p. p.* of *ver-*
lieren, Num. 21:29.
 freat, freten, *fretynge*, *eaten*
away, cf. German *fressen*,
 and note, Lev. 13:51.
 for foke, *forsook*, p. 14, l. 16.
 ful onlike, *very unlike*, Num.
 27:16, margin; ful, *very*, Wic.
 often.
 furmentye, *pottage made of*
wheat, Minshew, Lev. 23:14.
 "In Fraunce and Spaine, bruers steep their
 wheat or *frument* in water," Holland, *Plin.*,
 xviii. 7; "*Frument* with venyson," Fabyan,
 v. II, an-1530.—Richardson.
 furiouffer, p. 388, l. 28.
 fures, *skins*, Lev. 15:16.
- G.
- gardes, *fringes*, Num. 15:38.
 gate, *p. p.* of *to get*, p. 5, l. 20.
 geste, *acts*, p. 11, l. 9; gestis, *pl.*,
deeds, Wic.
- gestyngestocke, *laughing stock*,
 Deut. 28:37.
 geuernaūce, 1534, note, Gen. 3:14.
 gile, *guile*, so Wic. Ex. 21:14.
 goddes, *judges*, Ex. 21:6; 22:8, 9.
 Godwarde, to, Ex. 18:19.
 goo a warrefare, Deut. 24:5.
 goodman, *master of the house*,
 Ex. 22:8.
 goten, *acquired*, Ex. 15:16.
 gott, *procured*, Gen. 21:21;
 gott him, *went*, Gen. 22:3.
 greteth, *grateth*, acts harshly
 upon the thoughts or feel-
 ings, p. 297, l. 17.
 Richardson: "His gall did *grate* for grieve
 and high disdain."—Sp., *F. Q.*, I, 1.
 grounded, *established*, *founded*,
 Ex. 9:18.
- H.
- hande brede, Ex. 37:12; handi-
 breede, Wic.
 hanfasted, *p. p.* of hanfast, A. S.,
handfastan, to betroth, Deut.
 22:23.
 "A gentleman, being *handfasted* to a
 gentlewoman."—Wilson, *Arte of Rhetorique*,
 p. 144, Richardson; see also Todd's *Johnson's*
Dict.
 harde, *heard*, Gen. 39:15.
 harde vnder, *immediately under*,
 Ex. 25:27.
 happe, *v.*, *to happen*, Deut. 23:1,
 margin.
 hare, *v.*, *to hear*, p. 520, l. 29.
 harnesse, *s.*, *armor*, Num. 32:20,
 21; *ordinary clothes*, p. 591,
 note.
 harnessed, *armed*, often, Ex.
 13:18.
 harte, hert, herte, *s.*, *the heart*, of-
 ten; phrase, "His harte laye,"
 Gen. 34:3.
 heares, *heirs*, p. 416, note.
 herde fauored nacion, *adj.*, *Bish-*
ops' Bible: a nation of shame-
lesse and cruel countenance;
A. V., 1611: *a nation of fierce*
countenance, Deut. 28:50.
 himward, to, Deut. 32:5.
 hijfh, *v.*, *to hiss*, *to express*
contempt, p. 388, l. 32.
 hit, *it*, Gen. 3:15.
 hole, *a.*, *whole*, often, Lev. 4:13;
 in the hole, *in the whole*, *i. e.*,
the principal, Num. 5:7; hol,
 hoel, hool, hoole, *wholly alto-*
gether, Wic.

holowenge, *p. p.*, to hallow, *consecrate*, p. 318, margin.
 hoorehed, *hoary head*, Lev. 19:32.
 houfes, *families*, Ex. 1:21.

I.

iacyncte, *hyacinth, blue*, often, Ex. 25:4; iacynt, iacynkt, Wic.
 idolatryffe, *idolatrous*, p. 143, margin.
 imagerye, *figures, statues, or effigies*, p. 518, l. 5.
 "An altar, carv'd with cunning *imagery*." Sp., *F. Q.*, I, 8.
 inclofers, *settings*, Ex. 39:14.
 in deade, Deut. 21:16.
 instruct, *instructed, p. p.*, p. 589, note.
 inleffe, *unless*, p. 7, l. 13.
 interpretate, *v. infin.*, and *p. p.*, to interpret, Gen. 40:16; 41:15; *p. p.*, p. 303, note.
 in to, *into*, often.
 iolye, *spirited, in good case*, Ex. 15:4.
 "Full *jolly* knight he seemed."—Spenser.
 iolif, iolyf, ioly, *wanton*, Wic.

K.

karen, *carriion*, p. 348, margin.
 kepte, *imperative*, 3 p., *pl.*, Gen. 41:35.
 knowlege, *knowledge, v.*, to acknowledge, often, Ex. 22:29, note; p. 291, l. 41; knouleche, knowleche, knowliche, to confess, acknowledge, Wic.

L.

leafull, *lawful*, p. 416, note.
 lefully, *lawfully*, p. 29, note.
 lenger, *longer*, p. 4, l. 11.
 let, *hinder*, often.
 lift, *p. t.*, p. 421, margin.
 lightly, *easily, readily*, Gen. 26:10.
 linwod, *i. e.*, the work of William Lindewood, Lindwood, or Lyndewood, Divinity Professor at Oxford and bishop of St. Davids († 1446), called *Constitutiones Provinciales Ecclesie Anglicanæ*, Oxon., 1466, p. 4, l. 21.
 lifte, *v.*, to like, *please*, p. 25, margin.
 loke of, to, *v.*, to look at, p. 545, margin.

longe, longeth, longinge, *belong, belongeth, belonging*, often, Num. 1:50; 6:15; Lev. 23:18.
 loured, loureste, *lowered, looked sullen*, Gen. 4:5,6.
 loueday, *s.*, a day of amity or reconciliation. Todd's *Illustr. of Chaucer*, Glossary.
 "Love-days: days anciently so called, on which arbitrations were made, and controversies ended between neighbours and acquaintance." N. Bailey, *Univ. Etymol. Engl. Dict.*, Lond., 1755, p. 397, l. 7.
 luckie, *prosperous*, Gen. 39:2.
 lust, *s.*, lustie, *adj.*, *delight, affording pleasure*, Gen. 3:6; *earnest desire*, Deut. 18:6; *adj.*, *strong, hale, good*.
 lyfte, *p. t.*, *lifted*, Gen. 18:2; 21:16; lyfte, *imperat.*, Gen. 21:18.
 lyne, *lain, p. p.* of to lie, *v. i.*, Gen. 26:10.
 lyuehode, *s.*, *livelihood, means of supporting life*, p. 416, note; lijfode, lifode, lyuelod, *pl.* lyuelodis, a living sustenance. Wic.

M.

maliciouffer, p. 388, l. 28.
 maner, *custom, law*, Num. 15:24.
 maner, with the; phrase; in the very act, see *Law Dictionary* under *mainour*, H. W. Num. 5:14.
 manquellyng, *man killing, murder*, p. 565, note, p. 583, note.
 manquellare, manquellere, *man-killer, man slayer, (mansleer)* p. 583, note; Wic. *murderer, executioner*.
 marre, *v.*, to hurt, injure, damage, Deut. 4:16; marred, *p. p.*, Deut. 9:12.
 marye, *marrow*; p. 290, l. 23; mary, merow, and seven different forms, Wic.
 maunde, *hand basket*, cf. German *mande*.
 maftres, *mistress*, Gen. 16:4,8,9.
 meet, *v.*, to measure, Deut. 21:2.
 merfed, *amerced*, Ex. 21:22.

mercyfeate warde, *toward the mercy seat*, Ex. 25:20; 37:9. mercylessfe, *adv.*, Deut. 13:15. meritmongers, Daye's Note, p. 388, l. 24; p. cxxiii. mefellynge, *small rain, drizzle*, Deut. 32:2. me thinke, *it seems to me*, Lev. 14:35; see Skeat, *s. v.*, methinks. meynny, *s.*, Gen. 22:3, *men of his household*; meine, meyne, meynnee, *pl. meynes, meynnees, household, family*, Wic. mischefe, for a; phrase; for evil, Ex. 13:12; compare: *Abi in malam rem*, go hense with a mischief; Eliote's *Dict.*, 1559, H. W.; and *to cheve* or *achieve*, to bring to an end, to finish; also Trench, *meschef, bonchef*. Richardson. moare, *more*, often; moare lower, Lev. 13:34. moo, *more*, often. moo, *else, besides*, Deut. 4:39. moren, *murrain*, p. 168, l. 25. more stronger, p. 290, l. 11. more ouer, Num. 20:2. moulte, *p. p. of to melt*, Ex. 16:22.

N.

naked, *bareheaded*, Ex. 32:25; see margin, and L. M. N. namely, *especially*, Ex. 4:10; nameli, same meaning, Wic. naule, *s.*, *an awl*; Ex. 21:6; nal, *an awl*, Wic. necke verses, p. 34, margin. A neck verse was the verse read by a malefactor, to entitle him to benefit of clergy, and therefore eventually to save his life; generally Ps. 51:1, H. W. nether . . nether, *neither . . nor*, Gen. 19:35. neuerthelater, *neuer the later*, neuer the lather, *nevertheless, yet*, Lev. 11:36; Num. 14:44; Deut. 4:29. no . . nor, *not . . or*, p. 292, l. 30. no nother, *none other*, p. 389, l. 1; p. 392, l. 34; p. 396, l. 41. nother, *neither*, often; nother, nothir, *nouthir, neither*, Wic. nother . . nor, *neither . . nor*, p. 7, ll. 3, 4.

not withstondynge, Deut. 12:15. nurter, *v. t.*, *to bring up, educate*, Deut. 4:36. nurter, *s.*, *discipline*, p. 517, l. 30.

O.

obedience, the, *i. e.*, Tyndale's *Obedience of a Christen man*, &c.; see p. liii., l. 5; p. 161, l. 9. occupie, *v. i.*, *to trade, traffic*, Gen. 42:34. once, *adv.*, *now*, Gen. 2:23. ons, *once*, Ex. 33:5; oons, ones, onys, onus, *once*, Wic. optayne, Lev. 7:18; opteine, p. 547, margin. or, *before*, p. 344, note. other . . nother, *either . . neither*, p. 396, ll. 6, 7. ouerscaped, *overlooked*, Lev. 19:10. ouerfe, *v. refl.*, *to err through ignorance, or inadvertence*, Num. 15:22. ouerthwarte, *adj.*, *opposite, perverse*, Deut. 32:5; see examples in H. W.; ouerthwart, ouerthwert, ouerthwert, ouerwhert, *perverse, froward*, Wic. out, to be, *to be finished, ended*, Lev. 12:4, 6. out at doors, Gen. 19:6.

P.

pagiantes, *feats, exploits*, Ex. 10:2. paretles, *perils*, p. 12, l. 26. partie coloured, *colored part by part; of diverse tints*, Gen. 30:34. parties, *parts*, *s.*, Gen. 16:13. partlet, *s.*, *a band or collar for the neck*. payne, *s.*, *punishment*, Lev. 19:20. paynte a . . caufe, *to favour a cause, to be partial*, Ex. 23:3. perloufe, *perilous*, p. 529, note. piffle, *epistle*, often. pither, pyther, *pitcher*, Gen. 24:17. plecke, *speck*, Lev. 13:4; cf. German *flecken*; *fleckid, specked*, Wic. pollar, *s.*, *plunderer, robber*, p. 293, l. 21. polled, *plundered, robbed*, Deut. 28:29. pope holyneffe, p. 387, l. 24. porteffes, *s.*, *pl. of portesse, a por-*

tasse, a portable prayer book or breviary, p. 4, l. 16; the word is also spelt *portise*, *porthose*, *portos*, *portals*, all corruptions of the French *porte-hors*, a literal rendering of the Low Latin *portiforium*, from *portare foras*, to carry out of doors, abroad; see Richardson and H. W. for examples.

poynte of Belial, Deut. 15:9.

Bishops' Bible, 1572: "a wicked thought in thyne heart"; *A. V.*, 1611: "a thought in thy wicked heart."

poyntment, *covenant*, *A. V.*, Deut.

7:9.

preafe, prefe, preafed, *v.*, to *press*; Wic. to *press*, Gen. 19:9; to *approach*, Lev. 21:17, 21; *Bishops' Bible*, 1568: *preafe*, *come neare*, *come nye*; 1572: *presse*, *comme neare*, *presse*; *A. V.*, 1611: *approche*, *ap-proche*, *come nigh*.

prophefie, *v.*, to *divine*, *A. V.*, Gen. 44:5; Wic. *wonte to dy-uyne*; *Bishops'*, 1572: *consult-eth with the propheciers*, *A. V.*, 1611: *diuineth*, or *maketh triall*.

pyke, *v. t.*, to *pick*, Gen. 43:18.

Q.

quarters, *corners*, Num. 15:38.

quyte, *quit free*, Ex. 21:19; Wic. *ynnocent*.

R.

rafcall people, *rabble*, Num. 11:4; rafkeyl, *common people*, I. K. 6:19; Wic.; cf. French *racaille* and *racler*, to scrape together.

rauefhyng, *taking away by violence*, Gen. 49:27; Wic. *raump-ynge*; Purvey, *rauyschyng*; *Bishops'*, 1568, '72: *rauiſhe*; *A. V.*, 1611: *rauine*.

rebellyons, *s. pl.*, *rebels*; so *Matthew*; *Bishops'*, 1568, '72: *rebelles*; *A. V.*, 1611: *rebels*; Wic. *rebells*, *rebel*, Num. 20:10; *re-beller*, p. 577, margin.

renne, *v.*, to *run*, p. 417, note.

rennegate, runnagate, *renegade*, *i. e.*, *wanderer*, *fugitive*, *vagabond*, Gen. 4:12; Wic. *vag-aunt*, *i. e.*, *wandering*; *Bishops'*, 1568: *vacabounde*.

rightwyfe, *righteous*; often in different spelling; Wic. *rightwis*, *ryghtwisness*, *wis* and *wisness*, denoting *wise* and *wiseness*, or *wisdom*.

robenhode, a tale of, p. 11, l. 10, in allusion to the fictitious nature of many of the alleged adventures of Robin Hood, the famous outlaw.

Rochestre, *i. e.*, Fisher, bishop of Rochester, p. 162, l. 27. Professor Walter, *Doctrinal Treatises*, &c., pp. 208, 209, note, cites:

"But Moyses and Aaron which were the heads of that people, whereof then be they shadow? Without doubt they must be the shadow of Christ and of his vicar, St. Peter, which under Christ was also the head of christian people." "The third likeness is this. Moyses ascended unto the mount to speak with Almighty God, and Aaron remained behind to instruct the people. Did not Christ likewise ascend unto his Father, unto the great mount of heaven? and to what intent, I pray you? St. Paul telleth: *Ut appareat vultus Dei pro nobis*: To appear before the face of Almighty God for us, and there to be our advocate, as saith St. John. And did not Peter remain behind to teach the people, the which our Saviour committed to his charge, like as Aaron was left for to do the people of the Jews, when Moses was alone in the mount with God? Thus every man may see how that shadow, and this thing, agreeth and answereth one to another, fully and clearly." Fisher's *Sermon*, verso of Avij, and verso of Bj.

roudier, *ruddier*, *redder*, Gen. 49:12.

royalme, *realm*, p. 391, l. 12; the form *roialme* occurs in Gower, *C. A.* iii. 199, l. 3. Skeat.

ryd, *p. t.*, of to *ride*, Num. 22:22; cf. German *ritt*.

S.

ſacrifice, to *sacrifice*, Ex. 30:29; so Wic.

ſaffe, *safe*, p. 293, l. 9.

ſaint thomas ſhryne, *the shrine of Thomas à Becket in Christ Church, Canterbury*; see Erasmus *Colloquia*, Lugd. Bat., 1655, pp. 368, 387; and 'walſingham' in this list, and p. 393, l. 14.

ſcrale, ſcraule, to *crawl*, *creep*, see Lev. 11:41, 42; Ex. 8:3.

ſeer bowes, *withered boughs*, p. 143, margin.

ſees fyde, *sea side*, Deut. 1:7.

ſeten, *p. p.* of to *sit*, Lev. 15:23;

- Deut. 17:18; the same form occurs in Chaucer, *C. T.*; see Skeat.
- fette to, *fined in*, Ex. 21:30; Wic. *if pryis be set to him*; *Bishops' B.*: *set to*; *A. V.*, 1611: *layed on*.
- feuerall, *separate, separated*, often, Deut. 7:6; 26:18.
- fewer, *sure*, p. 418, note.
- shetto, *shut to, close*, Deut. 15:7.
- sheyppe, *ship*, p. 295, 11.
- shope, *created, made*, cf. German *schaffen* and deriv., Gen. 2:7.
- shorte, *v. t.*; phrase: to prolonge the tale, to shorte the tyme with all, p. 4, l. 33.
- shrode, *evil*, Ex. 5:19; Wic. *yuel*; *Bishops'*, 1568, '72: *worse*.
- smoten, *p. p. of to smite*, Num. 33:4; Wiclif has *smoten*, as *pl. p. t.*
- Sodomeward, to, Gen. 18:22.
- so far forth as, *as far as*, p. 396, l. 34.
- softly, *adv.*, at a gentle pace, Gen. 33:14.
- fondrie, *adj.*, *distinct, separate*, Gen. 40:5.
- foule health, p. 293, l. 17.
- fewre, *bitter*, Ex. 12:8; Purvey, margin, in *Ebrew it is with bitterness*; *A. V.*, 1611: *bitter*.
- fprete, fprite, fprites, *spirit, spirits*, often.
- flampe, *p. t.*, Deut. 9:21.
- stiffe, *solid, beaten*, Num. 8:4; Wic. *beten out*; Purvey: *betun out with hameris*.
- stoppe, *p. p.*, Gen. 26:18.
- stoukes, *stacks*, Ex. 22, 6; *Bishops'*, 1568: *stackes*.
- strayned, *p. t.*, *tied, bound*, Ex. 39:21; Wic. *streyne, streynede, streyned, to draw tight, bind*.
- strenght, *strength*, often.
- strypes, *s.*, *wounds*, Gen. 4:23; Ascham, *Toxophilus*, b. II.: "The shaftes of Inde . . . gave the greater *strype*." Richardson.
- furgione, *physician, healer*, Ex. 15:26; *Bishops'*, 1568: I am the Lord that *healeth thee*.
- fuspect, *s.*, *suspicion*, p. 417, note, see H. W. and Richardson for examples.
- fymnell, *s.*, *a kind of cake*, cf. German *Semmel*, Ex. 29:23; Wic. *cake of a loof*; Purvey: *tendur cake of o loof*; see *wastell*.
- T.
- tached, *p. p.*, *arrested, apprehended, taken*, p. 13, l. 33; cf. *attached*, in Skeat, who gives under *tache*, Mineu's 'to *tache* or *tacke*'.
- take, was, Gen. 2:23; Num. 10:11.
- tale, *s.*, *number*, Ex. 5:18; Num. 1:36.
- tent, *v.*, *to pitch a tent*, Gen. 13:12; *Bishops'*, 1568, '72: *pitched his tent*.
- tenthdeale, *v.*, *tenth part*, cf. German *Theil*, and *Zehntheil*, *Zehntel*, often.
- testament, *covenant*, often.
- than, *then*, often.
- them felfe, Gen. 43:15.
- then, *than*, often.
- ther of, *thereof*, Gen. 2:21.
- these are that Aaron and Mofes, Ex. 6:26, 27.
- they them silfe, Num. 36:6.
- this is that Dathan and Abiram, Num. 26:9.
- thrift, *thrust, thirst*, p. 616, note, Deut. 28: 48; *thriſye, thryſtye, thirsty*, p. 616, notes.
- thryd, *third*, Gen. 42:18; *thyryde*, Num. 2:24.
- thyn, *thin*, Num. 16:38.
- to dafh, *to thrust through*, Ex. 15:6.
- to gedder, *together*, p. 4, l. 29; Wic. *to-gider, to-gidre, to-gideres, to-giderys, &c., together*.
- tole, *tool, chisel, knife*, Ex. 20:25.
- too, *s. pl.*, *tooes, toe, toes*, Lev. 8:23, 24.
- totehill, *watch tower, or beacon*, Gen. 31:49; Wic. *toot-hil, tote-hil, tute-hil, a citadel, a watchplace*.
- trompe, *v.*, *to sound with a trumpet*, Num. 10:5, 6. Wic. Num. 10:3; *sownest with thi trompes, soundest with thy trompes*; v. 5 lenger and

stowndmeel trompynge sowne;
prolonged, and successive
trumping sound; v. 6. sown-
 ynge and euen zollynge of the
 trompe, *sounding and even*
velling of the trompe; *Bish-*
ops', 1568, '72: v. 4, *blowe . . .*
trumpet; v. 5, *blowe, an alarm*.
 trowth, s., truth, p. 6, l. 18; Wic.
 trouthe, truth.
 turtels, s., *pl.*, *turtle-doves*,
 Num. 6:10; Wic. turtil, turtle,
 turtur, *a turtle-dove*.
 twych, twytche, v., *to touch*,
 often.
 tyllman, s., *a farmer, i. e., a*
tiller of the ground, Gen. 25:
 27; Wic. a man erthe tilier;
 tyllman, Udal, Matthew, c. 7.
 Rich.
 tytle, *tittle*, the dot over the
 letter i., p. 3, l. 7.

U. V.

vehementer, *compar. of vehe-*
ment, adj., p. 297, l. 10.
 vnderstande, p. *p.*, *understood*,
 p. 316, note; vnderstande, p.
 576, note; vnderfonde, p. 294,
 l. 26; 297, l. 17.
 vnderfonge, s., *understanding*,
 Deut. 32:29.
 vnheale, *uncover*, Lev. 18:7;
 Wic. vnhele, *to uncover*.
 vnrighte, *not right, wrong*, cf.
 Germ. *Unrecht*, Gen. 16:5;
 Wic. vnriht, *unjust, also*
vnrihtfulli, vnrihtfulness, &c.
 vn to, *unto*, very often.
 vnwares, *not aware, not heed-*
ing, not knowing, Num. 35:
 15; Deut. 4:42; Wic. not wil-
 nyng, *not willynge*; Purvey,
not wilfuli. See *ware*.
 vre, to put in, *to put to use*, p.
 545, note. See H. W., under
 Vre.
 ufe, to, *one's self, to behave to-*
ward, deal with, p. 161, ll. 11,
 13; Wic. vsen, *to deal with*.

W.

walfigham, p. 393, l. 14. *Walfig-*
ham Priory in Norfolk. See
 Erasmi *Colloquia*, Lugd. Bat.
 1655, pp. 368, 387 for an imagi-
 nary pilgrimage to this shrine,

and that of Thomas à Becket,
 and for a description.
 ward, in, *inseparate confinement*,
 Ex. 12:6; Wic. warde keep-
 ing, *custody*.
 ware, was not, *knew not* (wist
 not) Lev. 5:18; warre of,
aware of, i. e., to be con-
scious, Lev. 5:2; Wic. war,
 ware, *wary, prudent, aware*.
 ware, were, p. 11, l. 21.
 wastell, *fine bread, cake*, Lev.
 24:5; "The *simnel* bread and
wastel cakes, which were
 only used at the tables of the
 highest nobility." Sir W.
 Scott.
 wayte, s., *watch, service, charge*,
 cf. German *Hut*, Num. 4:28;
 Wic. waiten, v., *to keep*
watch; wayte s., *a spy*;
 waitere, weyter, *a spy, a*
watcher.
 welth, *prosperity, happiness,*
weal, welfare, Deut. 6:24; 10:
 13.
 wenst, *wentest*, Gen. 49:4.
 wete, v., *to know*, often. Wic.
 wite, *to know*.
 where to fore, *where before*,
 Deut. 28:62.
 whether, *whither*, Ex. 21:13.
 whett on, v., *to sharpen, disci-*
pline, stimulate, Deut. 6:7.
 whitter, *whiter*, Gen. 49:12.
 whone, *one*, Lev. 15:18.
 whope, whoope, s., *hoop*, Ex.
 38:10, 11; whoped, *hooped*, vv.
 17, 19.
 whote, *hot*, often, Num. 11:10, 33.
 whyned, *wept*, cf. German *wei-*
nen, *to weep*, Num. 11:18; this
 word retained as late as in the
 Bishops' Bible of 1572 'your
 whynnyng is in the eares of
 the Lorde,' is rendered in
 A. V. 1611: 'you haue wept
 in the eares, &c.'; the Latin
 version of the Chaldee in
Complut. has *plorastis*.
 wife, wyfe, wyves, *woman,*
women, Gen. 18:11; Num. 5:
 18, often; wife, *consort*, Gen.
 24:39, also common.
 with, *besides*, Ex. 20:23.
 with all, *withal*, often, p. 389,
 l. 36.

- without forth, *adv.*, *without*, Deut. 32:25; Wic. without-forth, withoute-forth, *outwardly, without*; he also has withinnen-forth, withynneforth, withyn-forth, *adv.*, *within*.
- witnesse, *pl.*, probably a misprint for *witnesses* (Matthew Deut. 4:45).
- wolfe, *s.*, *woof*, often, Lev. 13:48.
- wolward, *woolward*, dressed in wool only without linen; a well known and ancient act of penance; 'nudis pedibus et absque linteis circumire.' H. W. Stratmann: 'wolwarde, cutis lanam uersu'; Skeat: 'with the skin against the wool'; Fisher, *Seuen Psalmes*, Ps. 143. pt. II. 'in colde going wolward.'
- wot, *p. t.*, Gen. 20:6, wott, *pres. indic.*, p. 11, l. 8, woteft, 2 p., *s.*, *pres. indic.* of wite, *to know*; Wiclif has wost, woost, wotist, all, 2 p., *s.*, *pres. ind.*
- wrenshed, *p. t.*, of to wrensh, wrench, *to turn suddenly, push, thrust*; cf. Germ. *renken, verrenken*, Num. 22:25. wylde, *not domesticated*, Gen. 16:12.
- wylde, *open*, Lev. 14:53, cf. wyde, 17:5.
- wyle, *wild, immature, reckless, thoughtless*, p. 294, l. 1.
- wyft, *p. t.* of wite, *to know*, Gen. 9:24; 21:26; Wic. wiste, 2 p. wistest, *pl.* wisten.

Y.

- yer, *ere, before*, often, p. 10, note, l. 12.
- yerlee, early, Num. 14:40.
- yerwhile, *before*, p. 447, margin.
- ymaginacions, *columnar images*, Num. 33:52.
- ynowe, *enough*, p. 163, l. 3; Wic. ynow, ynow3, ynew3, *enough*.
- y^e le, contraction of *these*, Num. 3:18.

VIII.

LIST OF MISPRINTS IN TYNDALE'S PENTATEUCH OF 1530, CORRECTED
IN THIS EDITION, EITHER BY ANALOGY OF TYNDALE'S TEXT,
OR BY THE TEXT OF MATTHEW'S BIBLE.

	1530.	1884.		1530.	1884.
	<i>Prologue to Genesis.</i>		c. v.		
P. L.			11:11	an	and
11, 14	bettter	better	12:20	wyfc	wyfe
11, 21	fscripture	scripture	13:4	rec eaue,	receaue
			14:2	Sodōh	Sodome
			9	Synar	Synear
	<i>Genesis.</i>		20:17	Abimeleh	Abimelech
c. v.			22:17	th	the
1:27	femalc	female	23:17	Fo. XXXIII.	Fo. XXX.
4:4	offeynge	offrynge	24:14	they	thy
6:4	che	the	14	yec	yee
15	lenth	length	35	Fo. XXXI.	Fo. XXXII.
15	hcyth	heyth	60	emnies	enimies
7:18	preuayled	preuayled	25:20	laban	Laban
10:31	o	of	27:29	leffed	bleffed
11:10	Arphach-fad	Arphachfad	36	XXX imp.	XXXX.

	1530.	1884.
c. v.		
31: 29	tha	that
32: 1	meeffengers	messengers
11	childeru	children
35: 4	carynges	earynges
11	they	thy
36: 5	laclam	laelam
41: 3	though	thought
42: 30	counte	countrie
43: 15	Ben Iamim	Ben Iamin
16	redic	redie
46: 30	C am	I am

Prologe to Exodus.

P. L.		
161, 25	doctine	doctrine
162, 9	what h	what
38	confermeth	confermeth
165, 34	Deuteromii	Deuteronomii

Exodus.

c. v.		
1: 11	byl-	bylte
2: 7	the the	the
14	aiudge	a iudge
15	bya	by a
4: title	Chaptre.	Chapter.
20	E.gipte	Egipte
8: title	Chaptre	The . . . Chapter
10	in in	in
28	ferrre	ferre
12: 5	ycre	yere
39	thy	they
14: 10	Ifreal	Israel
28	houfemē	horfemē
15: 8	fyll	styll
16: 6	childerē	childerē
10	wilderueffe	wilderneffe
12	murmurig	murmurig
35	inhakited	inhabited
18: 6	a/fo	also
10	Fo. XXXI.	Fo. XXXII.
13	chaunched	chaunced
18	greuons	greuous
22	mar. receaned	receaued
19: title	Chaptre.	Chapter.
6	and and	and an
7	Israel	Israel
21: 4	Fo. XXAV.	Fo. XXXVI.
22: 1	steake	steale
21	vexe	Vexe
25	vferye	vferye
23: 3	a fyde-	a fyde
25	ouertrowe	ouert h rowe

	1530.	1884.
c. v.		
24: 2	peopl c	people
10	worde	worke
25: 28	wore	wod
26: 5	fyftic	fyftie
5	louppes	louppes
25	folettes	fokettes
27: cut	ornametes	ornamētes
28: 34	goldem	golden
35	second in	omitted
29: 41	shall	shalt
30: 13	Fo. LIVII.	Fo. LVII.
23	cynamome	cynamone
32	after	after
32: 20	Fo. XLI.	Fo. LXI.
33: 11	whem	when
16	known c	knowne
16	Fo. XLIII.	Fo. LXIII.
34: 9	Fo. XLIII.	Fo. LXIII.
11	thc	the
20	neckc	necke
25	bloudc	bloude
35: 27	Epod	Ephod
28	Fo. XLVII.	Fo. LXVII.
36: 2	ab	as
8	Fo. XLVIII.	Fo. LXVIII.
40: 36	Irael	Israel

Prologe to Leviticus.

P. L.		
289, 23	ceremonics	ceremonies
293, 9	faffe	faffe
29	forgeueffe	forgeueneffe
294, 38	finner	synnes
295: 3	signyfygeth	signifyeth
26	lyftedvpp	lyfted vpp
296: 10	wordly	wor/dly
13	wordly	worldly

Leviticus.

c. v.		
6: 2	trespaæth	trespaceth
7	preft	preast
7: 7	peoole	people
11: 10	Fo. XVII.	Fo. XVIII.
12: 5	maydehilde	maydechilde
14: 43	nom	now
48	futher	further
15: 10	bathe	bathe
18: 28	where	were
19: 30	fauctuary	sanctuary
33	foioure	foiourne
20: 4	mar. wordlye	wor/dlye
6	wilt	will
13	man c r	maner

c.	v.	1530.	1884.
22	25	add	and
23		not accepted	not <i>be</i> ac- cepted
23	5	Passeouer	Passeouer
24		seuenth	seuenth
27		on	an
25	11	yere	yere
18		fastie	fastie
26	5	plenteouf- ues	plenteouf- nes
9		multipte	multipte
15		commaund- mentes	commaund- mentes
27	17	inmcdiatly	immediatly

Prologe to Numbers.

P.	L.		
387	34	vn/tithed	vntithed
388	34	scriptu	scripture
391	40	edefyng	edefyng

Numbers.

c.	v.		
1	22	from	from
32		gencracion	generacion
2	3	cast	east
3		Aminadab	Aminadab
14		ouer	ouer
3	38	sonnes	sonnes
4	15	fantuary	fantuary
27		seruyce	seruyce
5	27	waterr	water:
7	11	priches	prices
17		lambes	lambes
87		synne-yr off- rynges	synne off- rynges
9	20	chaunched	chaunced
15	6	myngled	myngled
7		thyrd	thyrd
19	20	clothes	clothes
21	28	citie	citie
26	8	an	and
23		kynedes	kynedes
48		Ginites	Ginites
29	2	burnt of- feryge	burnt offer- yng
11		burnt offer- yng	burnt offer- yng
31	30	fy/tye	fyfye
32	29	fyghte	fyghte
33	55	dryne	dryue
34	13	Isracl	Israel
35	29	after	after

	1530.	1884.
	<i>Prologe to Deuteromye.</i>	
P.	L.	
519,	4 ethcr	ether
	9 peaceaue	perceaue
520,	22 them	then

Deuteronomye.

c.	v.		
1	16	straunges	straunger
28		walked	walled
37		thiter	thit/her
2	9	nethet	nether
20		therim	therin
37		Fo. XIII.	Fo. VI.
3	16	Fo. TII.	Fo. VII.
4	2	Fo. XVI.	Fo. VIII.
44		Fo. II.	Fo. XI.
5	2	Loode	Lorde
21		shat	shat
24		shewed	shewed
6	10	borught	brought
8	14	forgett	forgett
9	1	loadayne	lordayne
4		in to the	in to
6		stiffenecked	stiffenecked
10	16	sciffnecked	stiffnecked
11	22	comaund- mentes	cōmaund- mentes
26		sect, or sect	fett
12	17	of of	of
14	title VI.		XIII.
27		forfake	enforfake
27		enheritaunce	enheritaunce
28		whitin	wit/in
29		harh	hath
16	1	passcover	passcover
17	17	godlde	golde
18	19	kerken	herken
19	1	Gad	God
19		tought	thought
24	8	theach	teach
25	3	stirpes	stripes
28	52	in in	in
63		shabe	sha/be
29	12	shulddest	shuldest
23		ouertrow- enge	ouert/hrow- enge
30	16	multipte	multipte
16		man	maye
31	29	we/kednesse	wekednesse
32	31	thugh	though
33	7	he	be
23		Nephali	Nephali
34	2	period(.)be- fore, Dan	omitted

CHAPTER IV.

BIBLIOGRAPHICAL NOTICE OF THE COPY OF TYN- DALE'S PENTATEUCH IN THE BAPTIST COLLEGE, BRISTOL.

This volume contains the books of Exodus, Leviticus, Numbers, and Deuteronomy of the first edition of 1530, and the book of Genesis of the edition of 1534. All the books are separate, and the general description of the Pentateuch of 1530, p. lx. *sqq.*, applies also to the books of Exodus, Leviticus, Numbers, and Deuteronomy of this copy.

The book of Genesis in the Bristol copy bears the title: *The firſte | Boke of Moſes called | Geneſis. Newly | correctyd | and | amendyd by | W. T. | M.D.XXXIIII.*, in an ornamented border with woodcuts of Moses and the Tables of the Law, the Brazen Serpent, Abraham offering up Isaac, and the Passage of the Red Sea. (See Photo-engraving facing this page.) The dimensions of a page covered by type are 5 inches by 2½ inches *circa*, the margin included, 3 inches, and a full page contains 31 lines, the headlines included. The type is German Latin Letter. (See Photo-engraving of a page of the text, p. xcix.)

The volume contains: Frontispiece, verso blank. 1 fo. Vnto the reader | W. T. beginning on recto of A ij and ending on A vij (unmarked) 6 ff. "The first Boke of Moſes called Geneſis" begins on recto of A viij (unmarked) and is fo. 1, and ends on verso of L viij (unmarked) fo. 81. "*The end of the firſt boke off | Moſes, called Geneſis.*" The signatures are in eights. Whole number of folios 88. The headline of the verso of each folio is "Geneſis," and of the recto "Chapter" and the number. Catchwords are employed throughout; the first catchword is *lande*, recto fo. 1, the last *der*, recto fo. 81. For further details see the collations.



The firste
Booke of Moses called
Genesis. Newly
correctyd
and
amendyd by
W. T.

M.D.XXXIII.



ABBREVIATIONS.

ON THE SIDE MARGIN.

¶. C. S. denotes the Chapter Summaries in *Matthew's Bible*

IN THE LOWER MARGIN.

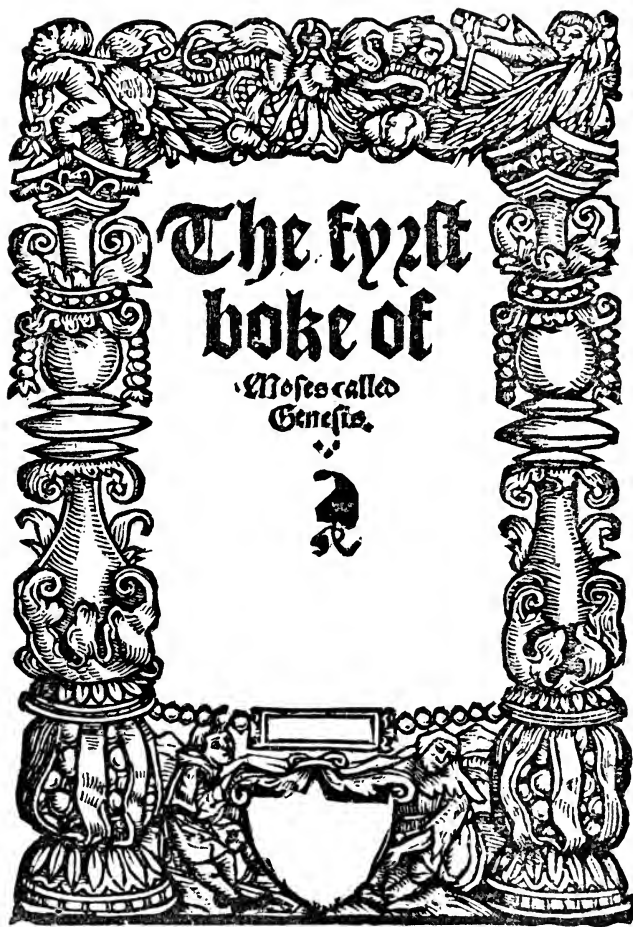
¶. denotes the Text, ¶. ¶. N. the Marginal Notes, in *Matthew's Bible*, 1537.

¶. denotes the Text, ¶. ¶. N. the Marginal Notes, in Luther's *Das Alte Testament*, 1523.

¶. denotes the Text of the Vulgate in the *Biblia* of Stephanus, 1528.

The beginning of the *recto* of Tyndale's folio is indicated thus: [Fo. I.], the beginning of the *verso* by the mark .P̄.

A dash over a vowel denotes that *n* or *m* should be supplied; *e. g.*, ī, is the contraction of *in*, ād, of *and*, Adā, of *Adam*, &c.; ŷ denotes *the*, and ŷ, that.



* W. T. To the Reader.

WHEN I had translated the newe testament,
I added a pistle vnto the latter ende, In
which I defyred them ⁊ were learned to
amend if ought were founde amyffe. But
5 oure malicious and wyllye hypocrytes which are so
stubburne and hard herted in their weked abhominati-
ons that it is not possible for them to amend any
thinge atall (as we see by dayly experience, when
their both lyvinges and doinges are rebuked with the
10 trouthe) saye, some of them that it is impossible to
translate the scripture in to English, some that it is
not lawfull for the laye people to haue it in their
mother tonge, some, that it wold make them all here-
tykes, as it wold no doute from many thinges which
15 they of longe tyme haue falsly taught, ad that is the
whole cause wherfore they forbyd it, though they other
clokes pretende. And some or rather everyone, saye that
it wold make them ryse ageynst the kinge, whom they
them selues (vnto their damnatyō) never yet obeyed.
20 And lest the temporall rulars shuld see their falsehod,
if the scripture cam to light, causeth them so to lye.

And as for my translatiō in which they asserme
vnto the laye people (as I haue hearde saye .P. to be I
wotte not how many thousande heresydes, so that it cā
25 not be mēded or correcte, they haue yet taken so
greate payne to examyne it, & to compare it vnto
that they wold sayne haue it and to their awne im-
aginations and iugglinge termes, and to haue some
what to rayle at, and vnder that cloke to blasphem

* This entire prologue "W. T. To the Reader," is not in the
Bristol copy of the edition of 1534.

the treuth, that they myght with as litle labour (as I suppose) haue translated the moſte parte of the bible. For they which in tymes paſte were wont to loke on no more ſcripture then they founde in their duns or
 5 ſoch like develyſh doctryne, haue yet now ſo narrowlye looked on my tranſlatyon, that there is not ſo moche as one I therein if it lacke a tytle over his hed, but they haue noted it, and nombre it vnto the ignorant people for an hereſy. Finallye in this they be all agreed, to
 10 dryue you from the knowlege of the ſcripture, & that ye ſhall not haue the texte therof in the mother tonge, and to kepe the world ſtyll in darkeneſſe, to thentent they might ſitt in the conſciences of the people, thorow wayne ſuperſtition and falſe doctrine, to ſatiſſyfe their
 15 fylthy luſtes, their proude ambition, and vnſatiſfiable covetuouſnes, and to exalte their awne honoure aboue kinge & emperoure, yee & aboue god him ſilſe

¶ A thouſand bokes had they lever to be put forth agenſte their abhominable doynges and doctrine, then
 20 that the ſcripture ſhulde come to light. For as longe as they maye kepe that doune, they will ſo darken the ryght way with the .P. miſte of their ſophiſtrye, and ſo tangle thē that ether rebuke or deſpyſe their abhominations with argumentes of philoſophye & with wordly
 25 ſymylitudes and apparent reaſons of naturall wiſdom. And with wreſtinge the ſcripture unto their awne purpoſe clene contrarye unto ꝑ proceſſe, order and meaninge of the texte, and ſo delude them in deſcantyng vppon it with alligoryes, and amaſe thē expoundinge
 30 it in manye ſenſes before the vnlerned laye people, (when it hath but one ſymple litterall ſenſe whoſe light the owles cā not abyde) that though thou ſeale in thyne harte and arte ſure how that all is falſe ꝑ they ſaye, yet coudeſte thou not ſolve their ſotle rydles.

¶ Which thinge onelye moved me to tranſlate the new teſtament. Becauſe I had perceaved by experyence, how that it was impoſſible to ſtablyſh the laye people in any truth, excepte ꝑ ſcripture were playnly layde before their eyes in their mother tonge, that they
 40 might ſe the proceſſe, ordre and meaninge of the texte: for els what ſo ever truth is taught them, theſe ennymyes

of all truth quench it ageyne, partly with the smoke of their bottomlesse pytte wherof thou readest apocalipsis ix. that is, with apparent reasons of sophistrie & traditions of their awne makynge, founded with out grounde
 5 of scripture, and partely in iugglinge with the texte, expoundinge it in foch a sence as is impossible to gether of the texte, if thou see the processe ordre and meaning therof.

¶ And even in the bisshope of londons house I
 10 tended to have done it. For when I was so turmoyled in the contre where I was that I coude no lenger there dwell (the processe wherof were to longe here to rehece) I this wyse thought in my silfe, this I suffre because the prestes of the contre be vnlearned, as god it
 15 knoweth there are a full ignorant forte which haue sene no more latyn then that they read in their portesses and missales which yet many of them can scacely read, (excepte it be Albertus de secretis mulierū in which yet, though they be never so soryly lerned,
 20 they pore day and night and make notes therin and all to teach the mydwyves as they say, and linwod a boke of constitutions to gether tithes, mortuaries, offeringes, customs, and other pillage, which they calle, not theirs, but godes parte and the deuty of
 25 holye chirch, to discharge their consciences with all: for they are bound that they shall not dimynysh, but encrease all thinge vnto the vttmost of their powers) and therefore (because they are thus vnlearned thought I) when they come to gedder to the ale house, which
 30 is their preachinge place, they afferme that my saynges are heresy. And besydes y they adde to of thir awne heddes which I never spake, as the maner is to prolonge the tale to shorte .P. the tyme with all, and accuse me secretly to the chauncelare and other the
 35 bishopes officers, And in deade, when I cam before the chauncelare, he thretened me greuously, and reuyled me and rated me as though I had bene a dogge, and layd to my charge wherof there coude be none accuser brought forth, (as their maner is not to bringe
 40 forth the accuser) and yet all the prestes of y contre were y same daye there. As I this thought the

bishope of london came to my remembrance whom
 Eraſmus (whoſe tonge maketh of litle gnattes greate
 elephātes and liſteth upp aboue the ſtarres whoſeuer
 geueth him a litle exhibition) prayſeth exceedingly
 5 amonge other in his annotatyons on the new teſta-
 ment for his great learninge. Then thought I, if I
 might come to this mannes ſervice, I were happye.
 And ſo I gate me to london, & thorow the accoynt-
 aunce of my maſter came to ſir harry gilford the
 10 kinges graces countroller, ād brought him an oration
 of Iſocrates which I had tranſlated out of greke in to
 Engliſh, and deſyred him to ſpeake vnto my lorde of
 london for me, which he alſo did as he ſhewed me, ād
 willed me to write a piſtle to my lorde, and to goo to
 15 him my ſelf which I alſo did, and delivered my piſtle
 to a ſeruaunt of his awne, one wylliam hebilthwayte,
 a mā of myne old accoyntaūce. But god which know-
 eth what is within hypocrites, ſawe that I was begyled,
 ād that that counsell was not the nexte way vnto .P. my
 20 purpoſe. And therfore he gate me no favoure in my
 lordes ſight ¶ Wheruppō my lorde answered me, his
 houſe was full, he had mo thē he coude well finde, and
 adviſed me to ſeke in london, wher he ſayd I coude
 not lacke a ſervice, And ſo in london I abode almoſte
 25 an yere, and marked the courſe of the worlde, and herde
 oure pratars, I wold ſay oure preachers how they boſted
 them ſelves and their hye authorite, and beheld the
 pompe of oure prelates and how befyled they were as
 they yet are, to ſet peace and vnite in the worlde
 30 (though it be not poſſible for them that walke in
 darkeneſſe to cōtinue longe in peace, for they can not
 but ether ſtōble or daſh them ſelves at one thinge or
 a nother that ſhall cleane vnquyet all togedder) & ſawe
 thinges wherof I deferre to ſpeake at this tyme and un-
 35 derſtode at the laſte not only that there was no rowme
 in my lorde of londons palace to tranſlate the new teſ-
 tament, but alſo that there was no place to do it in all
 englonde, as experience doth now openly declare.

¶ Vnder what maner therfore ſhuld I now ſub-
 40 mitte this boke to be corrected and amended of them,
 which can ſuffer nothinge to be well? Or what pro-

testacyon shuld I make in soch a matter vnto oure
 prelates those stubburne Nimrothes which so mightely
 fight agenste god and resiste his holy spirite, enforceynge
 with all crafte and sotelte to quench the light of the
 5 everlastinge testament, promyses, and a-.P. poyntemente
 made betwene god & vs: and heapinge the fircce wrath
 of god vppon all princes and rulars, mockinge thē
 with false fayned names of hypocryfye, and servinge
 their lustes at all poyntes, & dispenfinge with thē even
 10 of the very lawes of god, of which Christe him self
 testifieth Mathew v. ⁊ not so moch as one tittle therof
 maye perishe, or be brokē. And of which the prophete
 sayth Psalme .cxviii. Thou haste cōmaunded thy lawes
 to be kepte **meod**, ⁊ is in hebrew excedingly, with all
 15 diligēce, might & power, and haue made thē so mad
 with their iugglinge charmes and crafty persuasiōs that
 they thinke it full satisfaccion for all their weked lyvinge,
 to tormēt soch as tell thē trouthe, & to borne the worde
 of their soules helth, & sle whosoever beleve thereon.

20 ¶ Not withstōdinge yet I submytte this boke and
 all other that I haue other made or trāslated, or shall
 in tyme to come, (if it be goddes will that I shall fur-
 ther laboure in his heruest) unto all them that submytte
 thē selves vnto the worde of god, to be corrected of
 25 thē, yee and moreover to be disallowed & also burnte,
 if it seme worthy when they have examyned it wyth
 the hebrue, so that they first put forth of their awne
 translatinge a nother that is more correcte.

☞ *Aprologe

shewing the vse of the scripture

THOUGH a man had a precious iuell and a rich, yet if he wiste not the value therof nor wherfore it serued, he were nother the better nor rycher of a straw. Even so
 5 though we read the scripture & bable of it never so moch, yet if we know not the use of it, and wherfore it was geuen, and what is therin to be fought, it profiteth vs nothinge at all. It is not ynough therfore to read and talke of it only, but we must also defyre god daye
 10 and night instantly to open oure eyes, ad to make vs vnderfond and feale wherfore the scripture was geuen, that we maye applye the medicyne of the scripture, every mā to his awne sores, inlesse then we entend to be ydle disputers, and braulers aboute vayne wordes,
 15 ever gnawenge vppon the bitter barcke with out and never attayninge unto the swete pith with in, and persequutinge one an other for defendinge of lewde imaginations and phantafyes of oure awne invencion

** ☞ Paule, in ʒ thyrd of ʒ secōde epistle to Tymothe

* The Bristol copy of the edition of 1534 gives instead of the title "Aprologe shewing," etc., the title:

Vnto the reader ☞. T.

** Lines 19 *sgg.* above stand in the Bristol copy thus: Page Signature Aij.

Paule in the third of the seconde epistle to Timothe faith, that the scripture is good to teache (for that ought men to teache] and not dreames of their awne makinge, as the pope doth,) and also to improue, for that scripture is the twichstone that tryeth al doctrines, and by that we know the false from the true. And in the .vi. to the Ephe sians he calleth in the swerde of the spirite by cause it killeth hypocrites and vttereth and improueth their false inuentions

*The scri
pture w
herfore
it is
good.*

fayth, y the scripture is good to teache (for y ought
 mē to teach & not dreames of their awne makige, as
 y pope doth) & also to improve, for y scripture is y
 twichstone y tryeth all doctrynes, ad by y we know
 5 the false from y true. ¶ And in the .vi. to the ephesians
 he calleth it the swerd of the spirite, by cause it killeth
 hyppocrites, and vttereth ad improveth their false in-
 ventyons. And in the .xv. to the Romaines he sayth
 all that are wryten, are wryten for oure learninge, that
 10 we thorow pacyence and cōforte of the scripture myght
 have hope. That is, the ensamples that are in the
 scripture comferte vs in all oure tribulacyons, and
 make vs to put oure truste in god, and pacyently to
 abyde his leysure.

15 And in the .x. of the firste to the Corinthyans he
 bringeth in examples of the scripture to feare vs and
 to bridle the fleshe, that we caste not the yoke of the
 lawe of god from of oure neckes, and fall to lustynge
 and doinge of evill.

20 ¶ So now the scripture is a light and sheweth vs
 the true waye, both what to do, and what to hope.
 And a defence from all erreure, and a comferte in
 aduersyte that we despayre not. and feareth vs in prof-
 peryte that we fynne not *Seke therfore in the scripture

* The passage "Seke therfore" to "world a new." is not in
 the Bristol copy of the edition of 1534, which has instead:

Seke therfore in the
 scripture as thou readeſt it, cheſely and abo
 ue all, the conuenaūtes made betwene god
 and vs. That is to ſaye; the lawe and cōma-
 undementes which God commaūdeth vs
 to do. And then the mercie promyſed vnto
 all them that ſubmite them ſelues vnto the
 lawe. For all the promyſes thorow out the
 hole scripture do include a couenaūt. That
 is: god byndeth him ſelfe to fulfil that mer-
 cie vnto the, onlye if thou wilt endeuoure
 thy ſelfe to kepe his lawes: ſo that no man
 hath his parte in the mercie of god, ſaue he
 onlye that loueth his lawe and conſenteth
 that it is righteous and good, & ſayne wol-
 de do it, ad euer mourneth becauſe he now
 and then breaketh it thorow infirmite, or
 dothe it not ſo perfectly as his harte wolde

And let loue interprete the lawe: that th
 ou vnderſtōde this to be the finall ende of

as thou readeſt it firſt the law, what god cōmaundeth vs to doo. And ſecundarylye the promyſes, which god promyſeth us ageyne, namely in Chriſte Ieſu oure lorde. Then ſeke enſamples, firſte of comforte, how god purg-
 5 eth all them that ſubmitte them ſelves to walke in his wayes, in the purgatorye of tribulatyon, delyveringe them yet at the latter ende, and never ſoferinge any of them to peryiſh, that cleave faſte to his promyſes.

the lawe, and the hole cauſe why the lawe was geuen: euen to bringe the to the knowledge of god, how that he hath done all thinge for the, that thou mighteſt loue hym agayne with al thine harte and thy neyboure for his ſake as thy ſiſte and as Chriſt loued the. Becauſe thy neyboure is the ſonne of god alſo and created vnto his lykenes as thou arte, and bought with as dere bloude as arte thou. Whoſoeuer ſeeth in his herte that euery man ought to loue his neyboure as Chriſt loued him, and conſenteth therto, and enforſeth to come therto: the ſame onlye vnderſtandeth the lawe aryght and can interprete it. And he that ſubmyt-

A iij.]

teth not hī ſelfe in the degre he is in, to ſeke his neybores proffite as Chriſt did his, cā neuer vnderſtonde the lawe, though it be interprete to him. For that loue is the light of the lawe, to vnderſtonde it bye.

And beholde how righteous, howe honeſt and howe due a thinge it is by nature, that euery man loue his brother vnſaynedly euē as him ſelfe, for his fathers ſake. For it is the fathers great ſhame and his hie diſpleaſure, if one brother hurte another, Yf one brother be hurte of another, he maye not aduēge him ſelfe, but muſt complayne to his father or to them that haue auctorite of his father to rule in his abſence. Euen ſo if any of godes children be hurt by any of his brethren, he maye not aduenge him ſelfe with hande or herte. God muſt aduenge. And the gouerners and miniſters of the lawe that God hath ordeyned to rule vs by concerninge oure outwarde conuerſacion of one with another, they muſt aduenge. If they will not auenge, but rather mayntene wronge, and be oppreſſers them ſelues, then muſt we tarye patiently tyll God come which is euer readie to reape tirauntes from of the face of the erth, aſſone as theyr ſinnes are rype.

Conſidre alſo what wrath, vengeance

And fynallye, note the enfamples which are w- .P.
 riten to feare the flesh that we synne not. That is, how
 god suffereth the vngodlye and weked synners that re-
 siste god and refuse to folow him, to contynue in their
 5 wekednesse, ever waxinge worfe and worfe vntyll their
 synne be so fore encreased and so abhomynable, that if
 they shuld longer endure they wold corrupte the very
 electe. But for the electes sake god fendeth thē preach-
 ers. Neverthelesse they harden their hartes agenste

and plagis god threateneth to them that ar
 rebellious and difobedient.]

Thē go to & reade the storyes of the by-
 ble for thy lerninge & comforte, & se eue-
 ry thinge practysed before thyne eyes: for
 accordinge to those enfamples shall it goo
 with the & all mā vntill the worldes ende.
 So that into whatfoeuer case or state a mā be
 brought, accordige to whatfoeuer ēsāple of
 the bible it be, his ende shalbe accordige as
 he there seith and readeth. As god there w
 arneth yer he smyte, & soffreth lōge yer he
 take extreme vēgeaūce, so shall he do with
 vs. As they that turne, are there receaued to
 mercie, & they that maliciously resist, peris-
 she vtterlye, so shall it be with vs. As they
 that refuse the cōsel of God perishe thor-
 ow their awne cōcel, so shall it be with vs
 vntill the worldes ende. As it wēt with the
 ir kinges & rulers, so shall it go with oures
 As it was with their comē people, so shall
 it be with oures. As it was with theyr spiritu-
 all officers, so shall it be with oures. As it w-
 as wyth theyr true prophetes, so shall it be
 with oures vntill the worldes ēde. As they
 had euer amōge thē falsē prophetes & true:
 & as their falsē*persecuted the true, & moued
 the prynces to sle thē, so shall it be with vs
 vntyll the ende of the worlde. As there was
 amōge thē but a fewe true herted to god, so
 shall it be amōge vs: & as their ydolatri was
 so shall ours be vntyll the ende of the worl-
 de. All mercy that was shewed there, is a*pro-]

A iiij.

myse vnto the, if thou turne to god. And
 all vengeance and wrath shewed there, is
 threatened to the, if thou be stoubourne ād
 resiste &c.

Then follows:

And this lerninge and comforte shalt th
 ou euermore finde, etc.

* *per* and *pro*, instead of abbreviated letters not in our fonts.

the truth, and god destroyeth the vtterlye and begynneth the world a new.

¶ This comforte shalt thou evermore finde in the playne texte and literall sense. Nether is there any
 5 storye so homely, so rude, yee or so vyle (as it semeth outwarde) wherein is not excedinge greate comforte. And when some which seme to them selves great clarkes saye: they wott not what moare profite is in many gestes of the scripture if they be read with out
 10 an allegorye, then in a tale of robenhode, saye thou: that they were wryten for oure consolacyon and comforte, that we despayre not, if soch like happen vnto vs. We be not holier then Noe, though he were once dronke. Nether better beloved then Iacob, though
 15 his awne sonne defyled his bedde. We be not holier than lot, though his doughters thorow ignorance de- ceaved him, nor peradventure holier then those dought- ers. Nether are we holier then David, though he brake wedlocke and uppon the same commytted ab-
 20 homynable murther. All those men have witnesse of the scripture that they pleased god and ware good men both before that those thinges chaunsed them and also after. Neverthelesse soch thinges happened them for oure ensample: not that we shuld contrafayte
 25 their evill, but if whyle we fight with oure selves enfor synge to walke in the law of god (as they did) we yet fall likewise, that we despayre not, but come agayne to the lawes of god and take better holde

¶ We read sens the tyme of Christes deeth of virgins that have bene brought vnto the comē stues, and there defyled, and of martyrs that haue bene bounde and hores haue abvsed their bodyes. Why? The iudgemētes of god are bottōlesse. Soch thinges
 35 chaunced partely for ensamples, partely God thorow synne healeth synne Pryde can nether be healed nor yet appere but thorow soch horrible deades. Parad- uenture they were of þe popes secte ad reioyfed fleshly, thinkinge that heaven came by deades and not by
 40 Christ, and that the outwarde dead iustifyed them & made them holy and not the inward spirite receaved

by fayth and the consent of the harte vnto the law of god.

¶ As thou readeste therefore thinke that every fillable pertayneth to thyne awne filf, and sucke out
 5 the pithe of the scripture, and arm thy filf ageynst all assaultes. Firste note with stronge faith the power of god in creatinge all of nought Then marke the grevous fall of Adam and of vs all in him, thorow the lightregardige of the .℞. commaundement of god.
 10 In the .iiii. Chapitre god turneth him vnto Abel and then to his offeringe, but not to Cain and his offeringe. Where thou feest that though the deades of the evel apere outwardly as gloryous as the deades of the good: yet in the sight of god which loketh on the harte, the
 15 deade is good because of the man, and not the man good because of his deade. In the .vi. God sendeth Noe to preach to the weked and geueth them space to repent: they wax hard herted, God bringeth them to nought And yet saueth Noe: even by the same water
 20 by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the toure of Babel

Consydre how God sendeth forth Abrahā out of his awne countre in to a strange lande full of weked people, and gave him but a bare promesse with him that he
 25 wold bleffe him and defende him. Abraham beleved: and that worde saued and delyuered him in all parelles: so that we se, how that mannes life is not mayntayned by bred onelye (as Chriſte sayeth) but moch rather by belevinge the promyses of god. Behold how soberly and
 30 how circūſpectly both Abraham and also Iſaac behaue them ſelues amōge the infideles. Abraham byeth that which might haue ben geuen him for nought, to cutte of occasions. Iſaac when his welles which he had digged were taken from him, geueth rowme and reſiſteth not.
 35 More over they ere and ſo- .℞. we and fede their catell, and make confederacyons, ād take perpetuall truce, and do all outward thinges: Even as they do which haue no faith, for god hath not made vs to be ydle in this world. Every man muſt worke godly and truly to
 40 the vttmoſte of the power that god hath geuen him: and yet not truſte therein: but in goddes worde or

promesse: and god will worke with vs and bringe that we do to good effecte. And thē when oure power will extend no further, goddes promesses wyll worke all alone

- 5 ¶ How many thinges also resisted the promesses of god to Iacob? And yet Iacob coniureth god with his awne promesses sayenge? O god of my father Abraham: and god of my father Ifaac, O Lorde which saydeste vnto me retorne vnto thyne awne contre, and vnto
10 the place were thou wast borne and I wil do the good I am not worthy of the leste of those mercyes, nor of that trouth which thou hast done to thy seruant I went out but with a staffe, and come home with .ii. droves, delyver me out of the handes of my brother
15 Esau, for I feare him greatly &c. And god delyvered him, and will likewyse all that call unto his promesses with a repentinge herte, were they never so great synners. Marke also the weake infirmities of the mā He loveth one wife more than a nother, one sonne
20 more than a nother. And se how god purgeth him. Esau threteneth him: Laban begyleth him. The beloued wife is longe baren: his .ᵐ. daughter is ravyshed: his wife is defyled, and that of his awne sonne. Rahel dieth, Ioseph is taken a way, yee and as he supposyd
25 rent of wild beastes And yet how gloryous was hys ende? Note the wekenesse of his Children, yee and the synne of them, and how god thorow their awne wekednes saved them. These ensamples teach vs that a man is not attonce perfecte the firste daye he be-
30 ginneth to lyve wel They that be stronge therefore muste suffre with the weake, and helpe to kepe them in vnite & peace one with a nother vntill they beströger

- Note what the brothren sayde when they were tached in Egipte, we haue verelye synned (sayde they) ageynste
35 oure brother in y we sawe the anguysh of his soule when he besought vs, and wold not heare him: ād therfore is this tribulation come vppon vs. By which ensample thou seiste, how that conscience of evyll doenges findeth men out at the laste. But namely in tribulacyon and
40 aduersyte: there temptacyon and also desperacyon: yee and the verye paynes of hell find vs out: there

the foule feleth the ferse wrath of god and wyffheth mountaynes to falle on her and to hyde her (yf it were possible) frō the angrye face of god.

Marke also how greate evelles folow of how litle
 5 an occasion Dinah goeth but forth alone to se the
 daughters of the contre, and how greate myscheve
 and troble folowed? Iacob loved but one sonne more
 then a nother, ād how grevous .ṽ. murther folowed in
 their hartes? These are ensamples for oure learninge
 10 to teach us to walke warely and circūspectlye in the
 worlde of weake people, that we geve no mā occasions
 of evyll

¶ Finally, se what god promysed Ioseph in his
 dreames. Those promesses accōpanyed him all ways,
 15 and went doune wyth him even in to the depe dongeon,
 And brought him vppe agayne, And never for soke
 him till all that was promysed was fulfilled. These
 are ensamples wrytē for oure learnige (as paule sayth)
 to teach vs to truste in god in ⁊ strōge fyre of tribula-
 20 tion and purgatorye of oure flesh. And that they which
 submytte them selves to folow god shuld note and
 marke soch thinges, for theyr lerninge and comforte, is
 the frute of the scripture and cause why it was wryten:
 And with soch a purpose to read it, is the waye to
 25 everlastynge life, and to those ioyfull blyssinges that
 are promysed vnto all nacyons in the seade of Abraham,
 which seade is Iesus Christe oure lorde, to whom be
 honoure and prayse for ever and unto god oure father
 thorow him.

A M E N .

THE FYRST BOKE

OF MOSES CALLED GENESIS

I. 1-9. The fyrst Chapter.

- 1 **I**N the begynnyng God created *M.C.S. How*
 2 heaven and erth. The erth was *heaven &*
 voyde and emptie, ad darck- *erth, the*
 nesse was vpon the depe, and *lyght, the fyr-*
 the spirite of god moved vpon the water *mament, the*
 3 Than God sayd: let there be lyghte and *sonne, the*
 4 there was lyghte. And God sawe the *monne, the*
 lyghte that it was good: & devyded *sterres, and*
 5 the lyghte from the darcknesse, and *all beastes,*
 called the lyghte daye, and the darck- *foules &*
 nesse nyghte: and so of the evenyng and *fysshes in the*
 mornynge was made the fyrst daye *see were made*
 6 And God sayd: let there be a firmament betwene *by the worde*
 7 the waters, ad let it devyde the waters a fonder. Than *of God. And*
 God made the firmament and parted the waters which *how man also*
 were vnder the firmament, from the waters that were *was creat.*
 8 above the firmament: And it was so. And God called
 the firmament heaven, And so of the evenyng and
 morninge was made the seconde daye
 9 And God sayd, let the waters that are vnder heaven
 gether them selves vnto one place, that the drye londe

M. 1 beginnyng. God, throughout with capital G. 3 sayde, and so throughout the chapter. lyght, *bis* 4 lyght, nyght, and often. 5 the day, the night. 7 mornynge 9 lande

V. 2 ferebatur 5 tenebris. appellauitque. factumque est vespere & mane dies vnus (cf. vv. 8, 13, 19, 24, 31) 7 et factum est ita (so vv. 9, 15, 24, 30).

L. 2 tieffe. auf dem Wasser 3 es ward liecht 5 da ward aus abend und morgen der erste tag.

M. M. N. 2 *moued*, brethed or styred 7 *fyrmanēt*, or heauen, Ps. cxxxv a. v. b. It is an Hebrew worde and sygnyfyeth thrusting forth or spredynge abrode.

10 may appere: And it came so to passe. And god called the drye lande the erth and the gatheringe togyther of waters called he the see, And God sawe that it was good

11 .P. And God sayd: let the erth bringe forth herbe and grasse that sowe feed, and frutefull trees that bere frute every one in his kynde, havynge their feed in them selves vpon the erth. And it came so to passe:

12 ad the erth brought forth herbe and grasse sownge feed every one in his kynde & trees berynge frute & havynge their feed in the selves, every one in his kynde.

13 And God sawe that it was good: and the of the evenynge and mornynge was made the thyrde daye.

14 Than sayd God: let there be lyghtes in the firmament of heaven to devyde the daye from the nyghte, that they may be vnto fygnes, seasons, days & yeares. And let them be lyghtes in the firmament of heaven, to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse lyghte to rule the nyghte, and he made sterres also. And God put them in the firmament of heaven to shyne vpon the erth, and to rule the daye & the nyghte, ad to devyde the lyghte from darcknesse. And God sawe that it was good: and so of the evenynge ad mornynge was made the fourth daye.

20 And God sayd, let the water bring forth creatures that move & have lyfe, & foules for to flee over the erth vnder the firmament of heaven. And God created greate whalles and all maner of creatures that lyve and moue, which the waters brought forth in their kindes, ad all maner of federed foules in their kyndes.

22 And [Fo. II] God sawe that it was good: and God blessed them saynge. Growe and multiplye ad fyll the

¶ 14 lightes 22 sayinge

¶ 10 maria 12 habens vnumquodque sementem 14 et diuidant diem ac noctem 16 vt præesset. nocti: & stellas. & posuit 21 omne volatile 22 benedixitque eis

¶ 10 Meere 12 vnd yhren eygen famen bey sich selbs hatten 16 furstunde 21 allerley gefidderts geuogel

¶ 22 Blessed, here is blessinge take for encreasyng & multiplyenge.

- waters of the sees, & let the foules multiplie vpo the
 23 erth. And so of the evenynge & morninge was made
 the fyfth daye.
- 24 And God sayd: let the erth bring forth lyvyng
 creatures in thir kyndes: catell & wormes & beastes
 25 of the erth in their kyndes, & so it came to passe. And
 god made the beastes of the erth in their kyndes, &
 catell in their kyndes, ad all maner wormes of the erth
 in their kyndes: and God sawe that it was good.
- 26 And God sayd: let vs make man in oure fymilitude
 ad after oure lycknesse: that he may have rule over
 the fysh of the see, and over the foules of the ayre,
 and over catell, and over all the erth, and over all
 27 wormes that crepe on the erth. And God created man
 after hys lycknesse, after the lycknesse of god created
 he him: male & female created he them.
- 28 And God blessed them, and God sayd vnto them.
 Growe and multiplie and fyll the erth and subdue it,
 and have domynyon over the fysh of the see, and over
 the foules of the ayre, and over all the beastes that
 move on the erth.
- 29 And God sayd: fe, I have geven yow all herbes that
 fowe feed which are on all the erth, and all maner
 trees that haue frute in them and fowe feed: to be
 30 meate for yow & for all .P. beastes of the erth, and
 vnto all foules of the ayre, and vnto all that crepeth
 on the erth where in is lyfe, that they may haue all
 maner herbes and grasse for to eate, and even so it
 31 was. And God behelde all that he had made, ad loo
 they were exceedynge good: and so of the evenynge
 and mornynge was made the syxth daye

℞. 26 domynion. fyshes 29 see. whyche. 31 fyxte.

℥. 24 reptilia 25 omnique reptili 26 ad imaginem et similitudinem 29 Ecce. in escam.

℥. 24 gewurm 26 eyn bild das uns gleych sey 29 sehet da. zu ewr speyse.

℞. ℞. N. 26 *Lycknesse of God*, that is after the shape and ymage whyche was before appoynted for the sonne of God: The chesepart of man also, whyche is the soule is made lyke vnto God in a certen proporcyon of nature, of power workynge, so that in that we are made lyke vnto God.

The Seconde Chapter.

- 1 **T**HUS was heavē & erth fynished
 2 wyth all their apparell: ād ī ſ
 feūēth daye god ended hys
 worke which he had made &
 rested in ſ ſeventh daye frō all his workes
 3 which he had made. And God blessed ſ
 ſeventh daye, and sanctyfyed it, for in it
 he rested from all his workes which he
 had created and made.
- 4 ¶ These are the generations of heaven
 & erth when they were created, in the
 tyme when the LORde God created heaven
 and erth and all the shrubbes of the felde
 5 be fore they were in the erthe. And all
 the herbes of the felde before they sprange:
 for the LORde God had yet sent no rayne
 vpon the erth, nether was there yet any
 6 man to tylle the erth. But there arose a
 myste out of the ground and watered all the face of
 7 the erth: Then the LORde God shope
 man, even of the moulde of the erth and
 brethed into his face the breth of lyfe. So man was
 made a lyvyng soule.
- 8 ¶ The LORde God also planted a garden in Eden
 from the begynnyng, and there he sette [Fo. III.] man
 9 whom he had formed. And the LORde God made to
 sprynge out of the erth, all maner trees bewtyfull to

M.C.S. The Chapter that went before is here repeted agayne: the halowing of the Saboth daye: the foure floudes of paradyse: The settinge in of man in paradyse: the tree of knowl- edge is forbydden hym: how Adam named all creatures: the creacyon of Eua: the institutyon of maryage. apparell, the heavenly bod- ies

¶. 1 perfecti 5 non enim pluerat dominus deus 6 sed fons ascendebat e terra 7 de limo terræ, & inspirauit in faciem eius 8 paradysum voluptatis a principio

¶. 4 Gepurt 7 vnd blies ynn seyn angesicht eyn lebendigen odem, vnd also wart der mensch eyn lebendige seele. 8 Eden, gegen dem morgen

¶. M. N. 1 *apparell*, The apparell of heauē is the sterres and planettes, etc., 3 *blessed*, Blessē here is taken for magnifyenge and prayfyng, as it is in Ps. xxxiii, a. *sanctyfyed*, Sanctifyēg in this place is as moche to saye as to dedicate & ordayne a thing to his awne use as Ex. xiii, a and .xx, b. 7 *moulde*, Slyme: dust or claye.

the fyghte and pleafant to eate, and the tree of lyfe in the middes of the garden: and alfo the tree of knowledge of good and euell.

- 10 ¶ And there fpronge a reuer out of Eden to water the garden, and thence devided it felfe, and grewe in to
11 foure principall waters. The name of the one is Phifon, he it is that compaffeth all the lande of heuila, where
12 gold groweth. And the gold of that contre ys precious,
13 there is found bedellion and a ftone called Onix. The name of the feconde ryver is Gihon, which compaffyth
14 all the lande of Inde. And the name of the thyrde river is Hidekell, which runneth on the eafte fyde of the affyryans. And the fourth river is Euphrates.

- 15 ¶ And the LORde God toke Adam and put him in
16 the garden of Eden, to drefse it and to kepe it: and the LORde God cōmaunded Adā faynge: of all the
17 trees of the gardē fe thou eate. But of the tre of knowlege of good and badd fe that thou eate not: for even ȳ fame daye thou eateft of it, thou fhalt furely dye.

- 18 ¶ And the LORde God fayd: it is not good that man fhulde be alone, I will make hym an helper to
19 beare him company: And after ȳ the LORde God had make of the erth all maner beaftes of the felde, and all maner foules of the ayre, he brought them vnto Adam to fee what .℥. he wold call them. And as Adā called all maner livynge beaftes: evē fo are their names.

- 20 And Adam gave names vnto all maner catell, and vnto the foules of the ayre, and vnto all maner beaftes

℣. 10 fprange 16 fayinge 17 dye the dethe. 19 made

℣. 13 omnem terram Æthiopix 14 Tigris 17 morte morieris.
18 faciamus

℣. 10 es gieng aus . . . teylet fich daselbs ynn vier hewbtwaffer 12 koftlich 17 wirftu des tods sterben.

℣.℣.℣. 10 *Eden*; Eden fygnifieth pleafures 17 *dye the dethe*; Soche reherfalls of wordes dothe fygnifye fomtyme an haftynes or vehemēce, fomtyme an affewrance that the thinge fhälbe performed that is promysed, as it is Ps. cxvii, c.

℣.℣.℣. 11 *Pifon* ift das groſſe waffer ynn India, das man Ganges heyft, denn *Heuila* ift Indienland, *Gihon* ift das waffer ynn Egypten das man Nilus heyft, *Hydekel* ift das waffer in Affyria das man Tygris heyft. *Phrato* aber ift das nehiſt waffer ynn Syria das man Euphrates heyft.

of the felde. But there was no helpe founde vnto Adam to beare him companye

- 21 Then the LORde God cast a slomber on Adam, and he slepte. And then he toke out one of his rybbes, and in stede ther of he fylled vp the place with flesh.
- 22 And the LORde God made of the rybbe which he toke out of Adam, a womā and brought her vnto Adam.
- 23 Then sayd Adā this is once bone of my ^{once, now (a} boones, and flesh of my flesh. This shall ^{Saxon idiom} be called woman: because she was take of the man.
- 24 For this cause shall a man leue father and mother & cleve vnto his wyfe, & they shall be one flesh. And
- 25 they were ether of them naked, both Adam and hys wyfe, ād were not aghamed:

The .III. Chapter.

- 1 **B**UT the serpent was sotyller than all the beastes of the felde which ſ LORde God had made, and sayd vnto the woman. Ah fyr, that God hath sayd, ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent, of the frute of the trees in the garden we may eate, but of the frute of the tree ſ is in the myddes of the garden (sayd God) ſe that ye eate not, and ſe that ye touch it not: left ye dye.
- 4 [Fo. IIII.] Then sayd the serpent vnto the woman:
- 5 tush ye shall not dye: But God doth knowe, that whensoever ye shulde eate of it, youre eyes shuld be

M. C. S. The serpent deceaueth the woman. The serpent the woman & the man are cursed, and dryuen out of Paradise. Christ oure sauynour is promysed. Ah fyr, ah surely

It. 1 ye, hath God sayd in dede

V. 1 callidior. Cur præcepit 4 nequaquam morte moriemini.

L. 21 ein tieffen schlaff fallen 23 das were eyenmal beyen
iii. 1 Ja, solt Gott gesagt haben 4 yhr werdet mit nicht des
tods sterben 5 so werden ewer augen wacker

opened and ye shulde be as, God and knowe both good
 6 and evell. And the woman sawe that it was a good
 tree to eate of and lustie unto the eyes and ^{lustie, afford-}
 a pleasant tre for to make wyfe. And ^{ing pleasure}
 toke of the frute of it and ate, and gaue vnto hir huf-
 7 band also with her, and he ate. And the eyes of both
 of them were opened, that they vnderstode how that
 they were naked. Than they sowed fygge leues to-
 gedder and made them apurns.

8 And they herd the voyce of the LORde God as
 he walked in the gardē in the coole of the daye.
 And Adam hyd hymselfe and his wyfe also from the
 face of the LORde God, amonge the trees of the
 9 garden. And the LORde God called Adam and sayd
 10 vnto him where art thou? And he answered. Thy
 voyce I harde in the garden, but I was afrayd because
 11 I was naked, and therfore hyd myselfe. And he sayd:
 who told the that thou wast naked? hast thou eaten
 of the tree, of which I bade the that thou shuldest not
 12 eate? And Adam answered. The woman which thou
 gavest to bere me company she toke me of the tree, ad
 13 I ate. And the LORde God sayd vnto the woman:
 wherfore didest thou so? And the woman answered,
 the serpent deceived me and I ate.

14 ¶. And the LORde God sayd vnto the serpēt
 because thou hast so done moste curfed be thou of
 all catell and of all beastes of the feld: vppō thy
 bely shalt thou goo: and erth shalt thou eate all dayes
 15 of thy lyfe. Morover I will put hatred betwene the
 and the woman, and betwene thy seed and hyr feed.

¶. 6 for to geue vnderstondynge

¶. 8 ad auram post meridiem.

¶. 7 wurden yhr beyder augen wacker

¶. ¶. N. 6 *eyes shulde be opened*, To haue their eyes opened
 is to knowe or vnderstode 8 *from the face*, That is from hys
 preface

¶. ¶. N. 8 *Adam versteckt*, Adam heyst auff Ebreisch, Mensch,
 darumb mag man mensch sagen, wo Adam steht vnd widderumb.
tag kuele war, Das war vmb den abent, wenn die hitze vergangen
 ist, bedeut, das nach gethaner fund, das gewissen angst leydet,
 bis das Gottis gnedige stym kome vnd wider kule vn erquickte
 das hertz, wie wol sich auch die blode natur entsetzt vnd fleucht
 fur dem Euangelio, weyl es das creutz vnd sterben leret.

And that seed shall tread the on the heed, ād thou shalt tread hit on the hele.

16 And vnto the woman he sayd: I will fuerly encrease thy sorow ād make the oft with child, and with payne shalt thou be deleverd: And thy lustes shall pertayne vnto thy hufbond and he shall rule the.

17 And vnto Adā he sayd: for as moch as thou hast obeyed the voyce of thy wyfe, and hast eaten of the tree of which I commaunded the faynge: se thou eate not therof: curfed be the erth for thy sake. In forow
18 shalt thou eate therof all dayes of thy life, And it shall beare thornes ād thyftels vnto the. And thou
19 shalt eate the herbes of ſ̄ feld: In the fwete of thy face shalt thou eate brede, vntill thou returne vnto the erth whēce thou wast takē: for erth thou art, ād vnto erth shalt thou returne.

20 And Adam called his wyfe Heua, because ſhe was
21 the mother of all that lyveth And the LORde God made Adam and hys wyfe garmentes of skynnes, and
22 put them on them. And the LORde God sayd: loo, Adam is become as it were one of vs, in knowlege of good and evell. But now left he ſtrech forth his hand [Fo. V.] and take alſo of the tree of lyfe and eate and lyve ever.

23 And the LORde God caſt him out of the garden of
24 Eden, to tylle the erth whēce he was taken. And he

ſſ. 15 treade it on the hele

ſ. 15 ipſa conteret 16 erūnas tuas—in dolore paries filios, & ſub viri poteſtate eris & ipſe dominabitur tui 17 maledicta terra in opere tuo 19 puluis, puluerem

ℒ. 15 ynn die verſen beyſſen

ℳ. ℳ. N. 15 *on thy heed*, The heed of the ſerpent ſygnifyeth the power and tyranny of the deuell whych Chriſt the ſeede of the womā ouercame. The hele is Chriſtes māhod which was tēpted wyth our ſynnes. 22 *Loe*. Here thys worde *lo* is taken as a mocke as it is in iii Regu. xviii, c.

ℒ. ℳ. N. 15 *Derſelb*, Dis iſt das erſt Euangelion vnd verheyfung von Chriſto geſchehen auff erden, Das er ſolt, fund, tod vnd helle vber winden, vnd vns von der ſchlangē gewalt ſelig machen. Daran Adam glawbt mit allen ſeynen nach komē, dauon er Chriſten vnd ſelig worden iſt von ſeynem fall. 20 *Heua*, Hai heyſt lebē, Daher kompt Heua oder Haua, Leben oder lebendige.

cast Adā out, and sette at ȝ enteringe of the garden Eden, Cherubin with a naked ſwerde ſwerd, *ſword* movinge in and out, to kepe the way to the tree of lyfe.

¶ The .IIII. Chapter.

- 1 **A**ND Adam lay wyth Heua ys *M.C.S. Cayn kylleth hys ryghteous brother Abell. Cayn diſpayreth & is curſed. The generacyō of Enoch, Mathuſael, Tuball, Lamech, Seth and Enos.*
 2 wyfe, which conceived and bare Cain, and ſayd: I haue gotten a mā of the LORde.
 3 And ſhe proceded forth and bare hys brother Abell: And Abell became a ſheperde, and Cain became a ploweman.
 4 And it fortunēd in proceſſe of tyme, that Cain brought of the frute of the erth:
 5 an offerynge vnto the LORde. And Abell, he brought alſo of the fyrſtlynges of hys ſhepe and of the fatt of them. And the LORde lokēd vnto Abell and to his
 6 offrynge: but vnto Cain and vnto hys offrynge, looked he not. And Cain was wroth exceedingly,
 7 and loured. And the LORde ſayd vnto Cain: why art thou angry, and why *loured, loured, loured, loured*
 8 loureſte thou? Woteſt thou not yf thou doſt well thou ſhalt receave it? But & yf thou doſt evell, by & by thy ſynne lyeth open in the dore. Not withſton-.*len* P.dyng let it be ſubdued vnto the, ad ſee thou rule it. And Cain talked with Abell his brother.

V. 24 flammeum gladium atque verſatilem. iiii. 5 et concidit vultus eius 8 Dixitque Cain ad Abel fratrem ſuum, Egrediamur foras
 L. 24 vnd eyn glantzendes ſewrigs ſchwerd. iiii. 1 ich hab vberkomen den man des Herren

M.M.N. 4 *lokēd vnto Abell*, The Lorde looked vnto Abel & to hys offerynge: that is he was pleaſed with Abell & his offeringe, but with Cayn nor his offering was he not pleaſed: & therfore he ſaith that he lokēd not therto, the ſame vſe of ſpekyng is alſo in the .ii. of kynges in the .xvi. Chapter.c. Ps. xxx. b.

L.M.N. 1 *vberkomen*, Kain heyft, das man krieget odder vberkompt, Heua aber meynet, er ſolt der ſame ſeyn, da der herr vō gefagt hatte, das er der ſchlangen kopff zutreten wurde.

And as soone as they were in the felde, Cain fell
 9 vppon Abell his brother and slewe hym. And þ̃ LORde
 sayd vnto Cain: where is Abell thy brother? And he
 10 sayd: I cannot tell, am I my brothers keper? And
 he sayd: What hast thou done? the voyce of thy
 11 brothers bloud cryeth vnto me out of the erth. And
 now curfed be thou as pertaynyng to the erth, which
 opened hyr mouth to receaue thy brothers bloud of
 12 thyne hande. For when thou tyllest the grounde she
 shall hēceforth not geve hyr power vnto
 the. A vagabunde and a rennagate shalt
 thou be vpon the erth.

*rennagate, re-
negade, i. e.
wanderer, fu-
gitive.*

And Cain sayd vnto the LORde: my synne is greater,
 13 than that it may be forgeven. Beholde thou castest
 14 me out thys day from of the face of the erth, and frō thy
 fyghte must I hyde myselfe ad I must be wandrynge
 and a vagabunde vpon the erth: Morover whosoeuer
 15 syndeth me, wyll kyll me. And the LORde sayd vnto
 hī Not so, but who so ever sleyth Cain shalbe punyshed
 vii. folde. And the LORde put * a marke
 vpō Cain that no mā þ̃ founde hym shulde
 16 kyll hym. [Fo. VI.] And Cain went out
 frō the face of the LORde and dwelt in
 the lande Nod, on the east syde of Eden.
 17 And Cain laye wyth hys wyfe, which
 conceived and bare Henocho. And he
 was buyldinge a cyte and called the
 the name of it after the name of hys
 18 sonne, Henocho. And Henocho begat Irad.
 And Irad begat Mahuiabel. And Mahuiabel
 begat Mathufael. And Mathufael begat
 Lamech.
 19 And Lamech toke hym two wyves,

** Of this
place no doute
þ̃ pope which
in all thynges
maketh himself
equal with
god, toke an
occasion to
marke all his
creatures: and
to forbid vn-
der payne of
excommunicatiō
þ̃ no mā (whe-
ther he were
kige or em-
peroure) be so
hardy to pun-
ishe them for
what so ever*

℞. 10 bloud cryed vnto me


℞. 13 quam ut ueniam merear 16 habitauit profugus in terra
ad orientalem plagam Eden

℞. 12 Soll'er dyr fort feyn vermugen nicht geben 16 jensyd Eden
gegen den morgen.

℞. ℞. N. 10 *cryed*, Cryeth: that is asketh vengeance, as ye
haue Genesis xix. c.

- the one was called Ada, and the other
 20 Zilla. And Ada bare Iabal, of whome
 came they that dwell in tentes ad possesse
 21 catell. And hys brothers name was Iubal: *myschef they doo. The crowne is to the a licence to do what they like a protectio & a sure sentu- ary. =sentu- ary, protection*
 of hym came all that exercyse them selves
 22 on the harpe and on the organs. And
 Zilla she also bare Tubalcain a worker in
 metall and a father of all that grave in brasſe and
 yeron. And Tubalcains syfter was called Naema.
 23 Then sayd Lamech vnto hys wyves Ada ad Zilla:
 heare my voyce ye wyves of Lamech and herken vnto
 my wordes, for I haue slayne a man and wounded my
 selfe, and have slayn a yongman, and gotte my selfe
 24 strypes: .℥. For Cain shall be avenged strypes, wounds
 sevenfolde: but Lamech seventie tymes sevenfolde.
 25 ¶ Adam also laye with hys wyfe yet agayne, and
 she bare a sonne ad called hys name Seth for god
 (sayd she) hath geuen me a nother sonne for Abell
 26 whom Cain slewe. And Seth begat a sonne and called
 hys name Enos. And in that tyme began men to call
 on the name of the LORde.

The .V. Chapter.

- 1  HYS is the boke of the gener- *A. C. S. The genealogye of Adam vnto*
 acion of man, In the daye *Noe.*
 when God created man and
 made hym after the symyltude of god.
 2 Male and female made he the and called their names
 3 man, in the daye when they were created. And when
 Adam was an hundred and thirty yere old, he begat a
 sonne after his lycknesse and symyltude: and called

℥. 21 cithara & organo 25 semen aliud 26 Enos. iste cœpit in-
 uocare nomen domini .v. 1 Adam. hominem

℥. A. N. 26 To call on the name of the Lorde is to requyer
 all thynges of hym and to trust in him, geuing hym the honour
 and worshyp that belongeth to hym, as in Gen. xii b.

- 4 hys name Seth. And the dayes of Adam after he
 begat Seth, were eyght hundred yere, and begat
 5 sonnes and doughters, and all the dayes of Adam
 which he lyved, were .ix. hundred and .xxx. yere,
 and then he dyed.
- 6 And Seth lyved an hundred and .v. yeres, and
 7 begat Enos. And after he had begot Enos he lyved
 viii. hundred and .vii. yere, and begat sonnes and
 8 doughters. And all the dayes of Seth were .ix. hun-
 dred and .xii. yeres and dyed.
- 9 And Enos lyved .Lxxxx. yere and begat [Fo. VII.]
 10 kenan. And Enos after he begat kenan, lyved .viii
 hundred and .xv. yere, and begat sonnes and dough-
 11 ters: and all the dayes of Enos were .ix. hundred and
 v. yere, and than he dyed.
- 12 And kenan lyved .Lxx. yere and begat Mahalaliel.
 13 And kenan after he had begot Mahalaliel, lyved .viii
 hundred and .xl. yere and begat sonnes and doughters:
 14 and al the dayes of kenan were .ix. hundred and .x
 yere, and than he dyed.
- 15 And Mahalaliel lyued .Lxv. yere, and begat Iared.
 16 And Mahalaliel after he had begot Iared lyved .viii
 hundred and .xxx. yere and begat sonnes and dough-
 17 ters: and all the dayes of Mahalalyell were .viii. hun-
 18 dred nynetye and .v. yeare, and than he dyed And
 Iared lyved an hundred and .Lxii. yere and begat He-
 19 noch: and Iared lyved after he begat Henocho, .viii
 20 hundred yere and begat sonnes and doughters. And
 all the dayes of Iared were .ix. hundred and .Lxii
 yere, and than he dyed.
- 21 And Henocho lyved .Lxv. yere ad begat Mathufala.
 22 And Henocho walked wyth god after he had begot
 Mathufalah .iii. hundred yere, and begat sonnes and
 23 doughters. And all the dayes of Henocho were .iii
 24 hundred and .Lxv. yere. and than Henocho lyved a

¶ 4 daughters

¶ 9 Enos nonaginta annis 22 Et ambulauit Enoch cū deo

¶ 22 And Henocho walked with God, To walke wyth
 God, is to do hys will & leade a lyfe accordynge to hys worde.

godly lyfe, and was no more sene, for God toke him away.

25 And Mathufala lyved an hundred and .Lxxxvii
 26 yere and begat Lamech: and Mathufala .P. after he
 had begot Lamech, lyved .vii. hundred and .Lxxxii
 27 yere: ad begat sonnes and daughters. And all the
 dayes of Methufala were .ix. hundred .Lxix. yere,
 and than he dyed.

28 And Lamech lyved an hundred .Lxxxii. yere and
 29 begat a sonne and called hym Noe sayng. This
 same shall comforte vs: as concernynge oure worke and
 sorowe of oure handes which we haue aboute the erthe
 30 that the LORde hath curfed. And Lamech lyved
 after he had begot Noe .v. hundred, nynetie and .v
 31 yere, and begat sonnes and daughters. And all the
 dayes of Lamech were .vii. hundred .Lxxvii. yere,
 32 and than he dyed. And when Noe was .v. hundred
 yere olde, he begat Sem, Ham and Iaphet.

¶ The .VI. Chapter.

1 **A**ND it came to passe whā men *M. C. S. The*
 begā to multiplie apō the erth *cause of the*
 ad had begot them daughters, *floude. God*
 2 the sonnes of God sawe the *warneth Noe*
 daughters of men that they were fayre, *of the comyng*
 and toke vnto them wyues, which they *of the floud:*
 3 best liked amōge thē all. And the LORD sayd: My *The preparing*
 spirite shall not all waye stryve withe man, for they are *of the arcke.*

V. 24 ambulavitque cū deo, & nō apparuit: quia tulit eū deus.
vi. 3 non permanebit spiritus meus in homine

L. 2 Kinder Gottis

M. M. N. 2 *The sonnes of God* are the sonnes of Seth which
 had instruct & norished thē in the feare of God. The sonnes of
 men are the sonnes of Cayn instruct of him to all wyckednes.

L. M. N. 2 *kinder Gottis*, Das waren der heyligen vetter
 kinder, Die ynn Gottisfurcht auferzogen, darnach erger, den
 die ander worden, vnter dem namen Gottis, wie altzeyt die geyst-
 lichen, die ergiften tyrannen vnd verkeritisten zu letzt worden
 find.

flesh. Nevertheles I wyll geue them yet space, and hundred and .xx. yeres

4 There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the daughters of men and had begotten them childern, the same childern were the mightiest of the world and men of renowne. [Fo. VIII. misplaced in the original]

5 And whan the LORde sawe y the wekednesse of man was encreased apou the erth, and that all the ymaginacion and thoughtes of his hert was
6 only evell continually, he repented that *should be,*
he had made man apou the erth and *thoughtes*

7 sorowed in his hert. And sayd: I wyll destroy man-kynde which I haue made, frō of the face of the erth: both man, beaft, worme and foule of the ayre, for it
8 repēteth me that I haue made them. But yet Noe found grace in the syghte of the LORde.

9 These are the generatiōs of Noe. Noe was a righteous man and vncorrupte in his tyme, &
10 walked wyth god. And Noe begat .iii. sonnes: Sem,
11 Ham and Iapheth. And the erth was corrupte in the
12 syghte of god, and was full of mischefe. And God looked vpon the erth, ād loo it was corrupte: for all flesh had corrupte his way vpon the erth.

13 Than sayd God to Noe: the end of all flesh is come before me, for the erth is full of there myschefe. And
14 loo, I wyll destroy them with the erth. Make the an arcke of pyne tree, and make chaumbers in the arcke, and pytch it wythin and wythout wyth pytch.
15 And of this facion shalt thou make it.

The lenth of the arcke shall be .iii. hundred cubytes, ād the bredth of it .L. cubytes, and the heyth of it
16 xxx. cubytes. A wyndow shalt thou make aboue in

M. 5 thoughtes

V. 4 gigantes autem 9 Noe vir iustus atque perfectus fuit
14 arca de lignis leuigatis

L. 4 tyrannen 12 alles fleyfch hatte seyn weg verterbet auff erden 14 thennen holtz

M.M.N. 12 *All flesh.* All fleshe that is all men that lyue fleshly, as in the .viii. of the Roma. 13 *The ende of all flesh.* The ende of all fleshe: that is, the ende of all men is come before me.

- the arcke. And wythin a cubyte compasse shalt thou
 fynysh it. .P. And the dore of the arcke shalt thou sette
 in y syde of it: and thou shalt make it with .iii. loftes
 17 one aboue an other. For behold I will bringe in a
 flood of water apou the erth to destroy all flesh from
 vnder heaven, wherin breth of life is so that all that
 18 is in the erth shall perish. But I will make myne
 apoyntement with the, that both thou apoyntement,
 shalt come in to y arcke and thy sonnes, *covenant*
 thy wyfe and thy sonnes wyves with the.
 19 And of all that lyveth what soever flesh it be,
 shalt thou brynge in to the arcke, of every thyng
 a payre, to kepe them a lyve wyth the. And male
 20 and female se that they be, of byrdes in their kynde,
 and of beastes in their kynde, and of all maner of
 wormes of the erth in their kinde: a payre of every
 thinge shall come vnto the to kepe them a lyve.
 21 And take vnto the of all maner of meate y may be
 eaten & laye it vp in stoore by the, that it may be
 22 meate both for y and for thē: and Noe dyd acordynge
 to all that God commaunded hym.

The .VII. Chapter.

- 1 **A**ND the LORde sayd vnto Noe: *M. E. S. The*
 goo into the arcke both thou *entraunce of*
 and all thy houffold. For the *Noe & them*
 haue I sene rightuous before *that were*
 the arcke. *with him into*
 2 me in this generacion. Of all clene beastes *The ryfynge*

M. 16 aboue a nother

V. 18 ponamque fœdus meū tecum²⁰ ut possint viuere
vii. I dominus ad eum

L. 18 bund auffrichten .vii. I rechtfertig ersehen fur myr
 zu diser zeit

M. M. N. 1 *For the haue I sene ryghteous,* They are ryght-
 eous before God that loue their neyours for gods sake, vnfayn-
 edly: hauynge the spirite of god which maketh thē the sonnes of
 God & therefore are accepted of God as iust and ryghteous as it is
 in Gen. xviii. c. 2 *and of clene beastes,* cleane beastes is foche as
 they myght lesfully eate, and the vncleane are those that they
 might not eate, as it apereth in Leuit. ii. a & Deut. xiii.

- take vnto the .vii. of every kynde the male *of the floude*
 and hys female [Fo. IX.] . And of vnclene *wherwith all*
 beastes a payre, the male and hys female: *thynges dyd*
peryshe.
- 3 lykewyfe of the byrdes of the ayre .vii. of every kynde,
 4 male and female to save seed vppon all the erth. For
 vii. days hence wyll I send rayne vppō the erth .XL
 dayes. & .XL. nyghtes and wyll dystroy all maner of
 thynges that I haue made, from of the face of the
 erth.
- 5 And Noe dyd acordynge to all ŷ the lorde cō-
 6 maunded hym: and Noe was .vi. hundred yere olde, when
 7 the flood of water came vppon the erth: and Noe went
 and his sonnes and his wyfe and his sonnes wyves wyth
 8 hym, in to the arke from the waters of the flood. And
 of clene beastes and of beastes that ware vnclene and
 9 of byrdes and of all that crepeth vppō the erth, came
 in by cooples of every kynde vnto Noe in to the arke:
 a male and a female: even as God commaunded Noe.
- 10 And the seventh daye the waters of the flood came
 vppon the erth.
- 11 In the .vi. hundred yere of Noes lyfe, in the secōde
 moneth, in the .xvii. daye of the moneth, ŷ same daye
 were all the founteynes of the grete depe broken vp,
 12 & the wyndowes of heavē were opened, ād there fell
 a rayne vpon the erth .XL. dayes and .XL. nyghtes.
- 13 And the selfe same daye went Noe, Sem, Ham and
 Iapheth, Noes sonnes, and Noes wyfe and the .iii. wyves
 14 of his sonnes wyth them in to the arke: both they and
 all maner of beastes in their kide, & all maner of
 catell in their kynde & all maner of wormes that crepe
 vppon .ᵑ. the erth in their kynde, and all maner of
 byrdes in there kynde. and all maner off foules what

ᵑ. 11 omnes fontes abyssi magnæ & cataractæ cæli 13 In articulo diei illius

ᵑ. 11 da auff brachen alle brunne der grossen tieffen, vnd theten sich auff die fenster des hymels

ᵑ. 11 Founteynes, The fountaynes of the great depe etc. that is, all the waters that were on the erth sprāge vp, encreased & multiplyed. Wyndowes of heaven, The wyndowes of heuē opened &c. that is, all waters aboue the erth descended and increafed the floude.

- 15 soever had feders. And they came vnto Noe in to the
 arke by couples, of all flesh y had breth of lyfe in it.
- 16 And they that came, came male ad female of every
 flesh accordige as God cōmaunded hym: & y LORde
 shytt the dore vppō him
- 17 And the floud came .XL. dayes & .XL. nyghtes
 vppon the erth, & the water increafed and bare vp
- 18 the arke ad it was lifte up from of the erth And
 the water prevayled and increafed exceedingly vppon
 the erth: and the arke went vppō the toppe of the
 waters.
- 19 And the waters prevayled exceedingly above mefure
 vppō the erth, fo that all the hye hylles which are vnder
- 20 all the partes of heaven, were covered: evē .xv. cubytes
 hye prevayled the waters, fo that the hylles were
 covered.
- 21 And all fleshe that moved on the erth, bothe birdes
 catell and beastes periffhed, with al that crepte on the
- 22 erth and all men: fo that all that had the breth of liffe
 in the noftrels of it thorow out all that was on drye
 lond dyed.
- 23 Thus was destroyed all that was vppō the erth, both
 man, beastes, wormes and foules of the ayre: fo that
 they were destroyed from the erth: save Noe was
 reserved only and they that were wyth hym in the
- 24 arke. And the waters prevayled vppon the erth, an
 hundred and fyfye dayes.

ℓ. 22 Alles was eyn lebendigen oden hatte ym trocken, das
 starb.

The .VIII. Chapter.

The .VIII. Chapter. [Fo. X.]

- 1 **A**ND god remebred Noe & all *M.C.S. After the send-
ter the send-
yng forth of
therauē & the
doue Noe went
forth of the
arcke. He
offreth sacri-
fice. The
malyce of
mannes heart.*
beastes & all *ſ* catell *ſ* were
with hi in *ſ* arke And god
made a wynde to blow vppō
2 *ſ* erth, & *ſ* waters ceafed: *ad* *ſ* fountaynes
of the depe *ad* the wyndowes of heave
were ftopte and the rayne of heaven was
3 forbyddē, and the waters returned from of
ſ erth *ad* abated after the ende of an hundred and .L
dayes.
- 4 And the arke refted vppō the mountayns of Ararat,
5 the .xvii. daye of the .vii. moneth. And the waters
went away *ad* decreafed vntyll the .x. moneth. And
the fyrft daye of the tenth moneth, the toppes of the
mounteyns apered.
- 6 And after the ende of .XL. dayes. Noe opened the
7 wyndow of the arke which he had made, *ad* ſent forth
a raven, which went out, ever goinge and cominge
agayne, vntyll the waters were dreyed vpp vppon the
erth
- 8 Then ſent he forth a doue from hym,
to wete whether the waters were fallen *wete, know*
9 from of the erth. And when the doue coude fynde
no reſtinge place for hyr fote, ſhe returned to him
agayne vnto the arke, for the waters were vppon the
face of all the erth. And he put out hys honde and
toke her and pulled hyr to hym in to the arke
- 10 And he abode yet .vii. dayes mo, and ſent out the
11 doue agayne out of the arke, And the doue came to
hym agayne aboute eventyde, and beholde: There

M. 10 more

V. 1 adduxit ſpiritum ſuper terram 2 & prohibita ſunt 4 vice-
ſimoſeptimo die—montes Armeniæ 7 et non reuertebatur

L. 1 waſſer fielen 2 ward gewehret

L. M. X. 7 *vnd kam widder*, Das iſt, er machts ſo lange mit
ſeym widder komen bis das alles trocken wart, das iſt ſo viel
geſagt, Er ſoll noch widder komē.

was in hyr mouth a lefe of an olyve tre which she had plucked .P. wherby Noe perceaved that the waters were
 12 abated vppon the erth. And he taried yet .vii. other dayes, and sent forth the doue, which from thence forth came no more agayne to him.

13 And it came to passe, the fyxte hundred and one yere and the fyrst daye of the fyrst moneth, that the waters were dried vpp apon the erth. And Noe toke off the hatches of the arke and loked: And beholde,
 14 the face of the erth was drye. So by the .xxvii. daye of the seconde moneth the erth was drye.

15, 16 And God spake vnto Noe saynge: come out of the arcke, both thou and thy wyfe ad thy sonnes and
 17 thy sonnes wyues with the. And all the beastes that are with the whatsoever flesch it be, both foule and catell and all manner wormes that crepe on the erth, brynge
 18 vppon the erth. And Noe came out, ad his sonnes
 19 and his wyfe and his sonnes wyues with hym. And all the beastes, and all the wormes, and all the foules, and all that moved vppon the erth, came also out of the arke, all of one kynde together.

20 And Noe made an aluter vnto the LORDE, and toke of all maner of clene beastes and all maner of clene foules, and offred sacrifyce vppon the aluter.
 21 And the LORDE smellyd a fwete favoure and sayd in his hert: I wyll henceforth no more curse the erth for mannes fake, for the imagynacion of mannes hert is [Fo. XI.] evell even from the very youth of hym. Moreouer I wyll not destroy from henceforth all that
 22 lyveth as I haue done. Nether shall sowynge tyme and harvest, colde, and hete, somere & wynter, daye and nyghte ceasse, as longe as the erth endureth.

¶. 11 ramum oliuæ virentibus foliis 20 Edificauit . . obtulit holocausta

¶. 11 eyn oleblat 13 Ym sechs hunderften und eynem iar 19 eyn iglichs zu feyns gleychen 20 bawet . . brandopffer 21 hinfurt nicht mehr schlagen

¶. M. N. 21 The Lordes smellynge of fauoure: is the alowæce of the workes of the faythfull, as in Ex. xxix. Lev. i. iii. iv.

¶. M. N. 11 *oleblat*; Das Blat bedeut das Euangelion, dz der heylig geyst ynn die Christenheyt hat predigen lassen, Denn ole bedeutt barmherzickeit vnnd fride, dauon das Euangelion leret

¶ The .IX. Chapter.

- 1 **A**ND God blessed Noe and his sonnes, and sayd vnto them: Increase and multiplie and fyll the erth.
- 2 The feare also and drede of yow be vppon all beastes of the erth, and vppon all foules of the ayre, ad vppon all that crepeth on the erth, and vppon all fyshes of the see, which are geuen vnto youre handes And all that moveth vppon the erth havynge lyfe, shall be youre meate: Euen as y grene herbes, so geue I yow all thyng. Only the flesh with his life which is his blood, se that ye eate not.
- 3 * This lawe and soch like to exequute, were kinges and rulars ordeyned of God wherfore they ought not to suffre the popes Caimes thus to shede blood theirs not shed ageyne, nether yet to sett vpp their abhominable fetuaries & necke verses cleane agenste the ordinaunce of
- 4 * For verely the bloude of yow wherein youre lyves are wyll I requyre. Euē of the hande of all beastes wyll I require it, And of the hande of man and of the hand off euery mannes brother, wyll I requyre the lyfe of man: so y he which shedeth mannes bloude, shall haue hys blood shed by man agayne: for God made man after hys awne lycknesse. See that ye encrease, and waxe, and be occupyde vppon the erth, & multiplie therein.
- 5 Farthermore God spake vnto Noe & to hys sonnes with hym saynge: see,
- M.C.S. God bleffeth Noe and hys sonnes. He forbyddeth to eate the bloude of beastes and forbyddeth the shedding of manes bloude. The lawe of the swerde. He maketh a couenaunt that he wyll destroye the world no more by water, and geueth the raynebowe as a token & confirmation of the same. Noe is droncken, and Ham vncouereth hym, and getteth his curse.*

V. 5 Sanguinem enim animarum vestrarum 7 et ingredimini
L. 2 vnd alle fisch ym meer seyen ynn ewer hend geben

4 Alleyne . . darynn die seele ist 8 vnd reget euch auff erden
M. M. N. 5 the bloude of you; Here is all cruelnes forbydden mā: so that he will not let it be vnauēged in bestes, moche lesse in oure neybour.

L. M. N. 6 durch menschen; Hie ist das weltlich schwerd eyngesetzt, das man die morder todten sal.

god, but vnto I make my bōd .P. wyth you bond, *cove-*
 10 *their dāna-* and youre feed after you, and *nant*
cyon.

wyth all lyvyngge thinge that is wyth you:
 both foule and catell, and all maner beste of the erth
 that is wyth yow, of all that commeth out of the arke
 what foeuer beste of the erth it be.

11 I make my bonde wyth yow, that henceforth all
 flesh shall not be destroyed wyth ſ waters of any floud,
 ad ſ henceforth there shall not be a floud to destroy
 the erth.

12 And God ſayd. This is the token of my bōde
 which I make betwene me and yow, ad betwene all
 13 lyvyngge thyng that is with yow for ever: I wyll sette
 my bowe in the cloudes, and it shall be a ſygne of
 the appoyntment made betwene me and appoyntment
 14 the erth: So that when I brynge in cloudes *covenant*
 vpō ſ erth, the bowe shall appere in ſ cloudes.

15 And than wyll I thynke vpon my teſtament, *cov-*
 teſtament which I haue made betwene *enant*
 me and yow, and all that lyveth what foeuer flesh it
 be. So that henceforth there shall be no more waters
 to make a floud to destroy all flesh.

16 The bowe ſhalbe in the cloudes, and I wyll loke
 vpon it, to remembre the euerlaſtyngge teſtament be-
 twene God and all that lyveth vpon the erth, what
 17 foeuer flesh it be. And God ſayd vnto Noe: This is
 the ſygne of the teſtament which I have made betwene
 me and all flesh ſ is on the erth.

18 The ſonnes of Noe that came out of the arcke were:
 Sem, Ham, and Iapheth. And Ham [Fo. XII.] he is
 19 the father of Canaā. Theſe are the .iiii. ſonnes of Noe,
 and of theſe was all the world overſpred.

20 And Noe beyng an huſbād man, went furth and

¶. 10 all maner beſtes 20 forth

V. 9 Statuam pactum meum 12 hoc eſt ſignum ſæderis 14 nu-
 bibus cælum 15 anima viuente quæ carnem vegetat 20 cœ-
 pitque Noe

L. 9 Sihe ich richte mit euch eyn bund auff 14 ſoll das zeychen
 feyn meyns bunds—wolken vber die erden fure 16 Darumb ſoll
 meyn bogen . . . allem lebendigen thier ynn allem fleiſch, das
 auff erden iſt 19 alle land beſetzt 20 Noah aber fieng an

21 planted a vyneyarde and drancke of the wyne and was
 22 droncke, and laye vncovered in the myddest of his
 23 tēt. And Ham the father of Canaan sawe his fathers
 24 prevytees, & tolde his .ii. brethren that were wythout.
 25 And Sem and Iapheth toke a mantell and put it on
 26 both there shulders ād went backward, ād covered there
 27 fathers secrets, but there faces were backward So
 28 that they sawe not there fathers nakydnes. As soone
 29 as Noe was awaked frō his wyne and wyft what his
 30 yongest sonne had done vnto hym, he sayd: curfed be
 31 Canaan, ād a seruante of all seruantes be he to his
 32 brethren. An he sayd: Blessed be the LORde God of
 33 Sē, and Canaan be his seruante. God increafe Iapheth
 34 that he may dwelle in the tentes of Sem. And Canaan
 35 be their seruante.
 36 And Noe lyved after the floude .iii. hundred and .L.
 37 yere: So that all the dayes of Noē were .IX. hundred
 38 and .L. yere, ād than he dyed.

The .X. Chapter.

1 **T**HESE are the generations of *M.C.S. The*
 the sonnes of Noe: of Sem, *genealogye of*
 Ham and Iapheth, which be- *Iaphet, Sem*
 2 *and Ham.*
 3 gat them children after the floude. .P. The
 sonnes of Iapheth were: Gomyr, Magog, Madai, Iauan,
 4 Tuball, Mefech and Thyras. And the sonnes of Gomyr
 5 were: Afcenas Riphath and Togarma. And the sonnes

M. 21 wus 23 their

M. 27 *God increafe;* To encrease, that is: to reioyse
 or to be in peace & of good comfort, as it is in Gen. xxvi. c &
Ps. .iii. a.

L. *M.* N. 22 *Vatters scham,* Dis geschicht deuten viel dahyn.
 man solle der praelatō laster nit straffen wilchs doch Christus vnd
 alle Apostel thatten, Aber deute du es recht, das Noe sey Christus
 vnd alle glewbigen, die trunkenheyt sey die lieb vnd glawbe ym
 heyligen geyst die bloffe sey das creutz vnd leyden fur der welt.
 Ham sey, die falschen werck beylegen vnd gleyssener, die Christum
 vnd die feynen verspotten vnd lust haben ynn yhrem leyden. Sem
 vnd Iaphet feyen die fromen Christen die solch leyden preysen vn
 ehren.

- of Iauan were: Elifa, Tharfis, Cithim, and Dodanim.
 5 Of these came the Iles of the gentylls in there contres,
 every man in his speach, kynred and nation.
- 6 The sonnes of Ham were: Chus Misraim Phut and
 7 Canaan. The sonnes of Chus: were Seba, Heuila,
 Sabta, Rayma and Sabtema. And the fones of Rayma
 8 were: Sheba, & Dedan. Chus also begot Nemrod,
 9 which begā to be myghtye in the erth. He was a
 myghtie hunter in the fyghte of the LORde: Where
 of came the proverbe: he is as Nemrod that myghtie
 10 hunter in the fyghte of the LORde. And the begyn-
 nyng of hys kyngdome was Babel, Erech, Achad
 11 and Chalne in the lande of Synear: Out of that lande
 came Assur and buylded Ninyue, and the cyte reho
 12 both, and Calah. And Resen betwene Ninyue ad
 13 Chalah That is a grete cyte. And Mizraim begat
 14 ludim, Enanum, Leabim, Naphtuhim, Pathrusim &
 Casluhim: from whence came the Philystyns, and the
 Capththerynes.
- 15 Canaan also begat zidon his eldest sonne & Heth,
 16, 17, 18 Iebuſi, Emori, Girgoſi, Hiui, Arki, Sini, Aruadi,
 Zemari and hamati. And afterward ſprange the
 19 kynreds of the Canaanyles And the coſtes of the
 Canaanyles were frō Sy- [Fo. XIII.] don tyll thou come
 to Gerera & to Aſa, & tyll thou come to Sodoma,
 20 Gomorra, Adama Zeboim: evē vnto Laſa. Theſe were
 the chyldrē of Ham in there kynreddes, tonges, landes
 and nations.
- 21 And Sem the father of all ſ childrē of Eber and the
 22 eldeſt brother of Iapheth, begat children alſo. And
 his ſonnes were: Elam Aſſur, Arphachſad, Lud ad
 23 Aram. And ſ children of Aram were: Vz, Hul,
 24 Gether & Maſ And Arphachſad begat Sala, and
 25 Sala begat Eber. And Eber begat. ii. ſonnes. The

¶ 13 Mizrim 18 Harmati

¶ 5 ſecundum linguam ſuam & familias in nationibus ſuis.

¶ 11 Niniuen, & plateas ciuitatis 18 per hos diſſeminati ſunt populi
 chananæorum 20 filii cham in cognationibus (cf. v 31.)

¶ 5 ſprach geſchlecht vnd leuten 11 Niniue vnd der ſtat
 gaſſen 18 daher ſind außgebreyt

name of the one was Peleg, for in his tyme the erth was devyded. And the name of his brother was Iaketan.

- 26 Iaketan begat Almodad, Saleph, Hyzarmoneth,
 27, 28 Iarah, Hadoram, Vfal, Dikela, Obal, Abimael, Seba,
 29 Ophir, Heuila & Iobab. All these are the sonnes of
 30 Iaketan. And the dwellynge of them was from Mefa
 vntill thou come vnto Sephara a mountayne of the
 31 easte lande. These are the sonnes of Sem in their
 kynreddes, languages, contrees and nations.
 32 These are the kynreddes of the sonnes of Noe,
 in their generations and nations. And of these
 came the people that were in the world after the
 floude.

¶ The .XI. Chapter.

- 1 **A**ND all the world was of one
 2 tonge and one language. And
 as they came from the east,
 they founde a playne in the
 lande of Synear, and there they dwelled.
 3 And they sayd one to a nother: come on,
 let us make brycke ad burne it wyth fyre.
 So brycke was there stone and flyme was
 4 there morter And they sayd: Come on,
 let vs buylde us a cyte and a toure, that the toppe
 may reach vnto heauen. And let vs make us a name,
 for perauenture we shall be scatered abroad over all
 the erth.

*M.C.S. The
 buylding of
 the tower of
 Babel. The
 confusyon of
 tonges. The
 generacyon of
 Sem the sonne
 of Noe vntyll
 Abra which
 goeth with
 Lot vnto Ha-
 ran.*

¶. 30 Sephar montem orientalem 32 Hæ familiæ Noe. xv. 1 sermonum eorundem 4 antequam diuidamur in vniuersas terras

ℒ. 30 gen Sephara, an den berg gegen dem morgen. xi. 2 eyn plan ym land Sinear 4 denn wyr werden villeicht zurstrewet ynn alle lender

ℒ. M. N. 25 Peleg; auff deutfch, Eyn zuteylung.

- 5 And the LORde came downe to see the cyte and
the toure which the childern of Adā had buylded.
6 And the LORde sayd: See, the people is one and haue
one tonge amonge them all. And thys haue they
begon to do, and wyll not leaue of from all that they
7 haue purposed to do. Come on, let vs descende and
myngell theire tonge even there, that one vnderstonde
8 not what a nother sayeth. Thus ꝑ LORde skatered
them from thence vppon all the erth. And they left
9 of to buylde the cyte. Wherefore the name of it is
called Babell, becaufe that the LORDE there con-
founded the tonge of all the world. And becaufe that
the LORde from thence, skatered them abroad vppon
all the erth.
- 10 Theſe are the generations of Sem: Sē was an hun-
dred yere olde and begat Arphachſad .ii. yere after the
11 floude. And Sē lyved after he had begot Arphachſad
v. hundred yere and begat ſonnes and doughters
- 12 And Arphachſad lyued .xxxv. yere and be- [Fo.
13 XIII.] gat Sala, and lyved after he had begot Sala .iiii
hūdred yere & .iii. & begat ſonnes and doughters.
- 14 And Sala was .xxx. yere old and begat Eber,
15 ād lyved after he had begot Eber .iiii. hūdred and
thre yere, ād begat ſonnes and doughters.
- 16 When Eber was .xxxiiii. yere olde, he begat Peleg,
17 and lyued after he had begot Peleg, foure hundred
and .xxx. yere, and begat ſonnes and doughters.
- 18 And Peleg when he was .xxx. yere olde begat

℣. 7 vnusquisque vocem proximi fui


ℒ. 7 dafelbs verwyrrren

℣. ℣. N. 5 *came downe*; God is counted to come downe,
whē he dothe any thing in the erthe amōge men that is not accus-
tomed to be done: in maner shewynge hymſelfe preſent amonge
men by his wonderfull worke, as it is in Ps. xvii. b. and .cxliii. a.
To ſe the cyte; not that god ſeeth not at all tymes, but only that
he maketh hym ſelfe both to be ſene and knownen in his wonder-
full workes amōge vs. 12 *Arphachſad*; Here the ſeuentie Inter-
preters leaue oute the generacion of Caynan, the which after the
reconynge of the Ebrues begat Sala, when he was .xxx. yere of
age. Luke .iii. g.

ℒ. ℣. N. 9 *Babel*; auff deutſch Eyn vermiffchung oder
verwyrrung

- 19 Regu, and lyued after he had begot Regu .ii. hundred
and .ix. yere, and begat sonnes and doughters.
- 20 And Regu when he had lyued .xxxii. yere begat
- 21 Serug, and lyued after he had begot Serug .ii. hundred
and .vii. yere, and begat sonnes and doughters.
- 22 And when Serug was .xxx. yere olde, he begat
- 23 Nahor, and lyued after he had begot Nahor .ii. hundred
yere, and begat sonnes & doughters.
- 24 And Nahor when he was .xxix. yere olde, begat
- 25 Terah, and lyved after he had begot Terah, an hun-
dred and .xix. yere, .℞. and begat sonnes and doughters.
- 26 And when Terah was .Lxx. yere olde, he begat
Abram, Nahor and Haran.
- 27 And these are the generations of Terah. Terah
begat Abram, Nahor and Haran. And Haran begat
- 28 Lot. And Haran dyed before Terah his father in the
- 29 londe where he was borne, at Vr in Chaldea. And
Abram and Nahor toke them wyves. Abrās wyfe was
called Sarai. And Nahors wyfe Mylca the daughter
- 30 of Haran which was father of Milca ad of Iisca. But
Sarai was baren and had no childe.
- 31 Then toke Terah Abram his sonne and Lot his
sonne Harans sonne, & Sarai his daughter in lawe his
sone Abrams wyfe. And they went wyth hym from
Vr in Chaldea, to go in to the lāde of Chanaan. And
- 32 they came to Haran and dwelled there. And when Te-
rah was .ii. hundred yere old and .v. he dyed in Haran.

¶ The .XII. Chapter.

1  HEN the LORde fayd vnto *M.C.S. Ab-*
Abrā Gett the out of thy *ram is blessed*
contre and from thy kynred, *of God, and*
and out of thy fathers houfe, *goeth with*
into a londe which I wvll shewe the. *Lot into a*
straunge lan-
de that apered

- 2 And I wyll make of the a myghtie people, and wyll blesse the, and make thy name grete, that thou mayst be a blessinge. And I wyll blesse the that blesse the, and curse the that curse the. And in the shall be blessed all the generations of the erth.
- 4 And Abram wēt as the LORde badd hym, [Fo. XV.] and Lot went wyth him. Abram was .Lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne, wyth all their goodes which they had gotten and souldes which they had begotten in Haran. And they departed to goo in to the lāde of Chanaan. And when they were come in to the lāde tyll he came vnto a place called Sychem, and vnto the oke of More. And the Canaanites dwelled then in the lande.
- 7 Then the LORde appeared vnto Abram and sayd: vnto thy seed wyll I geue thys lāde. And he buylded an aultere there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east fyde of BETHEL and pytched hys tente: BETHEL beyng on the west fyde, and Ay on the east: And he buylded there an aulter vnto the LORde & called on the name of ꝑ LORde.
- 9 And than Abram departed and toke his iourney southwarde
- 10 After thys there came a derth in the lande. And Abram went doune in to Egipte to foioorne there, for

¶. 6 forth

¶. 6 pertransiuit . . Sichem, & vsque ad conuallem illustrem
10 fames

¶. 6 Zoch er durch . . an den hayn More 10 eyn tewere zeyt
¶. ¶. N. 2 *Blesse the*; To blesse, is here to be made happye and fortunate. And to make great his name, is to aduance and extolle hym and aboue other people. 5 *Soules*; Soules here are taken for his seruantes and maydens, which were very many as ye maye se in Gen. xiv, c.

to hym in Canaan. And God promyseth to geue the same lande to hym and to his sede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his sister. And she was rauysshed of Pharao, for whyche the Lorde plageth hym.

11 the derth was fore in the lande. And when he was
 come nye for to entre in to Egipte, he sayd vnto
 Sarai his wife. Beholde, I knowe that thou art a
 12 fayre woman to loke apō. It wyll come to passe
 therfore whē the Egiptians see the, that they wyll
 say: she is his wyfe. And so shall they fley me and
 13 save the. .P. Saye I praye the therfore that thou art
 my sifter, that I maye fare the better by reason of the
 and that my soule maye lyue for thy sake.

14 As soon as he came in to Egipte, the Egiptiās sawe
 15 the woman that she was very fayre. And Pharaos
 lordes sawe hir also, and prayfed hir vnto Pharao: So
 16 that she was taken in to Pharaos houle, which en-
 treated Abram well for hir sake, so that he had shepe,
 oxsen ād he asses, men seruantes, mayde seruātes, she
 asses and camels.

17 But God plagued Pharao and his houle wyth grete
 18 plages, because of Sarai Abrams wyfe. Then Pharao
 called Abram and sayd: why hast thou thus dealt with
 me? Wherforē toldest thou me not that she was thy
 19 wife? Why saydest thou that she was thy sifter, and
 caufedest me to take hyr to my wyfe? But now loo,
 20 there is the wife, take hir ād be walkynge. Pharao
 also gaue a charge vnto his men over Abram, to leade
 hym out, wyth his wyfe and all that he had.

¶. 19 there is thy wyfe

¶. 12 et te referuabunt 15 principes Pharaoni 16 Abram vero
 bene vñ sunt 17 Flagellauit autem dominus 19 vt tollerem eam
 mihi in uxorem

¶. 12 vnd dich behalten 14 das sie fast schon war 15 und die
 fursten des Pharao 17 Aber der Herr 19 derhalben ich sie myr
 zum weybe nam

¶ The .XIII. Chapter.

- 1 **A**N Abram departed out of *M.C.S. Ab-*
 Egip̃te, both he and his wyfe *ram & Loth*
 and all that he had, and Lot *departe oute*
 wyth hym vnto the [Fo. XVI.] *of Egypt.*
 2 fouth. Abram was very rich in catell, *And Abram*
 3 fyluer & gold. And he went on his iour- *deuyded his*
 ney frō the fouth even vnto BETHEL, *lande & cat-*
 ad vnto the place where his tente was at *tell with his*
 the fyrst tyme betwene BETHEL and *brother Lot.*
 4 Ay, and vnto the place of the aulter *Here agayne*
 which he made before. And there called Abram vpon *is promysed*
 the name of the LORde. *to Abram the*
 5 Lot also which went wyth him had shepe, catell *lande of Ca-*
 6 and tentes: so that the londe was not abill to receaue *naan.*
 them that they myght dwell to gether, for the sub-
 stance of their riches was so greate, that they coude
 7 not dwell to gether And there fell a stryfe betwene
 the herdmen of Abrams catell, and the herdmen of
 Lots catell. Moreouer the Cananytes and the Phery-
 fites dwelled at that tyme in the lande.
 8 Than sayd Abram vnto Lot: let there be no stryfe
 I praye the betwene the and me and betwene my
 9 herdmen and thyne, for we be brethren. Ys not all
 the hole lande before the? Departe I praye the frō
 me. Yf thou wylt take the lefte hande, I wyll take
 10 the right: Or yf thou take the right hande I wyll take
 the left. And Lot lyft vp his eyes and beheld all the
 contre aboute Iordane, which was a plenteous contre
 of water every where, before the LORde destroyed
 Sodoma and Gomorra. .P. Even as the garden of the

M. 3 to the place

V. 1 Ascendit . . . australem plagam 3 Reuerfusque 4 quod
 feceret prius 6 habitarent simul . . . communiter

L. 7 vnd war ymer zank

M. M. N. 8 *brethren*; The Hebrues vnderstonde by this
 worde brother al newes, cosyns & neybores, & all that be of
 one stocke. Rom. ix, a; Ino. vii, a.

LORde, & as the lande of Egipte tyll thou come to Zoar.

11 Than Lot chose all the costes of Iordane ad toke hys iourney from the east. And so departed the one brother from the other.

12 Abram dwelled in the lande of Canaan. And lot in the cytes of the playne, & tented tyll he came to
13 Sodome. But the men of sodome were wyked and synned excedyngly agenst the LORde.

14 And the LORde fayed vnto Abram, after that Lot was departed from hym: lyfte vp thynne eyes & loke from þy place where thou art, northward, southward,
15 eastward and westward, for all the lande which thou feiste wyll I gyue vnto the & to thy seed for ever.

16 And I wyll make thy seed, as the dust of the erth; so that yf a mā can nombre the dust of the erth, than
17 shall thy seed also be nombred. Aryse and walke aboute in the lande, in the length of it ad in the bredth for I wyll geue it vnto the.

18 Than Abra toke downe hys tente, & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The .XIII. Chapter.

1 **A**ND it chaunfed within a while, *M.C.S. Lot is taken prys-
oner. The victory of Ab-
ra of the Sod-
omytes. Lot is delyuered
by Abram.*
that Amraphel kynge of Sy-
near, Arioch kynge of Ellasar,
Kedorlaomer kynge of Elam
2 and Thydeall kynge of the nations: made
warre wyth Bera kynge of Sodoe and

M. 1 Kedorlaomor cf. vv. 4. 9

V. 18 iuxta conuallem

L. 14 heb deyn augen auff

M. M. N. 15 *for ever*; Euer is not here taken for tyme wyth-
oute ende; but for a longe ceafon that hath not his ende apoynted.
18 *Ebron* is the name of a citie where Adam Abraham and his
wyfe with Isaac etc. were buried, as in Gen. xxiii, d.

with Birsā kyngē of Gomorra. And wyt- *Melchisedech*
 [Fo. XVII.] he Sineab kyngē of Adama, *offreth gyftes*
 & with Semeaber kyngē of Zeboim, and *vnto Abram.*
 wyth the kyngē of Bela Which Bela is *Abrampayeth*
 3 called Zoar. All these came together *tythes vnto*
 vnto the vale of siddim which is now the *Melchisedech.*
 4 falt fee Twelve yere were they subiecte *Abram hold-*
 to kyngē kedorlaomer, and in the .xiii *eth nothyngē*
 yere rebelled. *of the kyngē*
of Sodomēs
goodes.

5 Therefore in the .xiiii. yere came kedorlaomer and
 the kynges that were wyth hym, and smote the
 Raphayms in Astarath Karnaim, and the Sufims in
 6 Ham, ad the Emyms in Sabe Kariathaim, and the
 Horyms in their awne mounte Seir vnto the playne
 7 of Pharan, which bordreth vpon the wylderneffe. And
 then turned they and came to the well of iugmente
 which is Cades, and smote all the contre of the Amal-
 echites, and also the amorytes that dwell in Hazezon
 Thamar.
 8 Than went out the kyngē of Sodome, and the
 kyngē of Gomorra, and the kyngē of Adama and the
 kyngē of Zeboijm, and the kyngē of Bela now called
 Zoar. And sette their men in aray to fyghte wyth
 9 them in the vale of siddim, that is to say, wyth
 kedorlaomer the kyngē of Elam and with Thydeall
 kyngē of the Nations, and wyth Amraphel kyngē of
 Synear. And with Arioch kyngē of Ellasar: foure
 10 kynges agenste v. And that vale of siddim was full of
 flyme pyttes.

And the kynges of Sodome and Gomorra fled,
 and fell there. And the refydue fled to the moun-
 11 taynes. And they toke all the goodes .ṽ. of So-
 dome and Gomorra and all their vitalles, ad went

℞. 2 Semeabar

ṽ. 3 conuenerunt in vallem fylueftrem 6 campeftria Pharan
 quæ est in folitudine

℞. 3 das breytte tall cf. vv. 8, 10 5 die Ryfen zu Aftaroth 6 bis
 an die breyte Pharan, wilch an die wuften stoß 7 an den Rechthorn

℞. ℞. N. 2 kyngē of Bela; Bela is the citie that Lot defyred
 for his refuge when he came oute of Sodome as in Gen. xix, c.
 5 *Raphaim*, are counted in the scripture for gyauntes as in .ii
 Reg. v, b. Es. xvii. which lyued by theft and robbery.

- 12 their waye. And they toke Lot also Abrams brothers
 sonne and his good (for he dwelled at Sodome) and
 departed.
- 13 Than came one that had escaped, and tolde Abram
 the hebrue which dwelt in the okegrove of Mamre the
 Amoryte brother of Eschol and Aner: which were
 14 confederate wyth Abram. When Abram herde that
 his brother was taken, he harnessed his harnessed,
 seruantes borne in his owne houle .iii armed
 hundred & .xviii. ad folowed tyll they came at Dan.
- 15 And sette hymselfe ad his seruantes in aray, & fell
 vpon them by nyght, & smote them, & chafed them
 awaye vnto Hoba: which lyeth on the lefte hande of
 16 Damafcos, and broughte agayne all the goodes & also
 his brother Lot, ad his goodes, the wemē also and
 the people.
- 17 And as he retourned agayne from the slaughter of
 kedorlaomer and of the kynges that were with hym,
 than came the kynge of Sodome agaynst hym vnto
 the vale of Saue which now is called kynges dale.
- 18 Than Melchisedech kinge of Salem brought forth
 breed and wyne. And he beyng the prest of the
 19 most hygheft God, blessed hym saynge. Blessed be
 Abram vnto the most hygheft God, possessor of heaven
 20 and erth. And blessed be God the most hygheft,
 which hath delyvered thyne enimies in to thy handes.
 And Abrā gaue hym tythes of all.
- 21 [Fo. XVIII.] Than fayd the kynge of Sodome vnto

¶. 13 Abram the Hebrew 16 women also 17 returned . . So-
 dome to mete him in the vale of Saue 18 Preste.

¶. 15 Et diuifis sociis, irruet super eos nocte: 17 a cæde Cho-
 dorlaomor 18 proferens panem et vinum 20 quo protegente

¶. 12 und feyn habe 13 dem Außländer 15 vnd teylet sich 17 von
 der schlacht des Kedorlaomor 18 trug brot vnd weyn erfur

¶. ¶. N. 18 *Melchisedech*; The Jewes supposd Mechisedek
 to be Sem the sonne of Noe becaufe he lyued after the floude .v
 hūdred yere, & after the death of Abraham (by godes prouidence)
 was kynge of Salem 19 *Blessed* be Abram, that is prayd be Abrā.
 And prayd be the moost hygheft God as it is in Genes. xlvii, b.

¶. ¶. N. 18 *Trug brod*; Nicht das ers opferte, fondern das er
 die geſte ſpeyet vnd ehret da durch Chriſtus bedeut iſt, der die
 welt mit dem Euangelio ſpeyet.

Abram: gyue me the foulles, and take the goodes
 22 to thy selfe. And Abram answered the Kynge of
 Sodome: I lyfte vpp my hande vnto the LORde God
 23 most hygh possessor of heaven ad erth, that I will not
 take of all þy is thyne, so moch as a thred or a
 shoulachet, left thou shuldest faye I haue made Abrā
 24 ryche. Saue only that which the yonge men haue
 eaten ad the partes of the men which went wyth me.
 Aner, Escholl & Mamre. Let them take their partes.

XV. Chapter.

1 **A**FTER these deades, þy worde of *M.C.S. The*
 God came vnto Abram in a *lande of Ca-*
 vifion saynge feare not Abram, *naan is yet*
 I am thy shilde, and thy re- *agayne pro-*
 2 warde shalbe exceedyngre greate. And *mised to Ab-*
 Abram answered: LORde Iehouah what *ram. God*
 wilt thou geue me: I goo childlesse, and *promyseth*
 the cater of myne houffe, this Eleasar *hym seed.*
 3 of Damasco hath a sonne. And Abram *He beleueth &*
 sayd: se, to me hast thou geuen no feed: *is iustified.*
 lo, a lad borne in my houffe shal be myne *The prophe-*
 heyre. *cye of the bon-*
 4 And beholde, the worde of the LORde *dage wherin*
 spake vnto Abram sayenge: He shall not *the chyldren*
 be thyne heyre, but one that shall come out of thyne *of Israel shuld*
 5 awne bodye shalbe thyne heyre. .¶ And he brought *be vnder Pha-*
 him out at the doores ad sayde. Loke vpp vnto *rao, & of their*
delyuerance
from the same.

¶. 1 faying 5 out of the dores

¶. 21 animas 22 possessorem. xv, 2 filius procuratoris domus
 meæ

¶. 21 die feelen 22 besitzt. xv, 1 schilt 2 Herr Herr cf. v. 8.
 4 der von deynem leyb komen wirt

¶. N. 21 Gyue me the foulles; Soules are men & women,
 as Gen. xlvi, c & Deut. x, b. xv, 1 The worde of God; The word
 of the Lorde cometh when he sheweth any thyng vnto vs by reuel-
 acyon as it is vsed in diuers places of the Scripture, and specially
 in the Prophetes & is a maner of speache of the Hebrewes.

- heaven and tell the starres, yf thou be able to nōbre them. And sayde vnto him Even so shall thy seed be.
- 6 And Abram beleved the LORde, and it was counted
7 to hym for rightwesnes. And he sayde vnto hym: I
am the LORde that brought the out of Vr in Chaldea
to geue the this lande to possesse it.
- 8 And he sayde: LORde God, whereby shall I knowe
9 that I shall possesse it? And he sayd vnto him: take
an heyfer of .iii. yere olde, and a she gotte of thre yeres
olde, and a thre yere olde ram, a turtill doue and a
10 yonge pigeon. And he toke all these and devyded
them in the myddes, and layde euery pece, one over
11 agenst a nother. But the foules devyded he not. And
the byrdes fell on the carcases, but Abrā droue thē
12 awaye. And when the sonne was doune, there fell
a slomber apō Abram. And loo, feare and greate
darknesse came apōn hym.
- 13 And he sayde vnto Abram: knowe this of a suertie,
that thi seed shalbe a straunger in a lande that perteyneth
not vnto thē. And they shall make bondmen of them
14 and entreate them evell .iiii. hundred yeaes. But the
nation whom they shall serue, wyll I iudge. And
afterwarde shall they come out wyth greate substāce.
15 Neuerthelesse thou shalt goo vnto thi fathers in peace,
16 ād shalt be buried when thou art of a good age: ād in
the fourth generation they shall come hyther [Fo.

ℳ. 10 pece, one agaynst another 12 vpon- vpon

ℳ. 10 diuisit ea per medium 12 horror magnus & tenebrosus
inuasit eum 13 Scito praeoscens

ℳ. 5 ze le die sterne . . kanstu sic zelen 10 zuteylet es mitten
von ander 11 das gevogel fiel 12 schrecken vnd grosse finsternis


ℳ. ℳ. N. 6 *And Abram beleued;* To beleue is to haue a sure
truist & confydence to obayne the thing promysed and not to haue
any doute in hym that promyseth as Rom. iiii, a, Gal. iii, a .ii, d.
14 *serue wyll I iudge;* To iudge is here to take vēgeaunce, Ps.
xxxiii, a. 16 *Fourth generation,* a generacyō or an age is here
taken for an hundred yere, as Gen. vi, d.

ℳ. ℳ. N. 11 *Gevogel fiel;* Das gevogel vnd der rauchend
offen vnd der feuriger brand, bedeuten die Egypter, die Abra-
hams Kinder verfolgen sollten Aber Abraham scheucht sie davon,
das ist, Got erloset sie vmb der verheyffung willen Abraham ver-
sprochen, Das aber er nach der sonnen vntergang erschrickt, be-
deut, das Got feyn Samen eyn zeyt verlassen wollt, das sie verfolget
wurden, wie der herr felbs hie deut. Also gehet es auch allen
glewbigen, das sie verlassen vnd doch erloset werden.

XIX.] agayne, for the wekednesse of the Amorites ys not yet full.

- 17 When the sonne was doune and it was waxed darcke: beholde, there was a smokynge furnesse and a fyre brand that went betwene the sayde peces.
- 18 And that same daye the LORde made a covenante with Abram saynge: vnto thy seed wyll I geue thys londe, frō the ryver of Egypte, even vnto the greate
- 19 ryver euphrates: the kenytes, the kenizites, the Cad-
- 20 monites, the Hethites, the Pherezites, the Raphaims,
- 21 the Amorytes, the Canaanites, the Gergefites and the Iebusites.

The .XVI. Chapter.

- 1  ARAI Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian, whose
- 2 name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath clofed me, that I cannot bere. I praye thee goo in vnto my mayde, peraduētūre I shall be multiplyed by meanes of her. And Abram herde the voyce of Sarai.
- 3 Than Sarai Abrams wife toke Hagar hyr mayde the Egiptian (after Abram had dwelled .x. yere in the lande of Canaan)

M.C.S. Sarai geneth Abram leaue to take Agar hyr mayde to wyfe. Agar despyfed hyr maystres: for which she was euyll intreated of Sarai, and therefore runneth awaye. The angell metynge hyr commaundeth hyr to turne agayne and doth

M. 1 chyl dren 3 Hagar

V. 17 & lampas ignis xvi, 2 conclusit 3 ancillam suam post annos decem quam habitare cœperant

L. 17 und eyn fewriger brand. xvi, 2 verschlossen . . Lieber leg dich . . aus yhr mich bawen muge mehr denn aus mir 3 nachdem sie—gewonet hatten

M.M.N. 17 *That went betwene:* This worde went betwene: is taken for burning or confumynge. xvi, 2 To go in vnto hyr mayde is to haue carnall copulacion with hyr as these wordes knowe & slepe do also signifye as Gen. iiiii. a and .xxix. c.

and gaue her to hyr husbonde Abram, to be his wyfe. *promyse hyr sede. And nameth hyr*

- 4 And he wente in vnto Hagar, & she conceived. And when she sawe that she had conceyved .P. hyr maistresse was despised in hyr fyghte. *fyrst chylde Ismael.*

- 5 Than sayd Sarai vnto Abram: Thou doft me vnryghte, for I haue geuen my mayde vnryghte, *wrong* in to thy bofome: & now because she seyth that she hath cōceaved, I am despyfed in her fyghte: the LORde iudge
6 betwene the and me. Than sayd Abrā to Sarai: beholde, thy mayde is in thy hande, do with hyr as it pleaseth the.

- And because Sarai fared foule with her, she fled from
7 her. And the angell of the Lorde founde her besyde a fountayne of water in the wyldernes: euen by a well
8 in the way to Sur. And he sayde: Hagar Sarais mayde, whence comest thou and whether wylt thou goo? And she answered: I flee from my maistresse
9 Sarai. And the angell of the LORde sayde vnto her: returne to thy maistresse agayne, & submytte thy selfe vnder her handes.

- 10 And the angell of ꝑ LORde sayde vnto her: I will so encrease thy feed, that it shall not be numbred for
11 multitude. And the LORdes angell sayd further vnto her: se, thou art wyth childe and shalt bere a sonne, and shalt call his name Ismael: because the
12 LORDE hath herde thy tribulation. He will be a wylde man, and his hande will be agenst wyld, *not* every man, & euery mans hande agenst *domesticated* him. And yet shall he dwell faste by all his brothren.
13 [Fo. XX.] And she called the name of the LORde that spake vnto her: thou art the God that lokest

℞. 4 Agar 5 seeth 12 brethren

℥. 9 humiliare sub manu illius. 12 ferus homo . . et eregione vniverforum fratrum suorum figet tabernacula.

℞. 5 ich muß vnrecht leyden . . vnter deyner gewallt 6 Da sie nu Sarai wolt demutigen 9 vnd demutige dich 11 armfelickeyt 12 ein wilder Mensch.

℞. ℞. N. 5 *Bosome*: Bosome after the maner of the Hebrewes is taken for companyeng wyth a woman, & is also takē for fayth as in Luc. xvi. f. of Lazarus.

℞. ℞. N. 11 Ismael, heyst Gott erhoret.

- on me, for she sayde: I haue of a fuertie sene here
 14 the backe parties of him that seith me. Wherefore
 she called the well, the well of the luyngge that seith
 me which well is betwene Cades & Bared.
 15 And Hagar bare Abram a sonne, and Abram called
 16 his sons name which Hagar bare Ismaell. And Abram
 was .lxxxvi. yere olde, when Hagar bare him Ismael.

¶ The .XVII. Chapter.

- 1 **W**HEN Abram was nynetye yere *M.C.S. Ab-*
 old & .ix. the LORde apeared *ram is called*
 to hym sayenge: I am the *Abrahā, &*
 almyghtie God: walke before *Sarai is nam-*
 2 me ād be vncorrupte. And I wyll make *ed Sara. The*
 lande of Ca-
 naan is here
 the fourth
 tyme prom-
 yfed. Cir-
 cumfsyon is
 here institute.
 Isaac is pro-
 mysed. Ab-
 raham pray-
 eth for Is-
 mael.
 bonde, cove- my bonde betwene the and
 nant me, and wyll multiplie the
 excedyngly.
 3 And Abrā fell on his face. And God
 4 talked moreover with hym saynge: I am,
 testament, beholde my testamēt is with
 covenant the, that thou shalt be a fa-
 5 ther of many natiōs. Therefore shalt thou no more be
 called Abram, but thy name shalbe Abraham: for a
 6 father of many nations haue I made the, and I will
 multiplie the excedyngly, and wyll make nations of
 the: yee and kynges shall sprynge out of the.
 7 Moreover I will make my bonde betwene me and
 the, and thy seed after the, in their tymes .P. to be an
 everlastyngge testament, So that I wyll be God vnto
 8 the and to thy seed after the. And I will geue vnto

M. 13 partes

V. 13 posteriora videntis me. xvii, 3 Cecidit Abram pronus in facie.

L. 1 vnd sey on wandel 2 fast seer mehren 4 Sihe ich byns 6 fast seer fruchtbar machen

M. M. N. 13 They se the backe partes of God that by reuelaciō or any other wyfe haue perseuerāce or knowledge of God.

L. M. N. 5 Abram heyst hoher vatter, Abraham aber der haufen vater, wie wol die selben haufen nur mit eynen buchstaben antzeygt werden yn feynem namen, nicht on vrsach.

the ād to thy feed after the, the lande where in thou arte a straunger: Euen all the lande of Canaan, for an everlastyng possession, and will be their God.

- 9 And God sayde vnto Abrahā: Se thou kepe my testamente, both thou & thy feed after the in their
 10 tymes: This is my testamente which ye shall kepe betwene me and you and thy feed after the, that ye
 11 circūfyse all youre men childern Ye shall circumcysfe the forekynne of youre flesh, ād it shal be a token of
 12 the bond betwixte me and you. And euery man-childe when it is .viii. dayes olde, shall be circūsfed amonge you in youre generations, and all seruauntes also borne at home or boughte with money though they
 13 be straungers and not of thy feed. The seruante borne in thy housse, ād he also that is bought with money, must needes be circumcysfed, that my testament may be in youre flesh, for an everlastinge bonde.
 14 Yf there be any vncircuncysfed man-childe, that hath not the forskynne of his flesh cutt of, his soule shall perissh from his people: because he hath brokē my testamēt
 15 And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name
 16 be. For I will blesse her & geue the a sonne of her and will blesse her: so that people, ye and kynges
 17 of people shall spryng of her. And Abraham fell vpon his face ād [Fo. XXI.] laughte, and sayde in his harte: shall a childe be borne vnto hym that is an hundred yere olde, ād shall Sara that is nynetie yere old, bere?
 18 And Abrahā sayde vnto God. O that Ismaell myghte lyve in thy fyghte.
 19 Thē sayde God: na, Sara thy wife shall bere the a

℞. 19 God: Sarah thy wife . . . a sonne in dede

v. 8 terrā peregrinationis tuæ 14 pactum meum irritū fecit.

19 Sara vxor tua pariet tibi filium . . . & constituam pactum meum illi in fœdus sempiternum

℞. 19 ia, Sara deyn weyb foll dyr eynen son geperen

℞. N. 13 *Bode:* The scripture vseth to call the signe of a thyng by the name of the thīge it selfe only to kepe the thyng signified, the better in memory as here he calleth circumcysyon his bonde which is but a token therof, and as Peter calleth baptyme Christ. 1 Pet. iii. d.

sonne, ad thou shalt call his name Ifaac. And I will
make my bonde with him, that it shall be an ever-
20 lastyng bonde vnto his seed after him. And as
concernyng Ismaell also, I haue herde thy request:
loo, I will blesse him and encrease him, and multiplie
him excedyngly. Twelve prynces shall he begete, and I
21 will make a great nation of him. But my bonde will
I make with Ifaac, which Sara shall bere vnto the:
euen this tyme twelue moneth.

22 And God left of talkyng with him, and departed vp
23 from Abraham. And Abraham toke Ismaell his sonne
& all the seruautes borne in his housse and all that
was bought with money as many as were men children
amonge the mē of Abrahā's housse, and circumcysed
the foreskynne of their flesh, even the selfe same daye,
24 as God had sayde vnto him. Abraham was nynetie
yere olde and .ix. when he cutt of the foreskynne of
25 his flesh. And Ismaell his sonne was .xiii. yere olde,
when the foreskynne of hys flesh was circumcysed.
26 The selfe same daye was Abrahā circumcised & Ismael
27 his sonne. And all the men in his housse, whether
thy were borne in his housse or bought wyth .℥. money
(though they were straungers) were circumcysed with
him.

■ The .XVIII. Chapter.

1 **A**ND the LORde appeared vnto him *M.C.S. There*
in the okegrove of Mamre as *apered thre*
he sat in his tent dore in the *men vnto Ab-*
2 heate of the daye. And he *raham. If-*
lyfte vp his eyes and looked: ad lo, thre *aac is prom-*
men stode not farr from hym. And whē *yfied to hym*
agayne, at
whyche Sara

V. 1 conualle

L. 1 hayn Mamre 2 drey menner gegen yhm

M. M. N. 1 The heate of the daye is taken for none.

- he sawe them, he ran agenst them from the tent dore, and fell to the grounde
 3 and sayde: LORde yf I haue founde fauoure in thy fyght, goo not by thi
 4 seruante. Let a litle water be fett, *laughed. The destruccion of the Sodomites is declared vnto Abraham. Abraham prayeth for them.*
 5 vnder the tree: And I will fett a morfell *fett, fetch*
 of breed, to comforte youre harts wythall. And thā
 goo youre wayes, for even therfore ar ye come to youre
 seruante. And they answered: Do even so as thou
 hast sayde.
 6 And Abrahā went a pace in to his tent vnto Sara
 7 ad sayde: make redy att once thre peckes of fyne meale,
 and kneade it, and make cakes. And Abraham ran vnto
 his beastes and fett a calfe that was tendre and good,
 and gaue it vn to a yonge man which made it redy
 8 attonce. And he toke butter & mylcke and the calfe
 which he had prepared, and sett it before them, and
 stode hymselfe by them vnder the tre: and they ate.
 9 [Fo. XXII.] And they sayde vnto him: Where is
 10 Sara thy wife? And he sayde: in the tent. And he
 sayde: I will come agayne vnto the as soone as the
 frute can lyue. And loo: Sara thy wife *frute, either the child, or the season of*
 shall haue a sonne. That herde Sara, *the year.*
 11 his backe. Abraham and Sara were both olde and
 well stryken in age, and it ceased to be with Sara after
 12 the maner as it is wyth wyues. And Sara wyues, *women*
 laughed in hir selfe saynge: Now I am waxed olde,
 shall I geue my selfe to lust, and my lorde olde also?

M. 2 ran to mete them

V. 2 cucurrit in occursum eorum de ostio . . et adorauit in terra 5 Ponamque buccellam panis 6 tria fata similia . . subcinericiis panes 7 vitulum tenerrimum & optimum 10 vita comite 12 voluptati operam dabo

L. 6 drey mas femel meel 8 vnd von dem kalbe 10 nach der zeyt die frucht leben kan 12 mit wollust vmbgehen

M. M. N. 5 *Brede:* By Brede in the scripture is vnderstonde all maner of fode, mete for mānes eatynge as in 1 Regū. xxviii. d.

L. M. N. 2 *fur yhm nydder:* fur eynem fellt er nydder vnd redet auch als mit evnem vnd mit dreyen, da ist die drevfelltickeyt ynn Gott antzeyget.

- 13 Than sayde the LORde vnto Abrahā: wherfore doth
 Sara laughe saynge: shall I of a suertie bere a childe,
 14 now when I am olde? is the thinge to harde for the
 LORde to do? In the tyme appoynted will I returne
 vnto the, as foone as the frute can haue lyfe, And Sara
 15 shall haue a sonne. Than Sara denyed it saynge: I
 laughed not, for she was afrayde. But he sayde: yes
 thou laughtest.
- 16 Than the men stode vp from thence ād loked
 towarde Sodome. And Abraham went with them
 17 to brynge them on the waye. And the LORde sayde:
 Can I hyde from Abraham that thinge which I am
 18 aboute to do, feynge that Abraham shall be a great ād
 a myghtie people, and all the nations of the erth shalbe
 19 blessed in him? For I knowe him that he will com-
 maunde his childern and .ℙ. his housholde after him, y
 they kepe the waye of the LORde, to do after righte
 and conscyence, that the LORde may brynge vppon
 Abraham that he hath promyfed him.
- 20 And the LORde sayde: The crie of Sodome and
 Gomorra is great, and there synne is excedyng
 21 grevous. I will go downe and see whether they haue
 done all to gedder acordynge to that crye which is
 22 come vnto me or not, that I may knowe. And the
 mē departed thēce and went to Sodomeward. But
 23 Abraham stode yet before y LORde, and drewe nere
 & sayde Wylt thou destroy the rightwes with the
 24 wyked? Yf there be .L. rightwes within the cyte, wilt
 thou destroy it and not spare the place for the sake of
 25 L. rightwes that are therin? That be farre from the,
 that thou shuldest do after thys maner, to sleie the
 rightwes with the weked, ād that the rightwes shulde
 be as the weked: that be farre from the. Shulde not
 26 the iudge of all y worlde do acordynge to righte? And

℣. 21 together

℣. 14 vita comite 19 & faciant iudicium & iustitiam; vt ad-
 ducat 21 venit ad me, opere compleuerint 25 Absit a te . . fiatque
 iustus sicut impius . . nequaquam facias iudicium hoc.

℣. 14 nach der zeyt die frucht leben kan 19 was recht vnd
 redlich ist 24 dem ort nicht vergeben

the LORde sayde: Yf I fynde in Sodome .L. rightwes within the cyte, I will spare all the place for their fakes.

27 And Abraham answered and sayde: beholde I haue taken vppon me to speake vnto y^e LORde, ad yet am
28 but dust ad ashes. What though there lacke .v. of L. rightwes, wylt thou destroy all the cyte for lacke of .v.? And he sayde: Yf I fynde there .xl. and .v I will not destroy them.

29 And he spake vnto him yet agayne and say-[Fo. XXIII.] de: what yf there be .xl. foude there: And he
30 sayde: I wyll not do it for forties fake. And he sayde: O let not my LORde be angrye, that I speake. What yf there he foude .xxx. there? And he sayde: I will
31 not do it, yf I finde .xxx. there. And he sayde: Oh, fe, I haue begonne to speak vnto my LORde, what yf there be .xx. founde there? And he sayde: I will not
32 destroy thē for twēties fake. And he sayde: O let not my LORde be angrye, that I speake yet, but euē once more only. What yf ten be founde there? And he sayde: I will not destroy thē for .x. fake.

33 And the LORde wēt his waye as soone as he had lefte comenyng with Abrahā. And comenyng,
Abraham returned vnto his place *communing*

¶ The .XIX. Chapter.

1 **A**ND there came .ii. angells to *M.C.S. Lot receaued two Angelles into hys house. The fylthy lustes of the Sodomytes. Lot is deliuer-*
Sodome at euen. And Lot satt at the gate of the cyte.
And Lot sawe thē, and rose vp agaynst them, and he bowed hym selfe
2 to the grounde with his face. And he

¶ I vp to mete them

V. 26 in medio ciuitatis, dimittam omni loco propter eos.

31 Quia femel, ait cœpi 32 Obsecro, inquit, ne irascaris

L. 26 alle den ortten. xix, i buckt sich mit seym angeficht auff die erden

- fayde: Se lordes, turne in I praye you in
 to youre seruantes house and tary all
 nyghte & wash youre fete, & ryse up
 early and go on youre wayes. And they
 fayde: nay, but we will byde in the
 3 streates all nyghte. And he cōpelled
 them excedyngly. And they turned in
 vnto hym and entred in to his house, and
 he made them a feaste and dyd bake
 swete cakes, and they ate.
 4 But before they went to rest, the men of the cyte
 of Sodome compassed the house rownde .¶. aboute
 both olde and yonge, all the people from all quarters.
 5 And they called vnto Lot and fayde vnto him: where
 are the men which came in to thy house to nyghte?
 brynge thē out vnto vs that we may do oure lust with
 them.
 6 And Lot went out at doores vnto them and shote
 7 the dore after him and fayde: nay for goddes sake
 8 brethren, do not so wekedly. Beholde I have two
 daughters which haue knowne no man, thē will I
 brynge out vnto you: do with them as it semeth you
 good: Only vnto these men do nothyng, for therfore
 9 came they vnder the shadow of my rose. And they
 fayde: come hither. And they fayde: camest thou
 not in to sogeorne, and wilt thou be now a iudge? we
 will fuerly deale worfe with the than with them
 And as they preasēd fore vppon Lot and
 10 beganne to breake vp the doore, the men *preased, pref-
sed*
 put forth their handes and pulled Lot in to the house
 to them and shott to the doore. And the men that
 11 were at the doore of the house, they smote with

V. 2 & manete ibi . . in platea manebimus 3 Compulit illos
 oppido vt diuerterent ad eum . . azyma 7 Nolite-nolite 8 et abu-
 timini eis . . sub vmbra culminis mei 9 Recede illuc 13 coram
 domino, qui misit nos

L. 2 Sihe, meyne Herr, keret ey . . bleybt vbernacht . . vber
 nacht auff der gassen bleyben 3 buch vngefeurt kuchen 4 aus allen
 enden 8 disen mennern Gottis

M. M. N. 5 *Nyght*: The nyght is here taken for the euen-
 yng which is the begynnyng of the nyght as in the Prou. vii, b.

*ed & desyreth
 to dwell in the
 cytie Zoar.
 Lottes wyfe is
 torned into a
 pyler of salt,
 Sodome is de-
 stroyed. Lot
 is dronken &
 lyeth with his
 daughters
 whych con-
 ceaued chyl-
 dren by hym.*

blyndnesse both small and greate: so that they coude not fynde the doore.

12 And the men sayde moreover vnto Lot: Yf thou have yet here any sonne in lawe or sonnes or doughters or what so euer thou hast in the cyte, brynge it
13 out of this place: for we must destroy this place, because the crye of thē is great before the LORde. Wherefore he hath sent vs to destroy it.

14 And Lot went out and spake vnto his sonnes [Fo. XXIII.) in lawe which shulde have married his doughters, and sayde: stonde vpp and get yow out of this place, for the LORde will destroy the cite. But he semed as though he had mocked, vnto his sonnes in law.

15 And as the mornynge arose the angells caused Lot to spede him saynge. Stonde vp, take thy wyfe and thy two doughters and that that is at hande, left thou
16 perish in the synne of the cyte. And as he prolonged the tyme, the men caught both him, his wife and his two doughters by the handes, because the LORde was mercifull vnto him, and they brought him forth and sette him without the cyte.

17 When they had brought them out, they sayde: Saue thy lyfe and loke not behynde the nether tary thou in any place of the contre, but saue thy selfe in the
18 mountayne, left thou perissh. Than sayde Lot vnto
19 them: Oh nay my lorde: beholde, in as moch as thy seruante hath fownde grace in thy fyghte, now make thi mercy great which thou shewest vnto me in savinge my lyfe. For I can not saue my selfe in the mountayns, left some misfortune fall vpon me and I dye.
20 Beholde, here is a cyte by, to flee vnto, and it is a

¶. 15 vxorem tuam & duas filias quas habes: 16 Dissimulante illo . . . parceret dominus illi 17 Salua animam tuam . . ne & tu simul pereas. 19 saluares animam meam

¶. 13 verderben 14 Aber es war yhn lecherlich. 15 deyn weyb vnd deyn zwoo tochter, die fur handen sind, 17 Erredte deyn feele 19 meyn feel bey dem leben erhieltst

¶. M. N. 15 Synne: The synne is taken for the synner, as malyce is for the wicked, & righteoufnes for ryghteous, as Paul to Tytus the fyrst .c.

lytle one, let me saue my selfe therein: is it not a litle one, that my soule may lyve?

- 21 And he sayde to him: se I haue receaved thy request as concernynge this thyng, that I will nott overthrowe this cytie for the .P. which thou hast spoken.
- 22 Haste the, ad saue thy selfe there, for I can do nothyng tyll thou be come in thyder. And therfore
- 23 the name of the cyte is called Zoar. And the sone was vppon the erth when Lot was entred into Zoar.
- 24 Than the LORde rayned vpon Sodome and Gomorra, brymstone and fyre from the LORde. out of
- 25 heaven, and overthrewe those cyteis and all the region, and all that dwelled in the cytes, and that that grewe
- 26 vpon the erth. And lots wyfe loked behynde her, ad was turned in to a pillare of salte.
- 27 Abraham rose vp early and got him to the place
- 28 where he stode before the LORde, and loked toward Sodome and Gomorra and toward all the londe of that contre. And as he loked: beholde, the smoke of the contre arofe as it had bene the smoke of a fornace.
- 29 But yet whē God destroyed the cities of y region, he thought apou Abraham: and sent Lot out from the dāger of the overthrowenge, when he overthrewe the cyties where Lot dwelled.
- 30 And Lot departed out of Zoar and dwelled in the mountayns ad his .ii. doughters with him for he feared to tary in Zoar: he dwelled therefore in a caue, both he and his .ii. doughters also.
- 31 Than sayde the elder vnto the yonger oure father is olde, and there are no moo men in the erth to come
- 32 in vnto vs after the maner of all the world. Come therfore, let vs geue oure father wyne to dryncke, and let vs lye with him [Fo. XXV.] that we may saue feed

¶. 22 thither

¶. 20 Est ciuitas hæc iuxta 21 subuertam 22 Idcirco 25 & cuncta terræ virētia 28 fauillam de terra quasi fornacis fumum 29 vrbium, in quibus 31 iuxta morem vniuersæ terræ.

¶. 25 vnd was auff dem land gewachsen war 31 nach aller welt weyße 32 trincken geben, vnd mit yhm truncken werden

¶. ¶. N. 20 *kleyne*: Zoar heyst kleyne.

33 of oure father. And they gaue their father wyne to drynke that fame nyghte. And the elder doughter went and laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.

34 And on the morowe the elder sayde vnto the yonger: beholde, yesternyghte lay I with my father. Let us geue hym wyne to drinke this nyghte also, and goo thou and lye with him, and let us faue seed of oure father. And they gaue their father wyne to drinke that nyghte also. And the yonger arose and laye with him. And he perceaued it not: nether when she laye down, nether when she rose vp.

36 Thus were both the doughters of lot with childe by their father

37 And the elder bare a sone and called hym Moab, which is the father of the Moabytes vnto this daye.

38 And the yonger bare a sonne and called hym Ben Ammi, which is the father of the childern of Ammon vnto this daye.

The .XX. Chapter.

1 **A**ND Abraham departed thence *M.C.S. Abraham went*
 towarde the southcontre and *as a stranger*
 dwelled betwene Cades and *into the lande*
 Sur ad fogeorned in Gerar. *of Gerar. The*

2 And Abraham sayde of Sara his wyfe, *kyng of Gerar taketh*
 that she was his sifter. Than Abimelech *awaye his*
 kyng of Gerar sent and fett Sara awaye. *wyfe.*

3 And God came to Abimelech by nyghte in a dreame and sayde to him: Se, thou art but a .P. deed man for the womās sake which thou hast taken awaye,

¶. 33 dormiuitque . . . accubuit filia 34 nocte, & dormies cum
 eo 38 Ammon (marg. Heb. Ben ammi.) id est filius populi mei
 xx. 3 En morieris

℥. 3 Sihe da

4 for she is a mans wyfe. But Abimelech had not yet
come nye her, and therfore sayde: lorde wilt thou sleȳ
5 rightewes people? sayde not he vnto me, that she was
hys syster? yee and sayde not she herself that he was
hir brother? wyth a pure herte and innocent handes
haue I done this.

6 And God sayde vnto him in a dreame. I wot it
well that thou dydest it in purenesse of thi herte: And
therfore I kepte ȳ that thou shuldest not synne agenst
7 me, nether suffred I the to come nygh her. Now
therfore delyuer the mā his wyfe ageyne, for he is a
prophete. And let him praye for the that thou mayst
lyue. But and yf thou delyuer her not agayne, be
sure that thou shalt dye the deth, with all that thou
hast.

8 Than Abimelech rose vp be tymes in the mornynge
and called all his seruautes, and tolde all these thinges
9 in their eares, and the men were fore a frayde. And
Abimelech called Abraham and sayde vnto him: What
hast thou done vnto vs, & what haue I offended the,
that thou shuldest brynge on me and on my kyngdome
so greate a synne? thou hast done dedes vnto me that
10 ought not to be done. And Abimelech sayde morouer
vnto Abraham: What sawest thou that moved the to
do this thinge?

11 And Abraham Answered. I thought that perad-
vẽture the feare of God was not in this [Fo. XXVI.]
place, and that they shulde sleȳ me for my wyfes sake;
12 yet in very dede she is my syster, the doughter of my
father, but not of my mother: and became my wyfe.
13 And after God caused me to wandre out of my fathers
house, I sayde vnto her: This kyndnesse shalt thou
shewe vnto me in all places where we come, that thou
saye of me, how that I am thy brother.


V. 4 gentem ignorantem & iustam 7 redde viro suo vxorem
8 Statimque de nocte . . in auribus eorum 9 quæ non debuisti
facere 10 Quid vidisti

L. 4 eyn gerecht volck 7 des tods sterben 8 fur yhr oren

M. M. X. 11 *The feare of God* amōge the Hebrewes is prin-
cipally takē for the honour and faith that we owe vnto god, &
that wyth soche a loue as the childe hathe to the father.

- 14 Than toke Abimelech shepe and oxen, menfer-
vauntes and wemenferuauntes and gaue them vnto
Abraham, and delyvered him Sara his wyfe agayne.
15 And Abimelech sayde: beholde the lande lyeth be fore
16 the, dwell where it pleaseth y best. And vnto Sara he
sayde: Se I haue geuen thy brother a thousande peeces
of syluer, beholde he shall be a couerynge
to thyne eyes vnto all that ar with the
and vnto all men and an excuse.
- 17 And so Abraham prayde vnto God,
and God healed Abimelech and his wyfe
18 and hys maydens, so that they bare. For the LORde
had closed to, all the matryces of the house of Abim-
elech, becaufe of Sara Abrahams wyfe.

The .XXI. Chapter.

- 1  HE lorde vifityed Sara as he
had sayde and dyd vnto her
acordynge as he had spoken.
2 And Sara was with childe and
bare Abrahā a sonne in his olde age .P
euen the same season which the LORde
3 had appoynted. And Abraham called
his sonnes name that was borne vnto him
4 which Sara bare him Ifaac: & Abrā cir-
cūcyfed Ifaac his sōne whē he was .viii. dayes olde, as
5 God commaunded him And Abrahā was an hundred
yere olde, when his sonne Ifaac was borne vnto him.

*M.C.S. If-
aac is borne.
Agar is cast
oute wyth hyr
younge sonne
Ismael. The
Angell com-
forteth Agar.
The couen-
aunt betwene
Abimelech
and Abraham.*

M. 16 beholde this thinge shall be . . all men an excuse
17 maydēs . . so that they bare chyldrē. xxi, 1 promysed

V. 14 reddiditque illi Saram vxorem suam 16 & quoc. . per-
rexeris, memento te deprehensam. xxi, 5 hac quippe ætate patris,
natus est Ifaac.

L. 16 Sihe da, ich hab . . vnd allenthalben, vnd eyn verant-
wortter 17 das sie kinder geporen 18 zuuor hart verschlossen
xxi, 1 vnd thet mit yhr

M. M. N. 16 Couerynge & excuse is all one.

6 And Sara sayde: God hath made me a laughinge
7 stocke: for all þy heare, will laugh at me She sayde
also: who wolde haue sayde vnto Abraham, that Sara
shulde haue geuen childern sucke, or þy I shulde haue
8 borne him a sonne in his old age: The childe grewe
and was wened, and Abraham made a great feast, the
same daye that Isaac was wened.

9 Sara sawe the sonne of Hagar the Egiptian which
10 she had borne vnto Abraham, a mockynge. Then she
sayde vnto Abraham: put awaye this bondmayde and
hyr sonne: for the sonne of this bondwoman shall not
11 be heyre with my sonne Isaac: But the wordes femed
verey greavous in Abrahams fyghte, because of his
12 sonne. Than the LORde sayde vnto Abraham: let it
not be greavous vnto the, because of the ladd and of
thy bondmayde: But in all that Sara hath saide vnto
the, heare hir voyce, for in Isaac shall thy seed be
13 called. Moreouer of the sonne of the Bondwoman will
I make a nation, because he is thy seed.

14 And Abraham rose vp early in the mornyng and
toke brede and a bottell with water, and ga- [Fo.
XXVII.] ue it vnto Hagar, puttynge it on hir shulders
wyth the lad also, and sent her awaye. And she de-
parted and wādred vpp and doune in the wyldernes
15 of Berseba. When the water was spent that was in
16 the botell, she cast the lad vnder a bush and went &
satt her out of fyghte a great waye, as it were a bow-
shote off: For she sayde: I will not se the lad dye.
And she satt doune out of fyghte, and lyfte vp hyr
17 voyce and wepte. And God herde the voyce of the
childe. And the angell of God called Hagar out of

¶ 9 ludentem cum Isaac 11 Dure accepit 12 Non tibi videatur
asperum . . in Isaac vocabitur tibi semen 14 scapulæ eius, tradi-
ditque puerum . . errabat in solitudine Bersabee 15 abiecit puerum

ℓ. 7 das Sara kinder feugēt 9 das er eyn spotter war 10 treybe
. . . aus 12 dyr der same genennet werden 14 auff yre shulder, vnd
den knaben mit, vnd lies sie aus . . vnd gieng ynn der wūsten yrrē
bey Bersaba 15 warff sie den knaben 16 eyn ambruſt ſchos weit

ℓ. H. N. 9 Hagar, Merck hie auff Hagar, wie die des Ge-
setz vnd glaublofer werck figur iſt, Gal. iiii. vnd dennoch sie Gott
zeitlich belonet vnd groſs macht auff erden.

heaven and sayde vnto her: What ayleth the Hagar?
 Feare not, for God hath herde the voyce of the childe
 18 where he lyeth. Aryse and lyfte vp the lad, and take
 hym in thy hande, for I will make off him a greate
 19 people. And God opened hir eyes and she sawe a well
 of water. And she went and fylled the bottell with
 20 water, and gaue the boye drynke. And God was
 21 wyth the lad, and he grewe and dweld in the wilder-
 nesse, and became an archer. And he dweld in the
 wyldernesse of Pharan. And hys mother gott him a
 wyfe out of the land of Egypte.

22 And it chaunced the same feason, that Abimelech
 and Phicoll his chefe captayne spake vnto Abraham
 23 saynge: God is wyth the in all that thou doist. Now
 therfore swere vnto me even here by God, that thou
 wylt not hurt me nor my children, nor my childrens
 children. ¶ But that thou shalt deale with me and the
 contre where thou art a straunger, acordynge vnto
 24 the kyndnesse that I haue shewed the. Then sayde
 Abraham: I wyll swere.

25 And Abraham rebuked Abimelech for a well of
 water, which Abimelech seruautes had taken awaye.
 26 And Abimelech answered I wyft not who dyd it:
 Also thou toldest me not, nether herde I of it, but this
 daye.

27 And Abraham toke shepe and oxen and gaue them
 vnto Abimelech. And they made both of them a
 28 bonde together. And Abraham sett .vii. lambes by
 29 them selues. And Abimelech sayde vnto Abraham:
 what meane these .vii. lambes which thou hast sett by
 30 them selues. And he answered: vii. lambes shalt thou
 take of my hande, that it maye be a wytnesse vnto
 31 me, that I haue dygged this well: Wherefore the place

¶ 25 Abimelechs seruautes

¶ 18 tolle puerum, et tene manum illius 20 solitudine, tac-
 tusque est iuuenis sagittarius 25 quem vi abstulerant 27 percusse-
 runtque ambo foedus.

¶ 17 des knabens da, er ligt 18 füre ynn an deyner hand
 25 hatten mit gewalt genomen 27 machte beide einen bund mit
 einander

is called Berseba, because they sware both of them.

32 Thus made they a bonde to gether at Berseba.

Than Abimelech and Phicoll his chiefe captayne
rose vp and turned agayne vnto the lande of the
33 Philistines. And Abraham planted a wodd in Ber-
seba, and called there, on the name of the LORde the
34 everlastynge God: and dwelt in the Phelistinlāde a
longe seafon

☞ The .XXII. Chapter.

[Fo. XXVIII.] The .XXII. Chapter.

1 **A**FTER these dedes, God dyd *M.C.S. The*
proue Abraham & sayde vnto *sayth of Ab-*
him: Abraham. And he an- *raham is*
2 swered: here am I. And he *proued in off-*
sayde: take thy only sonne Isaac whome *rynge hys*
thou louest, & get the vnto the lande of *sonne Isaac.*
Moria, and sacryfye him there for a sacri- *Christ our*
fye vpon one of the mountayns which I *sauyour is*
3 will shewe the Than Abraham rose vp *promysed.*
early in the mornynge and sadled his *The genera-*
asse, and toke two of his meyny wyth him, and Isaac *cyon of Na-*
his sonne: ad clove wod for the sacryfye, and rose vp *chor Abra-*
and gott him to the place which God had appoynted *hams brother.*
4 him. The thirde daye Abraham lyfte vp his eyes
5 and sawe the place a farr of, and sayde vnto his yong
men: byde here with the asse. I and the lad will goo

M. 34 Philistin lande. xxii, 2 lāde Moria

V. 32 pro puteo iuramēti 33 inuocauit ibi nomen 34 colonus
terræ Palest. xxii, 2 in terram Visionis . . holocaustum 3 strauit
asinum

L. 33 Berseba, vnnd predigt daselbst von den namen 34 im
lang zeit. xxii, 2 brand opffer 3 gürtet 5 ich vnnd du knabe

M. M. N. 2 *Only sonne* for only beloued or moost chefly be-
loued aboue other, after the Ebrew phrase as in the Prouer. iiii, a.

L. M. N. 31 *Berseba*, heist auff deudsch schweere brun, oder
erdbrun, möcht auch wol sieben brun heissen. xxii, 2 *Moria* heist
schauung, vnnd ist der berg, da Salomon hernac zu Ierusalem
den Tempel auff bowet, vnnd heist der schawen berg, das Gott
da silbst hinschawd.

- yonder and worshippe and come agayne vnto you
- 6 And Abraham toke the wodd of the sacryfyce and layde it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they went both of them together.
- 7 Than spake Isaac vnto Abraham his father & sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wodd, but where is
- 8 the shepe for sacryfyce? And Abraham sayde: my sonne, God wyll prouyde him a shepe for sacryfyce. So went they both together.
- 9 And when they came vnto the place which God shewed him, Abraham made an aluter there and dressed the wodd, ad bownde Isaac his .P. sonne and layde him
- 10 on the aluter, aboue apou the wodd. And Abraham stretched forth his hande, and toke the knyfe to haue kylled his sonne.
- 11 Than the angell of the LORde called vnto him from heauen saynge: Abraham, Abraham. And he
- 12 answered: here am I. And he sayde: laye not thy handes apou the childe nether do any thinge at all vnto him, for now I knowe that thou fearest God, in
- 13 y thou haste not kepte thine only sonne frō me. And Abraham lyfted vp his eyes and loked aboute: and beholde, there was a ram caught by the hornes in a thykette. And he went and toke the ram and offred
- 14 him vp for a sacryfyce in the steade of his sonne And Abraham called the name of the place, the LORde will see: wherfore it is a comē saynge this daye: in the mounte will the LORde be sene.
- 15 And the Angell of the LORde cryed vnto Abra-
- 16 ham from heauen the seconde tyme saynge: by my selfe haue I sworne (sayth the LORde) because thou

V. 7 victima holocausti 9 in altare super struem lignorum
10 vt immolaret 12 nunc cognoui 14 Dominus videt . . . In monte
Dominus videbit

L. 7 Sihe hie ist . . schaff zum brandopffer 9 oben auff das
holtz 10 schlachtet 12 Denn nu weis ich 14 Der Herrn schawet . .
der Herr geschawet wird

A. A. N. 5 To worship is here to do sacryfyce. 12 I knowe;
that is, I haue experiece that thou fearest God, as in Philippē. iiii, c.

- haft done this thinge and haft not spared thy only
 17 sonne, that I will blesse the and multiplie thy feed as
 the starres of heaven and as the sonde vpō the see syde
 And thy feed shall possesse the gates of hys enymies.
 18 And in thy feed shall all the nations of the erth be
 blessed, because thou haft obeyed my voyce
 19 So turned Abraham agayne vnto his yonge men,
 and they rose vp and wēt to gether to Ber- [Fo.
 XXIX.] feba. And Abraham dwelt at Berseba
 20 And it chaufed after these thiges, that one tolde
 Abraham saynge: Behold, Milcha she hath also borne
 21 childern vnto thy brother Nachor: Hus his eldest sonne
 and Bus his brother, and Kemuell the father of the
 22 Sirians, and Cesed, and Haso, and Pildas, and Iedlaph,
 23 and Bethuel. And Bethuel begat Rebecca. These
 viii. dyd Milcha bere to Nachor Abrahams brother.
 24 And his concubyne called Rheuma she bare also Tebah,
 Gaham, Thahas and Maacha.

¶ The .XXIII. Chapter.

- 1 **S**ARA was an hundred and .xxvii *M.C.S. Sa-
rah dyeth &
is buried in the
felde that Ab-
raham bought
of Ephron the
Hethite.*
 2 yere olde (for so longe lyued
she) and than dyed in a heade
cyte called Hebron in the
londe of Canaan. Than Abraham came
 3 to morne Sara and to wepe for her. And heade cyte,
 Abraham stode vp from the coorse and *chief cyte, ca-
pital*
 talked with the sonnes of heth saynge: *coorse, corpse,*
 4 I am a straunger ād a foryner amonge *body*
 yow, geue me a possession to bury in with you, that I
 may bury my dead oute of my sighte.

17. inimicorum suorum 18 quia obedisti voci meæ. xxiii, 2 in
 ciuitate Arbee 3 ab officio funeris 4 date mihi ius sepulchri

1. 18 vñnd durch deinen famen. xxiii, 2 heubstād 3 von seyner
 leyh 4 eyn erb begrebnis . . . der fur myr liegt

1. M. N. 2 Hebron ist Kiriath Arba (spricht Mose) das ist, die
 vierstād, denn die hohen heubt stede, waren vertzeytten alle Arba,
 das ist, ynn vier teyl geteylet, wie Rom, Jerusalem vñd Babylon
 auch Gen. x.

5 And the children of heth answered Abraham saynge
 6 vnto him: heare vs lorde, thou arte a prynce of God
 amonge vs. In the chefest of our sepulchres bury thy
 dead: None of vs shall forbydd $\text{\textcircled{y}}$ his sepulchre, $\text{\textcircled{y}}$ thou
 7 shuldest not bury thy deade therein. Abrahā stode vp
 & bowed hi selfe before $\text{\textcircled{y}}$ people of $\text{\textcircled{y}}$ lāde $\text{\textcircled{y}}$ childrē of
 8 heth. And he comoned with them saynge: comoned, com-
 Yfit . $\text{\textcircled{P}}$. be youre myndes $\text{\textcircled{y}}$ I shall bury my *muned*
 deade oute of my sighte, heare me ād speke for me to
 9 Ephron the sonne of Zoar: and let him geue me the
 dubill caue which he hath in the end of his felde, for
 as moch money as it is worth, let him geue it me in
 10 the presence of you, for a possession to bury in. For
 Hephron dwelled amōge $\text{\textcircled{y}}$ childern of heth.

Than Ephron the Hethite answered Abraham in the
 audyēce of the childern of Heth and of all that went in at
 11 the gates of his cyte, saynge: Not so, my lorde, but heare
 me: The felde geue I the, and the caue that therein
 is, geue I the also, And even in the presence of the
 sonnes of my people geve I it the to bnry thy deede in.
 12 Than Abraham bowed himselfe before the people of
 13 the lāde and spake vnto Ephrō in the audyence of the
 people of the contre saynge: I praye the heare me, I
 will geue sylver for the felde, take it of me, ād so will
 I bury my deed there.

14, 15 Ephron answered Abrahā saynge vnto him My
 lorde, harken vnto me. The lande is worth .iiii. hun-
 dreth fycles of sylver: But what is that betwixte the
 16 and me? bury thy deede. And Abraham harkened
 vnto Ephron and weyde him the sylver which he had

$\text{\textcircled{M}}$. 10 Ephron.

$\text{\textcircled{V}}$. 6 in electis sepulchris nostris sepeli 7 Heth: 8 dixitque ad
 eos: Si placet animæ vestræ 9 speluncam duplicem 10 cunctis
 audientibus qui ingrediebantur portam 12 Adorauit Abraham
 coram domino & populo terræ 13 Dabo pecuniam pro agro
 15 istud est pretium inter me et te, sed quantum est hoc?

$\text{\textcircled{L}}$. 6 ynn vnfern kostlichen grebern 8 Ifts ewr gemuete . . .
 toden fur myr begrabe 12 nym von myr des ackers geltt 15 was
 ist das aber zwischen myr vnd dyr

$\text{\textcircled{L}}$. $\text{\textcircled{M}}$. N. 15 *Sekel* ist eyn gewichte, an der muntze, eyn orttis
 gulden, Denn vertzeytten man das geltt so wug, wie man itzt mit
 gollt thut.

fayde in the audyence of the sonnes of Heth. Euen
iiii. hūdred fyluer fycles of currant money amonge
marchauntes

- 17 Thus was the felde of Ephron where in the dubbill
caue is before Mamre: euen the felde & [Fo. XXIII.]
the caue that is therein and all the trees of the felde
which growe in all the borders rounde aboute, made
18 fure vnto Abraham for a possession, in the syghte of the
childern of Heth and of all that went in at the gates
of the cyte.
- 19 And then Abraham buried Sara his wyfe in the double
caue of the felde that lyeth before Māre, otherwise
20 called Ebron in the lande of Canaan. And so both the
felde ād the caue that is therein, was made vnto Abra-
ham, a fure possession to bury in, of the sonnes of Heth.

¶ The .XXIII. Chapter.

- 1 **A**BRAMHAM was olde and fryken *M.C.S. Abra-*
in dayes, and the LORde had *ham maketh*
2 blessed him in all thinges. And *hys seruant*
he sayde vnto his eldest ser- *to swere, &*
uaunte of his houle which had the rule *sendeth him to*
over all that he had: Put thy hande vnder *seke a wyfe*
3 my thye that I maye make the swere by *for Isaac his*
the LORde that is God of heauen and *sonne. The*
God of the erth, that thou shalt not take *seruaunt was*
a wyfe vnto my sonne, of the daughters *faythfull and*
4 of the canaanytes, amonge which I dwell. But shalt *brought Re-*
goo vnto my contre and to my kynred, and there take *becca, whych*
a wyfe vnto my sonne Isaac. *Isaac toke to*
5 Thā sayde the seruaunte vnto him: what ād yf *his wyfe.*

¶. 16 probatæ monetæ publicæ 20 ager & antrum quod erat
in eo. xxiv, 2 præerat omnibus

¶. 16 Sekel fylbers das ym kauß geng vnd gebe war. xxiv,
4 ynn meyn vatterland

¶. ¶. N. 2 Put thy hande: To put the hand under the thyghe
was an othe which the Hebreues vsed in soch thīges as perteyned
to the testament & promesse of god as in Gen. xlvii, g.

- the womā wyll not agree to come with me vnto
 this lāde, shall I brynge thy sonne agayne vnto
 6 the land which thou camest out of? And Abrahā
 sayde vnto him: bewarre of that, that thou brige
 7 not my sonne thither. The LORde God of heauen
 which toke me from my fathers .P. hause and from
 the lande where I was borne, and which spake vnto
 me and fware vnto me saynge: vnto thy seed wyll I
 geue this lande, he shall sende his angell before the,
 ⁊ thou mayst take a wife vnto my sonne from thence.
 8 Neuerthelesse yf the womā will not agree to come
 with the than shalt thou be without daun- without dan-
 ger of this ooth. But aboue all thinge ger of this
 bringe not my sonne thither agayne. ooth, *i. e. ab-*
 9 And the seruante put his hand vnder *solved from*
 the theye of Abraham and fware to him as concern- *its obligation*
 ynge that matter.
 10 And the seruante toke .x. camels of the camels of
 his master and departed, and had of all maner goodes
 of his master with him, and stode vp and went to
 11 Mesopotamia, vnto the cytie of Nahor. And made
 his camels to lye doune without the cytie by a wels
 fyde of water, at euen: aboute the tyme that women
 come out to drawe water, and he sayde.
 12 LORde God of my master Abrahā, send me good spede
 13 this daye, & shewe mercy vnto my master Abraham. Lo
 I stonde here by the well of water and the daughters of
 14 the men of this citie will come out to drawe water: Now
 the damfell to whom I saye, stoupe doune thy pytcher
 and let me drynke. Yf she saye, drynke, and I will geue
 thy camels drynke also, ⁊ same is she that thou hast or-
 dened for thy seruaunte Isaac: yee & therby shall I
 knowe that thou hast shewed mercy on my master.
 15 And it came to passe yer he had leest spakyn- [Fo.
 XXXI.] ge, that Rebecca came out, the daughter of
 Bethuell, sonne to Melcha the wife of Nahor Abrahams
 16 brother, and hir pytcher apon hir shulder: The damfell

V. 8 non teneberis iuramento

L. 7 von dem land meyner freuntschafft 10 vnd macht sich
 auff vnd zoch

was very fayre to loke apon, and yet a mayde and vnknownen of man.

And she went doune to the well and fylled hyr
17 pytcher and came vp agayne. Then the seruante
ranne vnto her and sayde: let me fyppe a litle water
18 of thi pither. And she sayde: drynke my lorde.

And she hasted and late downe her pytcher apon
19 hyr arme and gaue him drinke. And whē she had
geuen hym drynke, she sayde: I will drawe water for
20 thy camels also, vntill they haue dronke ynough. And
she poured out hyr pitcher in to the trough hastily
and ranne agayne vnto the well, to fett water: and
drewē for all his camels.

21 And the felowe wondred at her. But felowe, *man*
helde his peace, to wete whether the LORde had made
22 his iourney prosperous or not. And as the camels
had leste drynckynge, he toke an earynge of halfe a
sicle weght and .ii. golden bracelettes for hyr hādes,
23 of .x. fycles weyght of gold and sayde vnto her: whose
doughter art thou? tell me: ys there rowme in thy
24 fathers house, for vs to lodge in? And she sayde vnto
him: I am the doughter of Bethuell the sonne of Milcha
25 which she bare vnto Nahor: and sayde moreouer vnto
him: we haue litter and prauonder ynough and also
26 rowme to lodge in .℞. And the man bowed himselfe
27 and worshipped the LORde and sayde: bleffed be the
LORde God of my master Abraham which ceaffeth
not to deale mercyfulle and truly with my master, And
hath brought me the waye to my masters brothers house.
28 And the damfell ranne & tolde them of her mothers
29 house these thinges. And Rebecca had a brother
called Laban.

℞. 17 suppe 22 a golden earyng

℞. 17 mihi ad forbendum præbe . . Celeriterque deposuit hydriam super vlnam suam 22 in aures aureas 23 Cuius es filia

℞. 17 aus deynem krug trincken 18 vnn̄d eylent lies sie den krug ernydder uaff yhre hand 22 eyn gulden styrnspangel 23 Meyn tochter, wen gehorstu an?

℞. M. N. 22 *Earyng*; Earynges are deckynges, ether to apparell the face & forhed of the woman, or the eares. And bracelettes is to decke the armes or hādes. 23 *Worshypped*; To worship is here to geue thanks, as in the .xxiii. afore at this letter B.

And Laban ranne out vnto the man, to the well:
 30 for as soone as he had sene the earynges and the brace-
 llettes apon his sisters handes, ad herde the words of
 Rebecca his syster saynge thus sayde the man vnto me,
 than he went out vnto the man. And loo, he stode
 31 yet with the camels by the well syde. And Laban
 sayde: come in thou blessed of the LORde. Wherfore
 stondest thou without? I haue dressed the house and
 32 made rowme for the camels. And than the mā came in
 to the house. And he vnbrydeld the camels: and
 brought litter and prauonder for the camels, and
 water to wese his fete and their fete that were
 33 with him, and there was meate sett before him to
 eate.

But he sayde: I will not eate, vntill I haue sayde
 34 myne earēde: And he sayde, faye on, And he
 35 sayde: I am Abrahās seruaunte, & the LORDE hath
 *blessed my master out of measure that he
 is become greate and hath geuen him shepe
 oxen, syluer and golde, menseruautes, ** God blef-
 feth vs whē
 he geueth vs
 his benefites:*
 [Fo. XXXI.] maydeseruautes, camels ad *and curseth
 vs, when he
 taketh them
 awaye.*
 36 asses. And Sara my masters wyfe bare
 him a sonne, whē she was olde: and vnto
 him hath he geuen all that he hath.

And my master made me sware saynge: Thou shalt
 not take a wyfe to my sonne, amonge the daughters of
 38 the cananytes in whose lade I dwell. But thou shalt
 goo vnto my fathers house and to my kynred, and
 39 there take a wyfe vnto my sonne. And I sayde vnto
 my master. What yf the wyfe will not folowe me?
 40 And he sayde vnto me: The LORde before whom I
 walke, wyll sende his angell with the and prosper
 thy iourney that thou shalt take a wyfe for my
 sonne, of my kynred and of my fathers house. But
 and yf (when thou comest vnto my kynred) they will

V. 32 aquam ad lauandos pedes camelorū, & virorum 33
 donec loquar sermones meos . . Loquere.

L. 33 bis das ich zuuor meyn sach geworben habe . . sage
 her 38 vatters haus vnd zu meynem geschlecht

M. M. N. 33 The same note as in Tyndale.

41 not geue the one, thā shalt thou bere no perell of myne oothe.

42 And I came this daye vnto the well and fayed: O LORde, the God of my master Abrahā, yf it be so that
43 thou makest my iourney which I go, prosperous: be-
holde, I stōde by this well of water, And when a virgyn
cometh forth to drawe water, and I saye to her: geue
44 me a litle water of thi pitcher to drynke, and she saye
agayne to me: dryncke thou, and I will also drawe
water for thy camels: that same is the wife, whom the
LORde hath prepared for my masters sonne .¶

45 And before I had made an ende of speakyng in myne
harte: beholde Rebecca came forth, and hir pitcher on hir
shulder, and she went doune vnto the well and drewe.

46 And I sayde vnto her geue me dryncke. And she
made hast and toke doune hir pitcher from of hir, ad
fayd: drinke, and I will geue thy camels drynke also.
And I dranke, and she gaue the camels drynke also. And

47 I asked her saynge: whose doughter art thou? And
she answered: the doughter of Bathuell Nahors sonne
whome Milca bare vnto him.

And I put the earynge vpon hir face and the brace-
48 lettes apon hir hondes. And I bowed my selfe and
worshepped the LORde and blessed the LORde God
of my master Abrahā which had brought me the right
waye, to take my masters brothers doughter vnto his
49 sonne. Now therefore yf ye will deall mercyfully and
truly with my master, tell me. And yf not, tell me
also: that I maye turne me to the right hande or to
the left.

50 Than answered Laban and Bathuel saynge: The
thinge is proceded even out of the lorde, we can not

¶. 41 Innocens eris a maledictione mea 49 vt vadam ad dexterā,
sive ad sinistrā 50 A domino egressus est sermo

¶. 41 so bistu meyns eydes quyd. 44 das der Herr meyns
herrn son bescheret hat 49 das ich mich wende zur rechten odder
zur lincken. 50 von dem Herrn aufzgangen

¶. 41. N. 49 *Mercyfully and truly* is as moche to saye in
this place as to shewe pleasure, gētlynes or kyndnes, as .iiii.
Reg. xx, d. 49 *The ryght hād or the left* is no more to saye, but
tel me one thing or a nother, that I may knowe wherevnto to
flycke, and is a phraze of the Hebrew.

51 therfore saye vnto the, ether good or bad: Beholde
 Rebecca before thy face, take her and goo, and let
 her be thy masters sonnes wife, euen as the LORde
 52 hath sayde. And whē Abrahams seruaunte herde their
 wordes, he bowed him felfe vnto the LORde, flatt vpon
 53 the erth. And the seruaunte toke forth iewells [Fo.
 XXXIII. *fic.*] of fyluer and iewelless of gold and rayment,
 and gaue them to Rebecca: But vnto hir brother &
 54 to hir mother, he gaue spyces. And then they ate and
 dranke, both he and the men that were with him, and
 taried all nyghte and rose vp in the mornynge.
 55 And he sayde: let me departe vnto my master. But
 hir brother and hir mother sayde: let the damsell abyde
 with vs a while, ād it be but even .x. dayes, and than
 56 goo thy wayes. And he sayde vnto them, hinder me
 not: for the lorde hath prospered my iourney. Sende
 57 me awaye ŷ I maye goo vnto my master. And they
 sayde: let vs call the damsell, and witt what she sayth
 58 to the matter. And they called forth Rebecca ād
 sayde vnto her: wilt thou goo with this mā? And
 59 she sayde: Yee. Than they broughte Rebecca their
 sister on the waye and her norse and Abrahā ser-
 60 vaunte, and the men that were wyth him. And they
 * blessed Rebecca & sayde vnto her: Thou * *To blesse a*
 art oure sister, growe in to thoufande thou- *mās neybour*
 sandes, & thy seed possesse ŷ gates of *is to praye for*
 61 their enimies. And Rebecca arose & hir *hī, ād to wissh*
 damfels, & satt thē vp apō the camels & *him good: and*
 went their waye after the man. And ŷ *not to wagge*
 seruaunte toke Rebecca & went his waye *ii figers ouer*
 62 And Ifaac was a comige from the well of *him. =wagge*
 ŷ lyvyng & feynge, for he dwelt in the *ii. fingers ouer*
 63 south cōtre, & was gone out to walke in his *him, allusion*
 meditaciōs before ŷ euē tyde. And he lyfte vp his eyes *to sacerdotal*
blessing in the
Church of
Rome

M. 59 So they let Rebecca their syfter go with her norse

V. 53 vasis argenteis . . matri dona obtulit 55 faltem decem dies

58 Vadam 61 sunt virum: qui festinus reuertebatur

L. 55 eyn tag odder zehen 58 Ya, ich will mit yhm. 61 nam Rebecca an

M. M. N. 60 *And they blessed Rebecca.* The same note as in Tyndale. 63 *Meditacyons* is the exercise of the spirite and lyfynge vp the mynde to God.

64 & looked, & beholde þ camels were cominge. And .P. Rebecca lyfte vp hir eyes, & whē she sawe Isaac, she lyghted
 65 of the camel ād fayde vnto the seruaunte: what mā is this þ cometh agenst vs in the feld? And the seruaūte fayde: it is my maſter. And then she toke hir mantell
 66 ād put it aboute her. And the seruaūte tolde Isaac all
 67 that he had done. Thē Isaac broughte her in to his mother Saras tente, ād toke Rebecca & she became his wife, & he loved her: & ſo was Isaac cōforted over his mother.

The .XXV. Chapter.

1 **ABRAHĀ** toke hi another wyfe *M.C.S. Abraham taketh*
 2 *Kethura to*
 3 *his wyfe & be-*
 4 *getteth many*
 5 *chyl dren. Ab-*
 6 *rahā dyeth*
 7 *& geueth all*
 8 *his goodes to*
 9 *Isaac. The*
 10 *genealogie of*
 11 *Ismael. The*
 12 *byrth of Ia-*
 13 *cob and Esau.*
 14 *Esau ſelleth*
 15 *his byrthright*
 16 *for a meſſe of*
 17 *potage.*
 18 *good*
 19 *lyved*
 20 *lyved*
 21 *lyved*
 22 *lyved*
 23 *lyved*
 24 *lyved*
 25 *lyved*
 26 *lyved*
 27 *lyved*
 28 *lyved*
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 90 *lyved*
 91 *lyved*
 92 *lyved*
 93 *lyved*
 94 *lyved*
 95 *lyved*
 96 *lyved*
 97 *lyved*
 98 *lyved*
 99 *lyved*
 100 *lyved*

M. 2 Ieckſan 4 Ketura

V. 65 pallium ſuum, operuit ſe. xxv, 6 ſeparauit eos . . ad plagam orientalem 8 Et deſiciens mortuus eſt

L. 65 den ſchleyer vnd verhullet ſich. xxv, 6 vnd lies ſie . . . zihen 8 vnd ward krank vnd ſtarb, ynn eynem rugigem allter, da er allt vnd lebens ſatt war . . zu ſeynem volck gefamlet,

M. *M.* N. 6 *Concubynes* in the ſcripture are not harlottes, but wyues: yet bare they no rule in the houſe, but were ſubiectes as ſeruauntes. As Agar was vnto Sara. Genesis vi, a. Bylha Gen. xxx, a.

- 9 ynough) ad was put vnto his people. And his sonnes
 Isaac ad Ismael buried hi in the duble caue in the feld
 of Ephrō sōne of Zoar the Hethite before Mamre.
 10 Which felde abrahā boughte of the sonnes of Heth:
 11 There was Abrahā buried and Sara hys wyfe. And
 after ⁊ deeth of Abrahā god blessed Isaac his sonne [Fo.
 XXXIIII.] which dweld by the well of the lyvige & feige
 12 These are the generatiōs of Ismael Abrahās sonne,
 which Hagar the Egiptiā Saras handmayde bare vnto
 13 Abraham. And these are the names of the sōnes of
 Ismaell, with their names in their kiredde. The eld-
 est sōne of Ismael Neuaioth, thē Kedar, Abdeel, Mib-
 14, 15 šā, Mīšma, Duma, Mašā, Hadar, Thema, Ietur,
 16 Naphis & Kedma. These are the sōnes of Ismael, and
 these are their names, in their townes and castels .xii
 17 princes of natiōs. And these are the yeres of the lyfe
 of Ismael: an hūdrede and .xxxvii. yere, & than he fell
 18 seke & dyed & was layde vnto his people. And he
 dweld from Euila vnto Sur ⁊ is before Egypte, as men
 go toward the Assiriās. And he dyed in the presence
 of all his brethren.
 19 And these are the generatiōs of Isaac Abrahās
 20 sonne: Abrahā begat Isaac. And Isaac was .XL. yere
 olde whē he toke Rebecca to wyfe the doughter of
 Bethuel the Sirian of Mesopotamia & sister to Laban
 the Sirien.
 21 And Isaac made intercessiō vnto ⁊ LORde for his
 wife: becaufe she was barē: and ⁊ LORde was itreated
 22 of hi, & Rebecca his wife cōceaued: and ⁊ childern
 stroue together withi her. thē she sayde: yf it shulde
 goo so to passe, what helpeth it ⁊ I am with childe?

℞. 13 Cedar

℞. 16 & hæc nomina per castella & oppida eorū, . . . tribuum
 suarum. 18 introeuntibus Assyrios. 20 fororem Laban. 21 Depre-
 catuſque 22 Sed collidebantur

℞. 9 zwiffachen hole 16 ynn yhren hoffen vnd stedten 18 Af-
 syrian gehet, Vnd vberfiel alle ſeyne bruder. 22 Kinder ſtieffen
 ſich miteynander . . da myrs also ſollt gehen

℞. ℞. N. 8 And was put unto his people; To be put amōge
 hys people, is not only to be put in a goodly place of buryall, but
 to be put with the cōpany of the auntyent fathers that dyed in
 the ſame fayth that he dyd.

- 23 And ſhe went & axed ſ̃ LORde. And ſ̃ LORde ſayde vnto her there are .ii. maner of people in thi wombe and .ii. nations ſhall ſpringe out of thy bowels, ¶ and the one nation ſhalbe myghtier than the other. and the eldeſt ſhalbe ſervaunte vnto the yonger.
- 24 And whē hir tyme was come to be delyuered be-
 25 holde: there were .ii. twyns in hir wōbe. And he that came out firſt, was redde & rough ouer all as it were
 26 an hyde: and they called his name Eſau. And after ward his brother came out & his hande holdynge Eſau by the hele. Wherefore his name was called Iacob And Iſaac was .LX. yere olde whē ſhe bare
 27 thē: and the boyes grewe, and Eſau became a conynge hunter & a tyllman. But Iacob was a tyllman,*farmer*
 28 ſimple man & dwelled in the tentes. Iſaac loved Eſau becauſe he dyd eate of his venyſō, but Rebecca loued
 29 Iacob. Iacob ſod potage & Eſau came from the feld
 30 & was faitie, & ſayd to Iacob: let me ſype of ſ̃ redde potage, for I am fayntie. And therfore was his name
 31 called Edom. And Iacob ſayde: ſell me this daye thy byrthrighte. And Eſau answered: Loo I am at the poynte to dye, & what profit ſhall this byrthrighte do me?
 32 me? And Iacob ſayde, ſwere to me then this daye. And he ſwore to him & ſold his byrthrighte vnto Iacob.
- 34 Than Iacob gaue Eſau brede and potage of redde ryfe. And he ate & dronke & roſe vp and went his waye. And ſo Eſau regarded not his byrthrighte.

℞. 29, 30 fayntye . ſuppe

℥. 23 ex vētre tuo diuidentur 25 & totus in morem pellis hispidus . . plantam fratris tenebat manu 27 vir ſimplex 28 Iſaac amabat . . Rebecca diligebat 29 Coxit . . pulmētum 30 quia opido laſſus ſum 34 Et ſic accepto pane & lentis edulio comedit, & bibit, & abiit, paruipendens quod primogenita vendidiſſet.

℥. 23 werden ſich ſcheyden 25 gantz rauch wie eyn fell 27 eyn bydder man 31 verkauff myr heutte 33 ſchwere myr heut 34 linſen gericht . . vnd ſtund auff vnd gieng dauon vnd alſo verachtet Eſau

℞. ℥. N. 23 *Two maner of people*; By this .ii. people is ſignified vnto vs the lawe & the goſpell as ye maye rede in Gal. iii. d. 27 *A ſymple*; He is ſimple that is without craft & deceit & contynueth in beleuyng & executynge of godes wyll.

The .XXVI. Chapter.

- 1 **A**ND there fell a derth in þ̃ lande,
passinge the first derth ỹ fell
in the dayes of Abraham.
Wherefore Isaac [Fo. XXXV.]
went vnto Abimelech kinge of þ̃ Phil-
2 istiãs vnto Gerar. Thē the LORde a-
peared vnto him & fayde: goo not doune
in to Egipte, but byde in þ̃ land which I
3 fayde vnto þ̃: Sogeorne in this lāde, & I
wyll be with þ̃ & wyll bleſſe þ̃: for vnto
the & vnto thy fede I wyll geue all theſe
cōtreis And I will performe the oothe
which I swore vnto Abrahā thy father,
4 & will multiplye thy feed as þ̃ ſtarres of
heavē, & will geue vnto thy feed all theſe
contreis. And thorow thy feed ſhall all the natiōs of
5 the erth be bleſſed, becauſe ỹ Abrahā harkened vnto
mi voyce & kepte mine ordinaūces, cōmaundmētes,
ſtatutes & lawes
6, 7 And Isaac dwelled in Gerar. And ỹ mē of the
place asked hī of his wife, & he fayde ỹ ſhe was his
ſiſter: for he feared to calle her his wife leſt the mē of
the place ſhulde haue kylled him for hir ſake, becauſe
8 ſhe was bewtyfull to ỹ eye. And it happened after he
had bene there longe tyme, ỹ Abimelech kinge of ỹ
Philiftiãs loked out at a wyndow & ſawe Isaac ſport-
9 inge with Rebecca his wife. And Abimelech ſende
for Isaac & fayde: ſe, ſhe is of a ſuertie thi wife, and
why ſaydeſt thou ỹ ſhe was thi ſiſter? And Isaac ſaide
vnto hī: I thoughte ỹ I mighte peradventure haue
10 dyed for hir ſake. Thē fayde Abimelech: whi haſt

*M.C.S. The
iorneye of
Iſaac toward
Abimelech.
The promes
made vnto Iſ-
aac & his
ſeede. Iſaac
is rebuked of
Abimelech for
callyng his
wyfe his ſyſ-
ter. The chy-
dyng of the
ſhepardes
for the wel-
les. Iſaac is
comforted. The
atonemēt be-
twene Abim-
elech & Iſaac.*

¶ 1 poſt eam ſterilitatem 3 Et peregrinare 4 benedicuntur in
femine 7 propter illius pulchritudinem. 8 iocantem c. Reb. 9 cur
mentitus es eam fororem

¶ 3 diſ land geben 4 diſ land geben . . vnd durch deynen
ſamen. 8 Yſaac ſchertzet mit ſeynem weyb Rebeca.

thou done this vnto vs? one of þ̃ people myght
lightely haue lyne by thy wife & so shuldest thou haue
11 broughte synne vpon vs Thā Abimelech charged all
his people saynge: he þ̃ toucheth this man or his wife,
shall surely dye for it.

12 .P. And Iſaac sowed in þ̃ lāde, & founde in þ̃ fame
13 yere an hūdred bushels: for þ̃ LORde blessed hī, & the
man waxed mightye, & wēt forth & grewe till he was
14 excedeinge great, þ̃ he had possessiō of shepe, of oxē
& a myghtie housholde: so þ̃ the Philestians had envy
15 at him: In so moch þ̃ they stopped & fylled vp
with erth, all the welles which his fathers seruautes
16 dygged in his father Abrahams tyme. Than sayde
Abimelech vnto Iſaac: gett the frō me, for thou art
myghtier then we a greate deale.

17 Than Iſaac departed thenſe & pitched his tente in
18 the valey Gerar & dwelt there. And Iſaac digged
agayne, the welles of water which they dygged in the
dayes of Abrahā his father which the Philestias had
stoppe after þ̃ deth of Abrahā & gaue thē the fame
19 names which hys father gaue thē. As Iſaacs seruauētes
dygged in the valey, they founde a well of springynge
20 water. And the herdmē of Gerar dyd stryue with
Iſaacs herdmē saynge: the water is oures Than called
he the well Eſeck becauſe they ſtroue with hym.

21 Than dygged they another well, & they ſtroue for
22 þ̃ also. Therfore called he it Sitena. And than he
departed thēſe & dygged a nother well for the which
they ſtroue not: therfore called he it Rehoboth ſaige:
þ̃ LORde hath now made vs rowme & we are en-

℞. 12 sowed in that lande 19 luyng water 20 Eſeck

℥. 11 morte morietur 12 in ipſo anno centuplum 14 Ob hoc
inuidentes 16 in tantum vt ipſe Abim. 17 torrentem Gerarē 18 quos
foderant ſerui patris fui Abraham, & quos illo mortuo olim ob-
ſtruxerāt Philistiim: 19 repperunt aquam viam. 20 ex eo quod
acciderat, vocauit Calumniam. 21 appellauitque eum Inimicitias.
22 Latitudo:

℥. 11 des tods ſterben 12 hundert ſcheffel 20 das ſie yhn da
verhonet hatten

℥. M. N. 20 *Eſek* heyſt, Hon, wenn man yemannt gewallt
vnd vnrecht thut. 21 *Sitena*, heyſt widderſtand, daher der teuffel
Satan heyſt eyn widder wertiger. 22 *Rehoboth* heyſt, raum odder
breytte, das nicht enge iſt.

- 23 creased vpō the erth. Afterward departed he thēce
& came to Berseba
- 24 And the LORde apered vnto hi the same nyghte
& sayde. I am the God of Abrahā thy father, feare
not for I am with the & will blesse [Fo. .XXXVI.] the
& multiplie thy fede for my seruaūte Abrahams sake.
- 25 And than he buylded an aulter there and called vpō
the name of the LORde, & there pitched his tente.
And there Isāacs seruauntes dygged a well.
- 26 Than came Abimelech to him frō Gerar & Ahufath
27 his frende and Phicol his chiefe captayne. And Isaac
sayde vnto thē: wherefore come ye to me, seige ye
28 hate me & haue put me away frō you? Than sayde
they: we sawe that the LORde was with the, and
therefore we sayde that there shulde be an oothe be-
twixte vs ād the, & that we wolde make a bonde with
29 the: ȳ thou shuldeste do vs no hurte, as we haue not
touched the and haue done vnto the nothings but
good, and fēd the away in peace: for thou art now
30 the blessed of the LORde. And he made thē a feast,
31 and they ate ād drōke. And they rose vp by tymes in
the mornynge and sware one to another. And Isaac
sent thē away. And they departed from him in peace.
- 32 And ȳ same daye came Isāacs seruaūtes & tolde hī
of a well which they had dygged: & sayde vnto hī, that
33 thei had founde water. And he called it Seba, wherfore
the name of the cyte is called Berseba vnto this daye.

℞. 32 that same daye

℣. 29 nec fecimus quod te læderet 33 Vnde appellauit eum
Abundantiam:

℣. 28 Wyr sehen mit sehenden augen 29 vnd wie wyr dyr
nichts denn alles gutt than haben.

℞. ℞. N. 22 *Encreased*: as yf he shulde saye, after so great
paynes & laboures, God hath geuen vs peace & quyetnes. For
quyetnes doth open & increase the hert, & sadnes restrayneth it:
as in Gen. ix, d. Ps. iiii, a.

℣. ℞. N. 33 *Seba* heyst eyn, Eyd, oder schwur *Ber* aber heyst
eyn brun.

The .XXVII. Chapter.

34 **W**HEN Esau was .XL. yere olde, he toke to
wyfe Iudith the doughter of Bery an Heth-
ite, and Basmath the doughter of Elon an
35 Hethite also, which were dishobedient vnto
Isaac and Rebecca.

1 .¶ And it came to passe that Isaac *M.C.S. Ia-*
wexed olde & his eyes were dymme, so *cob stealeth*
that he coude nat see. Thā called he *the blessinge*
Esau his eldest sonne & sayde vnto him: *from Esau by*
mi sonne. And he sayde vnto hym: heare *his mothers*
2 am I. And he sayde: beholde, I am olde *council. If-*
3 ād knowe not the daye of mi deth: Now *aac is sad.*
therfore take thi weapēs, thy quiver & thi *Esau is com-*
bowe, & gett the to the feldes & take me *forted. The*
hatred of
Esau toward
Jacob.

4 some venyson & make me meate such as I loue, &
brynge it me & let me eat that my soull may blesse
the before that I dye:

5 But Rebecca hard whē Isaac spoke to Esau his
sonne. And as soone as Esau was gone to the felde
6 to catche venyson & to brige it, she spake vnto Iacob
hir sonne sainge? Behold I haue herde thi father talk-
7 inge with Esau thy brother & saynge: bringe me
venyson & make me meate that I maye eate & blesse
8 the before the LORde yer I dye. Now therfore my
sonne heare my voyce in that which I cōmaunde the:
9 gett the to the flocke, & bringe me thēce .ii. good
kiddes, & I will make meate of thē for thi father, soch
10 as he loueth. And thou shalt brige it to thi father &
he shal eate, ȳ he maye blyſſe the before his deth

11 Than sayde Iacob to Rebecca his mother. Beholde
12 Esau mi brother is rugh & I am smoothe. Mi father shal
peraduēture fele me, ād I shal seme vnto hī as though

¶. 4 pulmentum, sicut velle me nosti 8 escas . . quibus libenter
vescitur

℞. 4 wie ichs gern hab

℞. ℞. N. 4 Blesſe; that is that my soule may wyſhe the good
and praye to God for the.

I wēt aboute to begyle hī, & so shall he brige a curse
 13 vpō me & not a blesſige: & his mother ſaide vnto him.
 Vppō me be thi curse my ſonne, only heare my voyce,
 14 & goo and fetch me them. And Iacob went ad [Fo.
 XXXIX.] fett them and brought them to his mother.

And his mother made meate of them accordinge as
 15 his father loued. And ſhe went and fett *fett, fetched.*
 goodly rayment of hir eldeſt ſonne Eſau which ſhe had
 in the houſe with hir, and put them vpon Iacob hir yong-
 16 eſt ſonne, ad ſhe put the ſkynnes vpon his hādes & apon
 17 the ſmooth of his necke. And ſhe put ſ̃ meate & brede
 which ſhe had made in the hōde of hir ſonne Iacob

18 And he went in to his father ſaynge: my father,
 And he answered: here am I, who art thou my ſonne?
 19 And Iacob ſayde vnto his father: I am Eſau thy eldeſt
 ſonne, I haue done acordinge as thou baddeſt me, vp
 and fytte and eate of my venyſon, that thi ſoule maye
 20 bleſſe me. But Iſaac ſayde vnto his ſonne. How
 cōmeth it that thou haſt fownde it ſo quicly my
 ſonne? He answered: The LORde thy god brought
 21 it to my hande. Than ſayde Iſaac vnto Iacob: come
 nere and let me fele the my ſonne, whether thou be
 22 my ſonne Eſau or not. Than went Iacob to Iſaac his
 father, & he felt him & ſayde the voyce is Iacobs
 23 voyce, but the hādes ar ſ̃ hādes of Eſau. And he
 knewe him not, becauſe his handes were rough as his
 brother Eſaus handes? And ſo he bleſſed him.

24 And he axed him, art thou my ſonne Eſau? And
 25 he ſayde: that I am. Than ſayde he: brynge me and
 let me eate of my ſonnes venyſon, that my ſoule maye
 bleſſe the. And he broughte him, & he ate. And he
 26 broughte him wyne .ℙ. alſo, and he dranke. And his
 father Iſaac ſayde vnto him: come nere and kyſſe me
 27 my ſonne. And he wēt to him & kiſſed him. And

℣. 20 Voluntas dei fuit vt cito occurreret mihi quod vōlebā

℣. 20 der Herr deyn Gott beſcheret myrs

℣. ℣. N. 13 *Curſe*: There are two maner of curſes vſed in
 the ſcripture. The one is in the ſoule, that pertayneth to the
 ſoule, & ſynne & wyckednes. And the other to the bodye, as all
 tēporall miſery and wretchednes, as in Gen. iii, c. & Deut. xxiii, a.

- he smelled y fauoure of his raymēt & blessed hi & sayde See, y smell of my sōne is as y smell of a feld
 28 which the lorde hath blessed. God geue the of y dewe of heavē & of the fatnesse of the erth and plētie of
 29 corne & wyne. People be thy fervauntes & natiōs bowe vnto the. Be lorde ouer thy brethrē, and thy mothers children stoupe vnto the. Cursed be he y curfeth the, & blessed be he that bleffeth the.
- 30 As soone as Iſaac had made an end of bleffig, Iacob & Iacob was scace gone out frō the preasence of Iſaac his father: then came Esau his brother frō his
 31 huntynge: And had made also meate, and brought it in vnto his father & sayde vnto him: Aryse my father & eate of thy sonnes venyson, that thy soule maye
 32 blesse me. Thā his father Iſaac sayde vnto him. Who art thou? he answered I am thy eldest sonne Esau.
- 33 And Iſaac was greatly astoynd out of mesure and sayde: Where is he then that
 hath hūted venyson and broughte it me, *astoynd, amazed, struck with amazement.*
 and I haue eaten of all before thou camest, and haue
 34 blessed him, ad he shall be blessed styll. Whē Esau herde the wordes of his father, he cryed out greatly & bitterly aboue mesure, and sayde vnto his father:
 35 blesse me also my father. And he sayde thy brother came with subtilte, ad hath takē awaye thy blessinge.
 36 Than sayde he: He maye [Fo. XXXX.] well be called Iacob, for he hath vndermynd me now .ii. tymes, fyrst

M. 30 blessing, Iacob was 31 brought it vnto hys

V. 27 sensit vestimentorum illius fragrantiam 33 Expauit Iſaac stupore vehementi: & vltra quam credi potest admirans

L. 29 Sey eyn herr vber deyne bruder, vnd deiner mutter kinder 33 Da entfatzet sich Yſaac vber die mas seer . . . Wer? wo ist denn der ieger

M. M. N. 28 *Dewe*; By this worde dewe is vnderſtonde of the Hebrews al that is in the fyrmament, that cōforteth the erth, as the sonne, the mone, rayne, & temperatnes of wether, as by the fatnes of the erth they vnderſtonde all that is brought forth the benethe in the erth, as Ex. xvi, d, and Numeri xi, b. *Corne*; By corne and wyne is vnderſtonde abundance of all tēporall thynges.

L. M. N. 36 *Vntertretten*; Ekeb heyft eyn fuß soll, da her kompt Iakob oder Iacob eyn vntertreter odder der mit fußen tritt, vnd bedeut alle gleubigen, die durch das Euangelion die welt vnd das fleisch vnd den teuffel mit fund und todt vnter sich tretten.

he toke awaye my byrthrighte: and se, now hath he taken awaye my blessinge also. And he sayde, hast thou kepte neuer a blessinge for me?

- 37 Ifaac answered and sayde vnto Esau: beholde I haue made him thi LORde & all his mothers children haue I made his seruantes. Moreouer wyth corne ad wyne haue I stablesshed him, what cā I do vnto the
38 now my sonne? And Esau sayde vnto his father: hast thou but y one blessinge my father? blesse me also my
39 father: so lyfted vp Esau his voyce & wepte Thā Ifaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fatteresse of the erth, & of the dewe of heauen frō aboue. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruauante But the tyme will come, when thou shalt gett the masterye, and lowse his yocke from of thy necke.

- 41 And Esau hated Iacob because of the blessinge y his father blessed him with all, & sayde in his harte: The dayes of my fathers sorowe are at hāde, for I will
42 fley my brother Iacob. And these wordes of Esau hir eldest sonne, were told to Rebecca. And she sente ad called Iacob hir yongest sonne, and sayde vnto hi: be-
43 holde thy brother Esau threatneth to kyll the: Now therfore my sōne heare my voyce, make the redie &
44 flee to Labā my brother at Haran. And tarie with him a while, vntill thy .P. brothers fearfnes be swaged,
45 and vntill thy brothers wrath turne awaye from the, and he forgett that which thou hast done to him. Thā will I sende and fett the awaye from thence. Why shulde I lose you both in one daye.

- 46 And Rebecca spake to Ifaac: I am wery of my life, for feare of the daughters of Heth. Yf Iacob take a wife of the daughters of Heth, soch one as these are, or of the daughters of the lande, what lust shuld I haue to lyue.

V. 37 et omnes fratres eius 38 Cumque eiulato magno fleret, 39 motus Ifaac dixit . . In ping. terræ, & in rore cæli desuper erit benedictio tua 40 eum excutias et soluas . . . de ceruicibus tuis 41 dies luctus 46 nolo viuere.

L. 40 Vnd es wirt geschehen dafs du seyn ioch ablegist vnd von deynem halfe reysist. 41 das mein vater leyde tragen mus 45 seyn zorn wydder dich von dyr wende 46 waffol myr das leben?

¶ The .XXVIII. Chapter.

- 1 **T**HAN Ifaac called Iacob his *M.C.S. Iacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Iacob dreameth a dreame. Christ is promysed. Iacob maketh a vowe.*
 sonne and blessed him, and charged him and sayde vnto him: se thou take not a wife
 2 of the daughters of Canaan, but aryse and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban
 3 thi mothers brother. And God allmightie blesse the, increafe the and multiplie the that thou
 4 mayst be a nombre of people, and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lāde (wherein thou art
 5 a strangere) which God gaue vnto Abraham. Thus Ifaac sent forth Iacob, to goo to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Iacobs & Esaus mother.
 6 When Esau sawe that Ifaac had blessed Iacob, and sent him to Mesopotamia, to sett him a wife thence, and that, as he blessed him [Fo. XLI.] he gaue him a charge saynge: se thou take not a wife of the
 7 daughters of Canaan: and that Iacob had obeyed his father and mother, & was gone vnto Mesopotomia: and seyng also that the daughters of Canaan
 8 pleased not Ifaac his father: Then went he vnto Ismael, and toke vnto the wiues which he had, Mahala the daughter of Ismael Abrahams sonne, the sister of Nabaioth to be his wife.
 10 Iacob departed from Berseba and went toward
 11 Haran, and came vnto a place and taried there all nyghte, because the sonne was downe. And toke a stone of the place, and put it vnder his heade, and

¶ 2 Laban auunculi tui 4 terram peregrinationis tuæ, quam pollicitus est auo tuo. 6 quod post benedictionem præcep. 11 tulit de lapidibus qui iacebant

¶ 2 deyner mutter bruder 3 eyn hauffen volcker 5 seyner vnd Esau mutter 6 ynn dem er yhn fegenet, yhm gepot 9 nam vber die weyber, die er zuuor hatte 11 eynen steyn des orts

12 layde him down in the same place to slepe. And
 he dreamed: and beholde there stode a ladder upon
 the erth, and the topp of it reached vpp to heauē.
 And se, the angells of God went vpp and downe upon
 13 it, yee ād the LORde stode upon it and sayde.

I am the LORde God of Abraham thi father and
 the God of Isaac: The londe which thou slepest upon
 14 will I geue the and thy feed. And thy feed shalbe as
 the dust of the erth: And thou shalt sprede abroad:
 west, east, north and south. And thorow the and thy
 feed shall all the kynreddes of the erth be blessed.
 15 And se I am with the, and wylbe thy keper in all
 places whother thou goost, and will brynge y agayne
 in to this lande: Nether will I leaue the vntill I haue
 made good, all that I haue promysed the .P.

16 When Iacob was awaked out of his slepe, he sayde:
 surely the LORde is in this place, ād I was not aware.
 17 And he was asfayde & sayde how fearfull is this place?
 it is none other, but euen the house of God and the
 18 gate of heauē. And Iacob stode vp early in the morn-
 ynge and toke the stone that he had layde vnder his
 heade, and pitched it vp an ende and vp an ende,
 19 poured oyle on the topp of it. And he *upright*
 called the name of the place Bethell, for in dede the
 name of the citie was called Lus before tyme.

20 And Iacob vowed a vowe saynge: Yf God will be
 with me and wyl kepe me in this iourney which I goo
 and will geue me bread to eate and cloothes to put on,

M. 15 whether

V. 13 dominum innixum scalæ 14 quasi pulvis terræ: dilata-
 beris 18 & erexit in titulum, fundens

L. 14 auszbreytet werden . . Vnd durch dich 16 gewislich
 ist der herr 18 vnd richtet yhn auff

M. M. N. 17 *House of God*; He calleth it the house of god
 because of the housholde of angells that he there sawe: we in lyke
 maner call the church of lyme and stone the house of God, because
 the people come thether, whych are the church of God. As saynt
 Paul teacheth 1 Cor. iii. 2 Cor. vi. Eph. xii. (?). 19 *Bethel* sygni-
 fyeth the house of God

L. M. N. 14 *Deynen Samen*; Hie wirt dem dritten Patriar-
 chen, Christus verheysen der heyland aller welt, vnd das kunfftige
 Euangelion von Christo ynn allen landen zu predigen durch die
 engel auff der leyttter fürgebildet.

21 fo that I come agayne vnto my fathers houle in fastie:
 22 then shal the LORde be my God, and this stone which
 I haue sett vp an ende, shalbe godes houle, And of all
 that thou shalt geue me, will I geue the tenth vnto the.

■ The .XXIX. Chapter.

1 **T**HEN Iacob lyfte vp his fete & wēt toward the east countre. *M.C.S. Iacob cometh to Laban & serueth seuē yere for Rachel. Lea was brought to his bed in stede of Rachel. He maryeth them bothe, and serueth yet .vii yere more for Rachel. Lea conceaueth.*
 2 And as he loked aboute, beholde there was a well in the feld, and .iii. flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the well mouth And the maner was to brynge the flockes thither, & to roull the stone frō the welles mouth and to water the shepe, and to put the stone a- [Fo. XLII.] gayne vpon the wells mouth vnto his place.

4 And Iacob sayde vnto thē: brethern, whēce be ye?
 5 and they sayde: of Haran ar we. And he sayde vnto thē: Knowe ye Laban the sonne of Nahor. And they
 6 sayde: We knowe him. And he sayde vnto thē: is he in good health? And they sayde: he is in good health: and boholde, his doughter Rahel cometh with ŷ shepe.
 7 And he sayde: lo, it is yet a great whyle to nyghte, nether is it tyme ŷ the catell shulde be gathered together: water the shepe and goo and fede thē.

V. 3 Morisque erat . . . deuoluerent lapidem, & reffectis 7 vt reducantur ad caulas greges . . . & sic eas ad pastum reducite

L. 3 vnd sie pflegten . . an feyne stett 7 es ist noch viel tages (corrected into: hoch tag)

M. N. 22 Tythes: By tythes the auntyent fathers meāt all great rewardes as in Gen. xiiii, d.

L. M. N. 21 Mein Gott seyn; Nicht das er vorhyn nicht seyn Got gewesen sey, sondern er gelobd eyn gottis dienst auff zu richten, do man predigen vnd betten solt, Da will er den zehenden zu geben, den predigern, wie Abraham dem Melchisedek den zehenden gab.

- 8 And they sayde: we may not, vntill all *ȝ* flockes be brought together & the stone be rouled frō the wells mouth, and so we water oure shepe.
- 9 Whyle he yet talked with thē, Rahel came with
 10 hir fathers shepe, for she kepte them. As soone As Iacob sawe Rahel, the doughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he went and rowled the stone frō the wells mouth, and
 11 watered the shepe of Labā his mothers brother And Iacob kyssed Rahel, and lyfte vp his voyce and wepte:
 12 and tolde her also *ȝ* he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir
 13 father. When Laban herd tell of Iacob his sisters sonne, he ranne agaynst him and embraced hī & kyssed him ad broughte him in to his house. And thē Iacob
 14 told Laban all *ȝ* matter. And thē Labā sayde: well, thou art my bone & my flesh .P. Abyde with me the
 15 space of a moneth. And afterward Laban sayd vnto Iacob: though thou be my brother, shuldest thou therfore serue me for nought? tell me what shall thi wages
 16 be? And Laban had .ii. doughters, the eldest called
 17 Lea and the yongest Rahel. Lea was tender eyed:
 18 But Rahel was bewtifull ad well fauored. And Iacob loued her well, and sayde: I will serue the .vii. yere for
 19 Rahel thy yongest doughter. And Laban answered: it is better *ȝ* I geue her the, than to another man? byde therfore with me.
- 20 And Iacob serued .vii. yeres for Rahel, and they semed vnto him but a fewe dayes, for the loue he had
 21 to her. And Iacob sayde vnto Laban, geue me my wife, that I maye lye with hir For the tyme appoynted me is come.

℞. 9 for she kepte thē 13 he rāne to mete him . . . brought him to his house.

℥. 10 Quam cum vid. Iac. & sciret confobrinam suam 13 Auditis autem causis itineris 17 Lia, lippis erat oculis: Rachel decora facie & venusto aspectu. 18 præ amoris magnitudine

℥. 8 zu sammen bracht werden . . vnd also die schaff 10 die schaff . . feyner muter bruder. 13 all dis geschicht 14 Wolan du bist 17 eyn blode gesicht 20 vnd dauchten yhn als werens eyntzele tage 21 denn die zeyt ist hie, das ich bei lige

22 Than Laban bade all the men of that place, and
 23 made a feast. And when euē was come, he toke Lea
 his doughter and broughte her to him and he went in
 24 vnto her. And Laban gaue vnto his doughter Lea,
 Zilpha his mayde, to be hir seruante.

25 And when the mornynge was come, beholde it was
 Lea. Than sayde he to Laban: wherfore hast thou
 played thus with me? dyd not I serue the for Rahel,
 26 wherfore than hast thou begyled me? Laban answered:
 it is not the maner of this place, to marie the yongest
 27 before the eldest. Passe out this weke, & thā shal this
 also be geven the for y seruyce which thou shalt [Fo.
 28 XLI.] serue me yet .vii. yeres more. And Iacob dyd
 euē so, and passed out that weke, & than he gaue hi
 29 Rahel his doughter to wyfe also. And Laban gaue to
 Rahel his doughter, Bilha his handmayde to be hir
 30 servaūte. So laye he by Rahel also, and loved Rahel
 more than Lea, and serued him yet .vii. yeres more.

31 When the LORde sawe that Lea was despised, he
 32 made her frutesfull: but Rahel was baren. And Lea
 conceaued and bare a sonne, ād called his name Rubē,
 for she sayde :: the LORde hath loked apon my tribula-
 33 tion. And now my husbonde will loue me. And she
 conceaued agayne and bare a sonne, and sayde: the
 LORde hath herde that I am despised, ād hath therfore
 geuen me this sonne also, and she called him Simeon.
 34 And she conceaued yet and bare a sonne, ād sayde: now
 this once will my husbonde kepe me company, because
 I haue borne him .iii. sonnes: and therfore she called
 35 his name Levi. And she conceaued yet agayne, and
 bare a sonne saynge: Now will I prayse the LORde:
 therfore she called his name Iuda, and left bearynge.

¶. 24 Ad quam cum ex more, Iac. f. ingressus 27 Imple hebdomadam dierum huius copulæ 30 Tandemque potitus optatis nuptijs, amorem frequentis priori prætulit 32 humilitatem meam

¶. 25 denn betrogen 26 die iungst aufgabe 27 haltt diese wochen aus 27 Rahel feyne tochter zum weybe 30 lag er auch bey mit R. 31 macht er . . . vnd R. vnfruchtbar 33 hat gehoret, das ich gehasset 34 nu . . . widder zu myr thun

¶. M. N. 32 Ruben heyst eyn seheson. 33 Simeon heyst eyn horer. 34 Levi heyst zuthat. 35 Iuda heyst eyn bekenner odder danck fager. Dan heyst eyn richter. [xxx, 6]

¶ The .XXX. Chapter.

- 1 **W**HEN Rahel sawe that she bare
 Iacob no childern, she enuied
 hir sister & sayde vnto Iacob:
 geue me childern, or ells I am
 2 but deed. Than was Iacob wrooth with
 Rahel saynge: Am I in godes steade which
 3 kepeth frō the the frute of thi wōbe? Then
 she sayde: here is my mayde Bilha: go in
 vnto .P. her, that she maye beare vpō my
 lappe, that I maye be encreased by her.
 4 And she gaue him Bilha hir hādmayde to
 5 wife. And Iacob wēt in vnto her, And
 6 Bilha conceaued and bare Iacob a sonne. Than sayde
 Rahel. God hath geuen sentēce on my syde, and hath
 also herde my voyce, and hath geuen me a sonne.
 7 Therefore called she him Dan. And Bilha Rahels
 mayde cōceaued agayne and bare Iacob a nother
 8 sonne. And Rahel sayde. God is turned, and I haue
 made a chaunge with my sister, & haue gotē y vpper
 hāde. And she called his nam: Nepthali.
 9 Whē Lea sawe that she had left bearinge, she toke
 10 Silpha hir mayde and gaue her Iacob to wiffe. And
 11 Silpha Leas made bare Iacob a sonne. Than sayde
 12 Lea: good lucke: and called his name Gad. And
 13 Silpha Leas mayde bare Iacob an other sonne. Thā
 sayd Lea: happy am I, for the doughters will call me
 blessed. And called his name Affer.
 14 And Rubē wēt out in the wheatharuest & fōūde

*M.C.S. Ra-
 chel and Lea
 being bothe
 baren geue
 their maydes
 vnto their
 husbände &
 they bare him
 chyl dren. Ia-
 cob deceaueth
 Laban in the
 conceyuinge of
 the shepe and
 kyddes. Ia-
 cobs reward
 for hys serues.*

V. 2 qui priuauit te fructu ventris 3 super gēua mea 6 Iudi-
 cauit mihi dom. 13 Hoc pro beatudine mea

L. 1 nichts gepar 3 auff meynen schos . . durch sie erbawet
 werde.

L. M. N. 8 *Naphthali* heyst verwechfelt, vmbgewand, vmb-
 gekert, wenn man dz widderpiel thut. Ps. 17. mit dem verkere.
 en verkeristu dich. 11 *Gad*, heyst ruftig zum freyt 13 *Affer* heyst
 felig.

- mandragoras in the feldes, and brought thē vnto his mother Lea. Than sayde Rahel to Lea geue me of
 15 thy sonnes mādragoras. And Lea answered: is it not ynough, ȳ thou hast takē away my housbōde, but woldest take away my sons mandragoras also? Than sayde Rahel well, let him slepe with the this nyghte,
 16 for thy sonnes mandragoras And whē Iacob came from the feldes at euen, Lea went out to mete him, & sayde: come in to me, for I haue bought [Fo. XLII.] the with my sonnes mandragoras.
- 17 And he slepte with her that nyghte. And God herde Lea, ȳ she cōceaued and bare vnto Iacob ȳ .v.
 18 sonne. Than sayde Lea. God hath geuē me my rewarde, because I gaue my maydē to my housbōd, and
 19 she called him Isachar. And Lea cōceaued yet agayne
 20 and bare Iacob the sexte sonne. Than sayde she: God hath endewed me with a good dowry. dowry, *gift*
 Now will my housbond dwell with me, because I haue borne him .vi. sonnes: and called his name Zabulō.
 21 After that she bare a doughter and called her Dina.
 22 And God remēbred Rahel, herde her, and made
 23 her frutefull: so that she cōceaued and bare a sonne
 24 and sayde God hath takē away my rebuke. And she called his name Ioseph saynge The lorde geue me
 25 yet a nother sonne. As soone as Rahel had borne Ioseph, Iacob sayde to Laban: Sēde me awaye ȳ I
 26 may goo vnto myne awne place and cūtre, geue me my wives and my childern for whom I haue serued the, and let me goo: for thou knowest what seruyce I

℣. 15 housband (also vv. 19, 20.)

℣. 15 quod præripueris 16 mercede cōduxi te pro mandragoris 20 Dotauit me deus dote bona 25 Nato autem Ioseph

℣. 14 der alrun deyns sons eyn teyl 15 wohlan, lafs yhn

℣. ℣. N. 14 *Mandragoras*; The Hebrews call it an erbe or rather a rote that beareth the similitude of mānes bodye. Other call it an apple whych being eatē wyth meate causeth concepciō. Saynt Austen thynketh that it pleaseth women because it hath a pleasant sauoure, or rather for dayntines, because there was not many of them to get.

℣. ℣. N. 18 *Isachar* heyst lohn. 20 *Sebulon*, heyst beywoning 21 *Dina* heyst eyn sach oder gericht 24 *Ioseph* heyst, zuthun, odder fort mehr thun.

- 27 haue done the. Than sayde Laban vnto hi: If I haue
fownde fauoure in thy syghte (for I suppoſe y the
28 LORde hath bleſſed me for thy ſake) appoynte what
29 thy rewarde ſhalbe and I will geue it y. But he ſayde
vnto hym, thou knoweſt what ſeruyce I haue done y
& in what takynge thy catell haue bene vnder me:
30 For it was but litle that thou haddeſt before I came,
and now it is encreaſed in to a multitude, and the
LORDE hath bleſſed the for my ſake .P. But now
when ſhall I make provyſion for myne awne houſe
31 alſo? And he ſayde: what ſhall I geue the? And
Iacob anſwerd: thou ſhalt geue me nothinge at all,
yf thou wilt do this one thinge for me: And then will
I turne agayne & fede thy ſhepe and kepe them.
32 I will go aboute all thy ſhepe this daye, and ſepa-
rate frō thē all the ſhepe that are ſpotted and of dy-
uerſe coloures, and all blacke ſhepe amonge the lambes
33 and the partie and ſpotted amonge the kyddes: And
then ſuch ſhalbe my rewarde. So ſhall my rightweſ-
nes anſwere for me: when the tyme commeth that
I ſhall receaue my rewarde of the: So that what
foeuer is not ſpeckeld and partie amonge the gootes

℞. 31 ſhal I then geue the? 32 and the ſpotted 33 & the ſame ſhalbe

℥. 27 experimēto didici quia bened. 30 nūc diues effectus
es . . deus ad introitū meū 33 Reſpondebitque mihi cras iuſtitia
mea . . furti me argues

℥. 29 was fur eynen dienſt ich dyr gethan habe

℞. ℞. N. 33 Ryghteouſnes ſygnifyeth here true and faythfull
ſeruyce.

℥. ℞. N. 32 *Zigen*. Du muſt hie dich nicht yrren, das Moſes,
das kleyne viech, itzt zigē, itzt lemmer, itzt bocke heyß, wie diſer
ſprach art iſt, Denn er will ſo viel ſagen, dz Iacob hab alles weys
einerbig viehe behalten vnnd alles bundte vnd ſchwartz Laban
gethan, was nu bund von dem einerbigen viech keme, das ſollte
ſeyn lohn ſeyn, des wart Laban froh, vnd hatte die natur fur ſich,
das vō eynerbigen nicht viel bundte naturlich komen, Aber Iac-
ob halff der natur mit kunſt, das die eynerbigen viel bundte
trugen.

Durch diſ geſchichte iſt bedeut, das durchs Euangelion werdē
die ſeelē von den geſetz treybern vnd werck heyligen abgeſurt,
darynnen ſie bund, ſprincklicht vnd flecket, dz iſt, mit mancherley
gaben des geys getziert werden Rom. 12. vnd 1 Cor. 12. das vnter
dem geſetz vnd wercken nur die vntuchtigen bleyben, denn Laban
heyß, weys odder gleyſend, vnd bedeut, der gleyſener hauffen
ynn den ſchonen wercken auch gottlichs geſetzs.

and blacke amonge the lambes, let that be theft with me.

- 34 Than sayde Laban: loo, I am contēte, that it be
 35 acordinge as thou hast sayde. And he toke out that
 fame daye the he gootes that were partie & of dyuerse
 coloures, & all the gootes that were spotted and partie
 coloured, & all that had whyte in thē, & all the blacke
 amonge the lambes: ād put thē in the kepinge of his
 36 sonnes, & sett thre dayes iourney betwixte hifelse &
 Iacob. And so Iacob kepte ȳ rest of Labās shepe.
 37 Iacob toke rodde of grene popular, hasell, & of
 chefnottrees, & pilled whyte strakes in thē & made
 38 the white apere in the staues: And he put the staues
 which he had pilled, euē before ȳ she- [Fo. XLIII.] pe,
 in the gutters & watrynge troughe, whē the shepe
 came to drynke: ȳ they shulde cōceauē whē they came
 39 to drynke. And the shepe cōceaued before the staues
 40 & brought forth straked, spotted & partie. Thē Iacob
 parted the lābes, & turned the faces of the shepe tow-
 ard spotted thinges, & toward all maner of blacke
 thinges thorow out the flockes of Labā. And he
 made him flockes of his owne by thē selfe, which he
 41 put not vnto the flockes of Labā. And allwaye in
 the first buckinge tyme of the shepe, Iacob put the
 staues before the shepe in the gutters, ȳ they myghte
 42 conceauē before the staues, But in the latter buck-
 ynge tyme, he put them not there: so the last brode
 43 was Labās and the first Iacobs. And the man be-
 came excedynge ryche & had many shepe, mayde-
 seruantes, menferuantes, camels & asses.

¶. 37 ex parte decorticauit eas: detractisque corticibus in
 his quæ spoliata fuerant, cādor apparuit: illa vero quæ integra
 fuerant viridia permanferunt: atque in hunc modum color ef-
 fectus est varius. 42 Quādo vero ferotina admifura erat, & cō-
 ceptus extremus

℥. 33 das fey eyn diebstal bey myr. 36 vnd macht rawm

■ The .XXXI. Chapter.

- 1 **AND** Iacob herde the wordes of
 Labās sonnes how they sayde:
 Iacob hath takē awaye all that
 was oure fathers, and of oure
 fathers goodes, hath he gotē all this
 2 honoure. And Iacob behelde the coun-
 tenaūce of Laban, that it was not toward
 him as it was in tymes past.
 3 And the LORde sayde vnto Iacob:
 turne agayne in to the lāde of thy fathers
 4 & to thy kynred, & I wilbe with ȳ. Thā
 Iacob sent & called Rahel & Lea to the
 5 felde vnto his shepe & sayde vnto thē: I fe youre
 fathers countenaūce ȳ it is not toward me as in tymes
 past. Morouer .P. ȳ God of my father hath bene with
 6 me. And ye knowe how that I haue serued youre
 7 father with all my myghte. And youre father hath
 disceaued me & chaunged my wages .x. tymes: But
 8 God suffred him not to hurte me. When he sayde
 the spotted shalbe thy wages, thā all the shepe bare
 spotted. Yf he sayde the straked shalbe thi rewarde,
 9 thā bare all the shepe straked: thus hath God takē
 10 awaye youre fathers catell & geuē thē me. For in
 buckynge tyme, I lifted vp myne eyes and sawe in a
 dreame: and beholde, the rammes that bucked the
 11 shepe were straked, spotted and partie. And the
 angell of God spake vnto me in a dreame saynge:
 12 Iacob. And I answered: here am I. And he sayde:
 lyfte vp thyne eyes ād see how all the rāmes that
 leape vpon the shepe are straked, spotted and partie:
 13 for I haue sene all that Laban doth vnto ȳ. I am ȳ
 god of Bethell where thou anoynteddest the stone ād
 where thou vowdest a vowe vnto me. Now aryse and

*M.C.S. At
 the cōmaunde-
 ment of God,
 Iacob de-
 parted frō
 Laban, & toke
 hys goodes
 with hym.
 Rachel steal-
 eth hyr fa-
 thers ymages.
 Laban follow-
 eth Iacob.
 The couen-
 aunt betwene
 Laban and
 Iacob.*

¶. 1 ditatus, factus est inclytus 2 heri & nudius tertius [fo v. 5].
 6 totis viribus meis

℥. 2 wie gister and ehigstern (and v. 5).

gett the out of this countre, ad returne vnto the lāde
 14 where thou wast borne. Than answered Rahel & Lea
 & sayde vnto him: we haue no parte nor enheritaunce
 15 in oure fathers houle he cownteth vs euē as straungers,
 for he hath solde vs, and hath euen eaten vp the price
 16 of vs. Moreouer all the riches which God hath takē
 from oure father, that is oures and oure childerns.
 Now therefore what soeuer God hath sayde vnto the,
 17 that doo. Thā Iacob rose vp & sett his sōnes and wiues
 18 vp vpon camels, & caried away all [Fo. XLIIII.] his
 catell & all his substāce which he had gottē in Mefo-
 potamia, for to goo to Isaac his father vnto the lāde
 19 of Canaan. Labā was gone to there his shepe, &
 20 Rahel had stollē hir fathers ymages. And Iacob went
 awaye vnknowynge to Laban the Siriē, & tolde him
 21 not ȳ he fled. So fled he & all ȳ he had, & made him
 self redy, & passed ouer the ryuers, and sett his face
 freyght towards the mounte Gilead.

22 Apō the thirde day after, was it tolde Labā ȳ Iacob
 23 was fled. Thā he toke his brethrē with him and fol-
 lowed after him .vii. dayes journey and ouer toke him
 at the mounte Gilead.

24 And God came to Labā the Siriā in a dreame by
 nyghte, and sayde unto him: take hede to thi selfe,
 that thou speake not to Iacob oughte save good.
 25 And Labā ouer toke Iacob: and Iacob had pitched
 his tēte in ȳ mounte. And Laban with his brethern
 26 pitched their tēte also apon the mounte Gilead. Than
 sayde Labā to Iacob: why hast thou this done vn-
 knowynge to me? and hast caried awaye my daughters

¶ 20 And Iacob stole awaye the hert of Laban the Syrien,
 in ȳ he tolde hym 22 ȳ Iacob fled 25 tēte in ȳ moūte. 26 done to
 steale awaye my hert, and carye awaye . . the swerde?

¶ 14 in facultatibus & haereditate 15 & vendidit, comeditque
 pretium nostrum 21 amne transmissio pergeret 24 contra Iacob.
 25 Iamque Iacob extenderat 26 clam me abigeres

¶ 13 zeuch widder ynn das landt deyner fruntschafft 15 vnser
 lohn vertzehret 20 also stal Iacob dem Laban zu Syrien das hertz
 (v. 28) 21 fur vber das wasser 23 erwisscht yhn

¶ *¶* N. 20 *Stal das hertz;* hertz stelen ist Ebreisch geredt,
 so viel, als etwas thun hynder eyns andern wissen, bedeut aber,
 das die gleubigen den rechten kern Gottis wort fassen, des die
 werck heyiligen nymer gewar worden.

- as though they had bene takē captyue with swerde ?
 27 Wherfore wentest thou awaye secretly vnknowne to
 me & didest not tell me, y I myghte haue broughte
 y on the waye with myrth, syngynge, tymrells and
 28 harppes, and haft not suffred me to kyffe my childern
 29 & my daughters. Thou waft a sole to do it, for I am
 able to do you evell. But the God of youre father
 spake vnto me yesterdaye saynge take hede that .P.
 30 thou speake not to Iacob oughte faue goode. And
 now though thou wētest thi waye because thou lōgest
 after thi fathers house, yet wherfore haft thou stollen
 my goddes ?
 31 Iacob answered & sayde to Labā: because I was
 afrayed, & thought that thou woldest haue takē awaye
 32 thy daughters frō me. But with whome foeuer thou
 fyndest thy goddes, let him dye here before oure
 brethrē. Seke that thine is by me, & take it to the:
 33 for Iacob wist not that Rahel had stollē thē. Thā
 wēt Labā in to Iacob's tēte, & in to Leas tēte, & in
 to .ii. maydens tentes: but fownde thē not. Thā wēt
 34 he out of Leas tēte, & entred in to Rahels tēte. And
 Rahel toke the ymages, & put them in the camels
 strawe & fate doune apō thē. And Labā ferched all
 35 the tēte: but fownde thē not. Thā sayde she to hir
 father: my lorde, be not angrye y I cā not ryse vp
 before the, for the diseafe of wemē is come apon me.
 So searched he, but foude thē not.
 36 Iacob was wrooth & chode with Labā: Iacob also
 answered and sayde to him: what haue I trespaced or
 what haue I offended, that thou foloweddest after me ?
 37 Thou hast searched all my stufte, and what hast thou
 founde of all thy housholde stufte? put it here before
 thi brethern & myne, & let thē iudge betwyxte vs
 38 both. This .xx. yere y I haue bene wyth the, thy
 shepe and thy gootes haue not bene baren, and the

¶. 28 stulte operatus es 31 Quod inscio te profectus sum 32
 Quod autem furti me arguis 33 Cūque intrasset t. Rachelis 35 sic
 delusa folicitudo quærentis est. 37 suppellectilem

¶. 29 vnd ich hette, gottlob, woll so viel macht das ich euch
 kund vbels thun 35 vnd fand die bilder nicht

39 rammes of thi flocke haue I not eatē. What soeuer
 was torne of beastes I broughte it not vnto ſy, [Fo.
 XLV.] but made it good my ſilf: of my hāde dydeſt
 thou requyre it, whether it was ſtollen by daye or
 40 nyghte Moreouer by daye the hete conſumed me,
 and the colde by nyghte, and my ſlepe departed frō
 41 myne eyes. Thus haue I bene .xx. yere in thi houſe,
 and ſerued the .xiiii. yeres for thy .ii. daughters, and
 vi. yere for thi ſhepe, and thou haſt changed my re-
 42 warde .x. tymes. And excepte the God of my father,
 the God of Abrahā and the God whome Iſaac feareth,
 had bene with me: ſurely thou haddeſt ſent me awaye
 now all emptie. But God behelde my tribulation, and
 the labour of my handes: and rebuked the yeſter daye.

43 Laban answered ād ſayde vnto Iacob: the dought-
 ters are my daughters, and the childern are my chil-
 dern, and the ſhepe are my ſhepe, ād all that thou
 ſeiſt is myne. And what can I do this daye vnto
 theſe my daughters, or vnto their childern which they
 44 haue borne? Now therfore come on, let us make a
 bonde, I and thou together, and let it be a wytnesse be-
 45 twene the & me. Than toke Iacob a ſtone and ſett it vp
 46 an ende, ād ſayde vnto his brethern, gather vp an ende,
 ſtoones And they toke ſtoones ād made *upright*
 47 an heape, and they ate there, vpō the heape. And Labā
 called it Zegar Sahadutha, but Iacob called it Gylead.

48 Than ſayde Laban: this heape be witneſſe betwene
 the and me this daye (therefore is it called Gylead)
 49 and this totehill which the lorde .ſ. ſeeth *totehill,*
 (ſayde he) be wytnesse betwene me and *watch tower*
 the when we are departed one from a *or beaçon*

ſ. 40 fugiebatque fomnus ab oculis meis 42 Abraham & timor Iſaac 45 erexit illum in titulum 47 Laban Tumulus teſtis: & Iacob Aceruum teſtimonii, vterque iuxta proprietatem linguæ ſuæ . . 48 Galaad, id eſt tumulus teſtis. 49 Intueatur & iudicet

ſ. 42 meyn elend vnd erbeyt angeſehen 45 zu eynem mal 49 vnd ſey eyn wartte

ſ. ſ. N. 42 Feare is taken for honoure as a fore in Gen. xx, c.

ſ. ſ. N. 42 *Furcht*; Iacob nennet hie Gott, Iſaac furcht darumb das Iſaac Gott furchtig war and Gottis diener. 48 *Gilead*; Gilead heyſt eyn zeuge hauffe, vñnd bedeut die ſchrift, da viel zeugnis von Gott heuffig ynnen ſind.

50 nother: that thou shalt not vexe my daughters ne-
 ther shalt take other wyves vnto them. Here is no
 man with vs: beholde, God is wytnesse betwixte the
 51 and me. And Laban sayde moreouer to Iacob: be-
 holde, this heape & this marke which I haue sett
 52 here, betwyxte me and the: this heape be wytnesse
 and also this marcke, that I will not come ouer this
 heape to the, ad thou shalt not come ouer this heape
 53 ad this marke, to do any harme. The God of Abra-
 ham, the God of Nahor and the God of theyr fathers,
 be iudge betwixte vs.

And Iacob sware by him that his father Isaac feared.
 54 Then Iacob dyd sacryfyce vpon the mounte, and called
 his brethern to eate breed. And they ate breed and
 55 taried all nyghte in the hyll. And early in the morn-
 ynge Laban rose vp and kyssed his childern and his
 daughters, and blessed the and departed and wet vnto
 xxxii, 1 his place agayne. But Iacob went forth on
 his iourney. And the angells of God came & mett
 2 him. And when Iacob sawe them, he sayde: this is
 godes hooft: and called the name of that same place
 Mahanaim.

¶ The .XXXII. Chapter.

3 **I**ACOB sente messengers before him to Esau his brother, vnto
 the lande of Seir and the felde
 4 of Edom. And he comaunded
 them saynge: se that ye speake after [Fo. XLVI.] this maner to my lorde Esau:
 thy seruante Iacob sayth thus. I haue

*M.C.S. The
 vision of the
 Angells. Ia-
 cob sendeth
 presents vnto
 hys brother
 Esau. How
 he wrestled
 with the an-
 gell which*

V. 52 aut ego transiero illum pergens ad te: aut tu præ-
 terieris, malum mihi cogitans. 53 per timorem patris fui Isaac.
 55 in locum suum. xxxii, 3 Misit autem & nuntios 4 domino
 meo (v. 5, 18)

L. 50 Es ist hie keyn mensch mit uns 51, 52 das mal .xxxii,
 2 heer lager, corrected into Mahanaim.

fogerned ād bene a straunger with La-
 5 ban vnto this tyme: & haue gotten oxen,
 asses and shepe, menfervauntes & wemanfervauntes,
 & haue sent to shewe it mi lorde, that I may fynde
 grace in thy syghte.

6 And the messengers came agayne to Iacob sainge:
 we came vnto thi brother Esau, and he cometh ageynst
 7 the and .iiii. hundred men with hi. Than was Iacob
 greatlye afrayde, and wist not which waye to turne
 him selfe, and devyded the people that was with him
 & the shepe, oxen and camels, in to .ii. companies,
 8 and sayde: yf Esau come to the one parte and smyte it,
 the other may saue it selfe.

9 * And Iacob sayde: O god of my fa-
 ther Abraham, and God of my father
 Isaac: LORde which saydest vnto me, re-
 turne vnto thy cuntre and to thy kynrede,
 10 and I will de all wel with the. I am
 not worthy of the leaste of all the mercyes
 and treuth which thou hast shewed vnto
 thy seruante. For with my staf came I
 over this Iordane, and now haue I goten
 11 ii. droves Delyver me from the handes
 of my brother Esau, for I feare him: lest
 he will come and smyte the mother with the childern.
 12 Thou saydest that thou woldest surely do me good, and
 woldest make mi seed as the sonde of the see which
 can not be nombred for multitude.

13 And he taried there that same nyghte, & toke of
 that which came to hande, a preasent, .℥. vnto Esau his
 14 brother: .ii. hundred she gootes ād .xx. he gootes: .ii.
 15 hundred shepe and .xx. rammes: thyrtye mylch camels
 with their coltes: .xl. kyne ād .x. bulles: .xx. she asses

℥. 9 do all well

℥. 6 properat in occursum tibi 7 & perterritus 8 et percussit
 10 minor sum 11 percutiat matrem cum filiis 12 dilatares semen
 meum 15 camelos foetas

℥. 6 zeucht dyr auch entgegen 10 ich byn zu geringe

℥. ℥. N. 10 To go with a staffe is a maner of speakig of the
 Hebrews which sygnifyeth nothing els but to go symply, barely
 and without any riches or strenght as in Marc .vi. b.

*chaunged his
 name and cal-
 led him Israel.*

** Prayer is
 to cleave vnto
 the promyses
 of god with a
 ströge sayth
 and to beseech
 god with a
 fervent de-
 syre that he
 will fulfyll
 them for his
 mercye &
 truth onlye.
 As Iacob here
 doth.*

- 16 ad .x. foles and delyuered them vnto his seruantes,
 euery drooue by them selues, ad sayde vnto them: goo
 forth before me and put a space betwyxte euery drooue.
 17 And he comaunded the formeſt ſaynge Whē Eſau my
 brother meteth the ad axeth the ſaynge: whoſe ſeruante
 art thou & whither gooſt thou, & whoſe ar theſe that
 18 goo before ſy: thou ſhalt ſay, they be thy ſeruante
 Iacobs, & ar a preſent ſent vnto my lorde Eſau, and
 19 beholde, he him ſelfe cometh after vs. And ſo cō-
 maunded he the ſeconde, ad euen ſo the thirde, and
 lykewyſe all that ſolowed the drooues ſainge, of this
 maner ſe that ye ſpeake vnto Eſau whē ye mete him,
 20 ad ſaye more ouer. Beholde thy ſeruante Iacob com-
 eth after vs, for he ſayde. I will peafe his wrath with
 the preſent ſy goth before me and afterward I will ſee
 him myſelf, ſo peradventure he will receaue me to grace.
 21 So went the preſēt before him ad he taried all that
 22 nyghte in the tente, ad roſe vp the ſame nyghte ad
 toke his .ii. wyues and his .ii. maydens & his .xi. ſonnes,
 23 & went ouer the ſoorde Iabok. And he toke them ad
 24 ſent thē ouer the ryuer, ad ſent ouer that he had ad
 taried behinde him ſelfe alone.

And there wraſtled a man with him vnto the [Fo.
 25 XLVII.] breakynge of the daye. And when he ſawe
 that he coude not prevayle agaynſt him, he ſmote hi
 vnder the thyē, and the ſenowe of Iacobs thy ſhranke
 26 as he wraſtled with him. And he ſayde: let me goo,
 for the daye breaketh. And he ſayde: I will not lett
 27 the goo, excepte thou bleſſe me. And he ſayde vnto
 28 him: what is thy name? He answered: Iacob. And he
 ſayde: thou ſhalt be called Iacob nomore, but Iſraell.

V. 17 iſta quæ ſequeris? 20 forſitan propitiabitur mihi 23
 Transductiſque omnibus quæ ad ſe pertinebāt, manſit 25 tetigit
 neruum femoris . . . emarcuit. 26 aſcendit aurora.


L. 20 Ich will yhn verſunen mit dem geſchenck . . . villeicht
 wirt er mich annehmen. 21 ym lager 25 ruret er das gelenck feyner
 hufft an

L. XL. N. 28 *Iſrael* kompt von Sara, das heyſt kempffen oder
 vber weldigen, da her auch Sar eyn fürſt oder herr, vnd Sara eyn
 fürſtyn oder fraw heyſt, vnd Iſrael eyn fürſt oder kempffer Gottis,
 das iſt, der mit Gott ringet vnd angewynnnet, wilchs geſchicht
 durch den glauben, der ſo feſt an Gottis wort helt bis Gottis zorn
 vber windet vnd Gott zu eygen erlanget zum gnedigen vatter.

For thou hast wraſtled with God and with men and haſt preuayled.

- 29 And Iacob aſked him ſainge, tell me thi name.
And he ſayde, wherfore doſt thou aſke after my name?
30 and he bleſſed him there. And Iacob called the name
of the place Peniel, for I haue ſene God face to face,
31 and yet is my lyfe reſerued. And as he went ouer
Peniel, the ſonne roſe vpon him, and he halted vpon
32 his thye: wherfore the childern of Iſraell eate not of
the ſenow that ſhrancke vnder the thye, vnto this daye:
becauſe that he ſmote Iacob vnder the thye in the
ſenow that ſhroncke.

The .XXXIII. Chapter.

- 1  ACOB lyfte vp his eyes and ſawe his brother Eſau come, & with him .iiii. hundred men. And he deuyded the childern

M.C.S. Eſau & Iacob are agreed, & Iacob came into Sichẽ.

- vnto Lea and vnto Rahel and vnto ȝ .ii. maydens.
2 And he put the maydens and their childern formeſt,
and Lea and hir childern after, and Rahel and Joſeph
3 hindermoſt. And he went before them and fell on the
grownde .vii. .ȝ. tymes, vntill he came vnto his brother.
4 Eſau ranne agaynſt him and embraced hym and fell on
5 his necke and kyſſed him, and they wepte. And he
liſte vp his eyes and ſawe the wyues and their childern,

M. 28 haſt wraſtled wyth God & haſt preuayled. 30 Pheniel (v. 31). xxxiii, 4 Eſau ranne to mete him

V. 28 quoniam ſi contra deum fortis fuiſti, quanto magis contra homines praualebis? 29 nomen meũ—quod eſt mirabile? .. in eodem loco. 30 & ſalua facta eſt anima mea. 31 claudicabat pede. 32 femoris eius, & obſtupuerit. xxxiii, 1 Rachel, ambarumque 3 donec appropinquaret frater eius. 4 & ofculans fleuit.

L. 28 mit Gott vnd mit menſchen 30 vnd meyn ſeel iſt genesen 32 hoh ader auff dem gelenck der hufft. xxxiii, 3 vnd buckt ſich .. auff die erden (and v. 7)

M. M. N. 30 To ſe God face to face is to haue a certẽ and ſure knowledge of him as in Ex .xxxiii, b.

L. M. N. 30, 31 *Pniel* oder *Pnuel* heyyt Gottis angeſicht odder erkentnis, denn durch den glauben ym ſtreyt des creutzs lernt man Gott recht erkennen, vnd erfaren, ſo hats denn keyn nott mehr, ſo geht die Sonne auff.

- and sayde: what are these which thou there hast? And he sayde: they are the childern which God hath geuen
 6 thy seruante. Than came the maydens forth, ad dyd
 7 their obaysaunce. Lea also and hir childern came and dyd their obaysaunce. And last of all came Ioseph and Rahel and dyd theyr obaysaunce.
- 8 And he sayde: what meanyft thou with all þy drooues which I mett. And he answered: to fynde grace in the
 9 syghte of my lorde. And Esau sayde: I haue ynough
 10 my brother, kepe that thou hast vnto thy silf. Iacob answered: oh nay but yf I haue founde grace in thy syghte, receaue my preasēt of my hāde: for I haue sene thy face as though I had sene þy face of God: wherfore
 11 receaue me to grace and take my blessinge that I haue brought the, for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.
- 12 And he sayde: let vs take our iourney and goo, and
 13 I will goo in thy cōpany. And he sayde vnto him: my lorde knoweth that I haue tendre childern, ewes and kyne with yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye, the hole flocke wolde dye. [Fo. XLVIII].
- 14 Let my lorde therfore goo before his seruaunte and I will dryue fayre and softly, accordyng *softly, at a*
 as the catell that goth before me and the *gentle pace*
 childern, be able to endure: vntil I come to mi lorde vnto Seir.
- 15 And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what neadeth it? let me

℞. 11 geuē it me. And

℣. 6 incuruati 7 adorassent . . adorauerunt. 8 Dixitque Esau . . domino 9 At ille 10 Noli ita obsecro . . munusculū 11 & quā donauit . . tribuēs omnia. Vix fratre 13 domine . . paruulos teneros 14 dominus 15 Non est . neceffe: hoc vno tantum indigeo, vt inueniam

℥. 11 Nym den segen an, den ich dyr zubracht hab 13 zarte kinder . . vbertryben 14 meylich hynnach treyben

℥. ℞. N. 14 *Meylich*; Merck, das rechtgleubigen vnd werck heyiligen nicht können mit eynander wandeln, denn die gleubigen faren feuberlich mit styllem geyst, aber die werckheyiligen faren starck mit vermessenheyt yhrer werck ynn gottis gesetzten.

- 16 fynde grace in the fyghte of my lorde So Esau went
his waye agayne ȳ fame day vnto Seir.
- 17 And Iacob toke his iourney toward Sucoth, and
bylt him an houle, and made boothes for his catell:
wherof the name of the place is called Sucoth.
- 18 And Iacob went to Salem to ȳ citie of Sichem in
the lande of Canaā, after that he was come from Mes-
19 opotamia, and pitched before the cyte, and bought a
parcell of ground where he pitched his tent, of the
childern of Hemor Sichems father, for an hundred
20 lambes. And he made there an aulter, and there
called vpon the myghtie God of Ifraell.

The .XXXIIII. Chapter.

- 1 **D**INA the daughter of Lea which she bare vnto Iacob, went out
to see the daughters of the
2 lande. And Sichē the sonne
of Hemor the Heuite lorde of the coun-
tre, sawe her, & toke her, and laye with
3 her, and forced her: & his harte laye
vnto Dina ȳ daughter of Iacob. And
4 he loued ȳ damfell & spake kidly vnto her, & spake
vnto his father Hemor saynge, gett me this maydē
vnto my wyfe.

M. 18 And Iacob came peasably in to the cite of Sichem.
xxxiv, 3 laye vn Dina

V. 17 Socoth, id est tabernacula 20 inuocauit super illud for-
tissimum deum Israel. xxxiv, 1 Dina filia Lia, vt videret 2 adama-
uit eam: & rapuit. . . vi opprimēs virginem. 3 Et conglutinata
est anima eius cum ea, tristēque delinuit blanditiis.

L. 19 Sichem, vmb hundert grosschen, Da selb richtet er
seyne hutten auff, 20 vnd richtet dasselbs eyn alltar zu. xxxiv, 2
schwecht sie, 3 vnd seyn hertz hieng an yhr, vnd hatte die dyrne
lieb, vnd redet freuntlich mit yhr

M. N. 2 To lye with hyr, looke in Gen. xix, g.

L. M. N. 1 Tochter des lands; was man ausser Gottis wort,
bey der vernunft vnd menschlicher weyffheyt fucht, das verterbet
gewislich den geyst and glauben, darumb soll keyn zusatz mensch-
licher lere vnd werck zu Gottis wort gethan werden.

- 5 .P. And Iacob herde that he had defyled Dina his
doughter, but his sonnes were with the catell in the
felde, and therfore he helde his peace, vntill they
6 were come. Then Hemor the father of Sichem went
7 out vnto Iacob, to comē with him. And the sonnes
of Iacob came out of the felde as soone as they herde
it, for it greued them, and they were not a litle
wrooth, because he had wrought folie in Israell, in
that he had lyen with Iacobs doughter, which thinge
oughte not to be done.
- 8 And Hemor comened with thē sainge? the soule of
my sonne Sichē lōgeth for youre doughter geue her
9 him to wyfe, and make mariages with vs: geue youre
doughters vnto vs, ād take oure doughters vnto you,
10 and dwell with vs, & the lande shall be at your pleas-
ure, dwell and do youre busynes, and haue youre
11 possessions there in. And Sichem sayde vnto hyr
father and hir brethern: let me fynde grace in youre
eyes, and what foeuer ye apoynte me, ^{apoynte,}
12 that will I geue. Axe frely of me both ^{name or indi-}
the dowry & gyftes, and I will geue ^{cate, tell}
acordynge as ye faye vnto me, and geue ^{dowry, the}
me the damsell to wyfe. ^{present made}
^{by Shechem}
- 13 Then the sonnes of Iacob answered to Sichem ād
Hemor his father deceytefully, because he had defyled
14 Dina their fyfter. And they sayde vnto them, we can
not do this thinge, ȳ we shulde geue oure fyfter to one
that is vncircumcysed, for that were a shame vnto vs.
15 Only in this will we consent vnto you? Yf ye will
[Fo. XLIX.] be as we be, that all the men childern
16 amonge you be circumcysed, thā will we geue oure
doughter to you and take youres to vs, and will dwell
17 with you and be one people. But and yf ye will not
harken vnto vs to be circumcysed, than will we take
oure doughter and goo oure wayes.

¶. 7 fœdam rem operatus . . . rem illicitam perpetrasset. 11
dabo: 12 augete dotē 13 fœuientes ob stuprum fororis, 14 Non possumus . . . quod illicitum & nepharium

ℒ. 7 das er eyn narreyt ynn Israell begangen 10 wonet vnd
werbet vnd erbet drynnen 12 foddert nur getroft yon mvr mor-
gegab vnd gefchenck

18 And their wordes pleased Hemor and Sichem his
 19 sonne. And the yonge man deferde not for to do the
 thinge, because he had a lust to Iacobs doughter: he
 was also most fette by of all that were in his fathers house.
 20 Thā Hemor and Sichem went vnto the gate of their
 cyte, and comened with the men of their cyte saynge.
 21 These men ar peafable with vs, & will dwell in the
 lāde and do their occupatiō therin And in the land
 is rowme ynough for thē, let vs take their doughters
 22 to wyues and geue them oures: only herin will they
 consent vnto vs for to dwell with vs and to be one
 people: yf all the men childern that are amonge
 23 vs be circumcysed as they are. Their goodes &
 their substance and all their catell are oures, only
 let vs consente vnto them, that they maye dwell
 with vs.

24 And vnto Hemor and Sichem his sonne harkened
 all that went out at the gate of his cyte. And all the
 men childern were circumcysed what so euer went out
 25 at the gates of his cyte. And the third daye when
 it was paynefull to them, .ii. of the sonnes of Iacob
 Simeon & Leui .℞. Dinas brethren, toke ether of them
 his swerde & went in to the cyte boldly, and slewe
 26 all ȳ was male, and slewe also Hemor and Sichem
 his sonne with the edge of the swerde, ād toke
 Dina their syster out of Sichems house, and went
 their waye.

27 Than came the sonnes of Iacob vpon the deede,
 and spoyled the cyte, because they had defyled their
 28 syster: and toke their shepe, oxen, asses and what so
 29 euer was in the cyte and also in ȳ felde. And all
 their goodes, all their childern and their wyues toke
 they captiue, and made havock of all that was in the
 houses.

℞. 18 Placuit oblatio eorum 19 quin statim quod petebatur
 expleret . . . inclytus 21 quæ spatiosa et lata cultoribus indiget
 22 Vnum est, quo differtur tantum bonum, Si circumcidamus
 23 & habitantes simul, vnum efficiamus populum. 27 in ultio-
 nem stupri. 29 duxerunt captiuas.

℞. 21 dise leut sind fridſam bey vns 24 zu seiner ſtad thor aus
 vnd eyn giengen (So v. 25)

- 30 And Iacob sayde to Simeon and Leui: ye haue troubled me ad made me styncke vnto the inhabitours of the lande, both to the Canaanytes and also vnto the Pherezites. And I am fewe in nombre. Wherefore they shall gather them selues together agaynst me & slei me, and so shall I and my house
31 be dystroyed. And they answered: shuld they deall with oure sifter as wyth an whoore?

¶ The .XXXV. Chapter.

- 1 **A**ND God sayd vnto Iacob, aryse ad get the vp to Bethell, & dwell there. And make there an alter vnto God that appeared vnto the, when thou fleddest from
2 Esau thy brother. Than sayd Iacob vnto his [Fo. L.] houfholde & to all y were with him, put away the straunge goddes that are amonge you & make youre selues
3 cleane, & chaunge youre garmetes, & let vs aryse & goo vp to Bethell, y I maye make an alter there, vnto God which herde me in the daye of my tribulatio & was wyth me in the waye which I went.
4 And they gaue vnto Iacob all the straunge goddes which were vnder their handes, ad all their earynges which were in their eares, and Iacob hyd them vnder an ooke at Sichem.
5 And they departed. And the feare of God fell

V. 30 Quibus perpetratis audacter, Iacob dixit odiofū . . Nos pauci fumus 31 vt scorto abuti . sorore nostra? xxxv, 3 Surgite, & ascendamus 4 infodit eas subter terebinthum . . post vrbem

L. 30 das ich stincke für den eynwonern 31 mit vnser schwefter . . . handelln? xxxv, 2 endert ewr kleyder 4 vergrub sie vnter eyne eyche

M. M. N. 2 *Straunge goddes*; The scripture calleth all maner of ydolles or ymages straunge goddes, because the worthyppers of them esteeme them as goddes.

M. C. S. Iacob goeth vp vnto Bethel, & buryeth his ymages vnder an oke. Debora dyeth. Iacob is called Israel. The lande of Canaā is promysed hym. Rachel dyeth in laboure: Ruben laye with his fathers concubynes. The death of Isaac.

- vpon the cyties that were rounde aboute them, that
 6 they durst not folowe after the sonnes of Iacob. So
 came Iacob to Lus in the lande of Canaan, otherwise
 called Bethell, with all the people that was with him.
 7 And he buylded there an aulter, and called the place
 Elbethell: because that God appered vnto him there,
 when he fled from his brother.
 8 Than dyed Debora Rebeccas norse, and was buried
 benethe Bethell vnder an ooke. And the name of
 it was called the ooke of lamentation.
 9 And God appeared vnto Iacob agayne after he
 10 came out of Mesopotamia, & blessed him and sayde
 vnto him: thy name is Iacob. Notwithstondynge thou
 shalt be no more called Iacob, but Israel shalbe thy
 name. And so was his name called Israell.
 11 ¶. And God sayde vnto him: I am God allmightie,
 growe and multiplie: for people and a multitude of
 people shall sprynge of the, yee ad kynges shall come
 12 out of thy loynes. And the lande which I gaue Abra-
 hā & Isaac, will I geue vnto the & vnto thi seed after
 13 the will I geue it also. And god departed frō him
 14 in the place where he talked with him. And Iacob
 fet vp a marke in the place where he talked with him:
 euen a pilloure of stone, & powred drynkeoffringe
 15 theron & powred also oyle theron, and called the
 name of the place where God spake with him, Bethell.
 16 And they departed from Bethel, & when he was
 but a feld brede from Ephrath, Rahel began to trauell.
 17 And in travelynge she was in perell. And as she was
 in paynes of hir laboure, the mydwyfe sayde vnto her:
 18 feare not, for thou shalt haue this sonne also. Then
 as hir soule was a departinge, that she must dye: she

¶. 7 place Bethell

¶. 7 Domus dei 8 ad radices Bethel subter quercum 13 Et recessit ab eo: 14 titulū lapideum 16 verno tempore 17 periclitari cœpit 18 Egrediente autem anima præ dolore, & imminente iam morte, . . .

¶. 14 eyn steynernmal 16 eyn feldwegs 18 Da yhr aber die seel ausgieng, das sie sterben mußte

¶. ¶. N. 14 *Tranckopffer*; Das war weyn, wie das ynn den folgenden buchern gnugsam gesehen wirt.

called his name Ben Oni. But his father called him
 19 Ben Iamin. And thus dyed Rahel ad was buryed in
 the waye to Ephrath which now is called Bethlehem.
 20 And Iacob sett vp a piller apon hir graue, which is
 21 called Rahels graue piller vnto this daye. And Israell
 went thêce and pitched vp his tent beyonde the toure
 of Eder.

22 And it chaunced as Israel dwelt in that lande, that
 Ruben went & laye with Bilha his fathers concubyne,
 & it came to Israels eare. [Fo. LI.].

The sonnes of Iacob were .xii. in nombre.

23 The sonnes of Lea. Ruben, Iacobs eldest sonne,
 24 & Simeō, Leui, Iuda, Ifachar, & Zabulon. The sonnes
 25 of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha
 26 Rahels mayde: Dan & Nepthali. The sonnes of Zilpha
 Leas mayde Gad & Afer. Thes are the sōnes of Iacob
 which were borne him in Mesopotamia.

27 Then Iacob went vnto Isaac his father to Mamre a
 pricipall cyte, otherwise called Hebron: where Abrahā
 28 & Isaac fogeorned as straungers. And the dayes of
 29 Isaac were an hundred & .lxxx. yeres: & than felle
 he seke & dyed, ad was put vnto his people: beynge
 olde and full of dayes. And his sonnes Efau ad Iacob
 buried him.

¶. 18 Ben-oni, id est filius doloris mei . . . Benjamin, id est
 filius dextræ. 20 hic est titulus monumenti Rachel, vsque 21
 trans turrem gregis. 22 quod illū minime latuit. 26 Mesopota-
 mia Syriæ. 27 Mambre ciuitatem Arbee 29 Confumptusque ætate
 . . appositus

℥. 21 richtet eyne hutten auff ienfyddem turn Eder. 27 Mamre
 ynn die hewbt stad, 29 ward krank . . . alt vnd des lebens satt

℞. ℞. N. 18 *Ben Iamin*, that is the sonne of the ryght hād,
 And right hande is taken for good fortune. 29 To be put
 vnto his people looke in Gen. xxv, a.

℥. ℞. N. 18 Ben Oni heyst meyns schmerzen son Ben Iamin
 heyst, der rechten son.

The .XXXVI. Chapter.

- 1 **T**HESE are the generations of *M.C.S. The*
 Efau which is called Edö. *wines of Efau.*
 2 Efau toke his wyues of the *Jacob & E-*
 daughters of Canaan Ada the *fau are ryche.*
 daughter of Elon an Hethite, and Aha- *The genealo-*
 libama the daughter of Ana, which Ana *gie of Efau.*
 3 was the sonne of Zibeon an heuyte, And *Efau dwelleth*
 4 Basmath Ismaels daughter & sister of Nebaioth. And *in the hill*
 Ada bare vnto Efau, Eliphas: and Basmath bare Reguel: *Seir.*
 5 And Ahalibama bare Ieus, Iaelam and Korah. These
 are the sonnes of Efau which were borne him in the
 lande of Canaan.
 6 And Efau toke his wyues, his sonnes and daughters
 and all the soules of his house: his .℥. goodes and all
 his catell and all his substance which he had gott in the
 land of Canaan, ad went in to a countre away from his
 7 brother Iacob: for their ryches was so moch, that they
 coude not dwell together, and that the land where in
 they were straungers, coude not receaue thē: because
 of their catell.
 8 Thus dwelt Efau in moūte Seir, which Efau is
 called Edö
 9 These are the generations of Efau father of the
 10 Edomytes in mounte Seir, & these are the names of
 Esaus sonnes: Eliphas the sonne of Ada the wife of
 Efau, ad Reguel the sonne of Basmath the wife of Efau
 11 also. And the sonnes of Eliphas were. Theman, Omar,
 12 Zepho, Gaetham and kenas. And thimna was concu-
 byne to Eliphas Esaus sonne, and bare vnto Eliphas,
 Amalech. And these be the sonnes of Ada Esaus wyfe.
 13 And these are the sonnes of Reguel: Nahath, Serah,

℥. 6 catell and all his

℥. 6 & cūcta quæ habere poterat . . abiit in alteram regio-
 nem, recessitque 8 mōte Seir, ipse est Edom.

℥. 2 Ana die neff Zib. 6 ynn eyn land von seynem bruder
 7 nicht ertragen fur yhren guttern

℥. ℥. N. 4 Basmath, other wyfe called Maheleth and so in
 other places is there dyuers names geuē to one person.

Samma and Mifa: these were the sonnes of Basmath
 14 Esaus wyfe. And these were the sonnes of Ahalibama
 Esaus wyfe the doughter of Ana sonne of Zebeō, which
 she bare vnto Esau: Ieus, Iealam and Korah.

15 These were dukes of the sonnes of Esau. The chil-
 dern of Eliphas the first sōne of Esau were these: duke
 16 Theman, duke Omar, duke Zepho, duke Kenas, duke
 Korah, duke Gaetham & duke Amalech: these are ⁊
 dukes that came of Eliphas in the lande of Edom, ad
 these were the sonnes of Ada. [Fo. LII.]

17 These were the children of Reguel Esaus sonne: duke
 Nahath, duke Serah, duke Samma, duke Mifa. These
 are the dukes that came of Reguel in the lande of
 Edom, ad these were the sonnes of Basmath Esaus wyfe.

18 These were the children of Ahalibama Esaus wife:
 duke Ieus, duke Iaelam, duke Korah these dukes came
 19 of Ahalibama ⁊ doughter of Ana Esaus wife. These
 are the children of Esau, and these are the dukes of
 them: which Esau is called Edom:

20 These are the children of Seir the Horite, the in-
 habitoure of the lande: Lothan, Sobal, Zibeon, Ana,
 21 Difon, Eser and Difan. These are the dukes of ⁊ horites
 22 the children of Seir in the lande of Edom. And the
 children of Lothan were: Hori and Hemam. And
 Lothans sister was called Thimna.

23 The children of Sobal were these: Alvan, Manahath,
 24 Ebal, Sepho & Onam. These were the children of
 Zibeō. Aia & ana, this was ⁊ Ana ⁊ foude ⁊ mules in
 25 ⁊ wildernes, as he fed his father Zibeons asses. The
 children of Ana were these. Difon and Ahalibama ⁊
 doughter of Ana.

26 These are the children of Difon. Hemdan Esban,
 27 Iethran, & Cherā. The children of Ezer were these,
 28 Bilhan, Seavan & Akan. The children of Difan were:
 Vz and Aran.

¶ 14 Iealam and Roah 17 Miffa

¶ 16 Amalec. hi filii Eliphaz 19 eorū: ipse est Edom. 24 in-
 uenit aquas calidas in solitudine, cū pasceret asinas Sebeon 25
 Habuitque filium Difon, & filiam Oolibama.

¶ 14 Ana der neffe 15 furften [and so throughout this
 chapter]

29 These are the dukes that came of Hori: duke Lothan,
30 duke Sobal, duke Zibeō, duke Ana .P. duke Difon, duke
Ezer, duke Difan. These be the dukes that came of
Hory in their dukedōs in the lande of Seir.

31 These are the kynges that reigned in the lande of
Edom before there reigned any kynge amonge the
32 childern of Ifrael. Bela the sonne of Beor reigned in
33 Edomea, and the name of his cyte was Dinhaba. And
when Bela dyed, Iobab the sonne of Serah out of Be-
34 zara, reigned in his steade. When Iobab was dead,
Hufam of the lande of Themany reigned in his steade.
35 And after the deth of Hufam, Hadad the sonne of
Bedad which slewe the Madianytes in the feld of the
Moabytes, reigned in his steade, and the name of his
cyte was Avith.

36 Whē Hadad was dead, Samla of Mafreka reigned in
37 his steade. Whē Samla was dead, Saul of the ryver
38 Rehoboth reigned in his steade. When Saul was dead,
Baal hanan the sonne of Achbor reigned in his steade.
39 And after the deth of Baal Hanan the sonne of Ach-
bor, Hadad reigned in his steade, and the name of his
cyte was Pagu.

And his wifes name Mehetabeel the doughter of
matred the doughter of Mefaab.

40 These are the names of the dukes that came of Esau,
in their kynredds, places and names: Duke Thimma,
41 duke Alua, duke Ietheth, duke Ahalibama, duke Ela,
42 duke Pinon, duke Kenas, duke Theman, duke Mibzar
43 duke Magdiel, duke Iram. These be the dukes of
[Fo. LIII.] Edomea in their habitations, in the lande
of their possessions. This Esau is the father of the
Edomytes.

¶. 29 Sabal

¶. 30 Horræorum qui imperauerunt in terra 35 Hoc quoque
mortuo . . percussit Madian in regione Moab 36 Semla de Mafreca.
38 Cumque et hic 39 Isto quoque mortuo

¶. 35 Madianiter . . auff der Moabiter feld 36 Mafrek

¶ The .XXXVII. Chapter.

- 1 **I**N D Iacob dwelt in the lande *M.C.S. Ioseph accuseth his brethren. Ioseph dreamed & is hated of his brethren & is solde to the Ismaelites. Iacob bewyleth Ioseph.*
- 2 And these are the generations of Iacob: when Ioseph was .xvii. yere olde, he kepte shepe with his brethren, and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto
- 3 their father an euill saynge y^e was of them. And Israel loued Ioseph more than all his childern, because he begat hym in his olde age, and he made him a coote of many coloures.
- 4 When his brothren sawe that their father loued him more than all his brethern, they hated him and
- 5 coude not speke one kynde worde vnto him. Moreouer Ioseph dreamed a dreame and tolde it his breth-
- 6 ren: wherfore they hated him yet the more. And he sayde vnto them heare I praye yow this dreame which
- 7 I haue dreamed: Beholde we were makynge sheues in the felde: and loo, my shefe arose and stode vp right, and youres stode rounde aboute and made obeyfaunce
- 8 to my shefe. Than sayde his brethren vnto him: what, shalt thou be oure kynge or shalt thou reigne ouer us? And they hated hⁱ yet the more, because
- 9 of his dreame and of his wordes. ¶

And he dreamed yet another dreame & told it his brethren saynge: behold, I haue had one dreame more: me thought the sonne and the moone and .xi. starres made

10 obeyfaunce to me. And when he had told it vnto his father and his brethern, his father rebuked him and sayde

V. 2 sedecim . . . suis adhuc puer: & erat 3 polymitam 4 quicquam pacifice loqui. 5 maioris odii seminarium 8 subiiciemur ditioni tuæ? Hæc ergo causa fomniorum atque sermonum, inuidiæ & odii fomitem ministravit.

L. 4 keyn freuntlich wort zusprechen

L. M. N. 3 Der bundte rock Iosephs war von mancherley farben faden gewebt, vnd bedeut die mancherley gnade vnd gaben des eynigen geysts ynn Christo vnd seynen Christen.

vnto him: what meaneth this dreame which thou haft dreamed: shall I and thy mother and thy brethren
 11 come and fall on the ground before the? And his brethren hated him, but his father noted the faynge.

12 His brethren went to kepe their fathers shepe in Sichem, and Ifraell sayde vnto Ioseph: do not thy brethren kepe in Sichem? come that I may send ſy to the.

14 And he answered here am I And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and brynge me worde agayne: And sent him out of the vale of Hebron, for to go to Sichem.

15 And a certayne man founde him wandrynge out of his waye in the felde, ad axed him what he foughte.

16 And he answered: I seke my brethren, tell me I praye

17 the where they kepe shepe And the man sayde, they are departed hēce, for I herde them say, let vs goo vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And whē they sawe him a farr off before he came at them, they toke councell agaynst him, for to sleigh

19 him, and sayde one to another, Beholde this dreamer

20 cometh, come now and let [Fo. LIIII.] us sleigh him and cast him in to some pytt, and let vs saye that some wiked beaſt hath deuoured him, and let us see what his dreames wyll come to.

21 When Ruben herde that, he wēt aboute to ryd him out

22 of their handes and sayde, let vs not kyll him. And Ruben sayde moreouer vnto them, ſhed not his bloude, but

caſt him in to this pytt that is in the wildernes, and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

23 And as ſoone as Ioseph was come vnto his brethren, they ſtrypte him out of his gay coote that was

24 vpon him, and they toke him and caſt him in to a pytt. But the pytt was emptie and had no water

¶. 11 Inuidebant ei igitur . . . rem tacitus conſiderabat. 14 renuntia mihi quid agatur. 18 antequam accederet ad eos 20 cisternam veterem 22 animam eius . . . manusque veſtras ſeruate innoxias. 23 nudauerunt eum tunica talari & polymita 24 cisternam veterem, quæ non habebat aquam.

℣. 11 neydeten yhn 14 fage mir widder wie ſichs hellt

25 therein. And they satt them doune to eate brede.
And as they lyft vp their eyes and loked aboute, there
came a companye of Ismaelites from Gilead, and their
camels ladē with spicery, baulme, and myrre, and were
goyng doune in to Egipte.

26 Than sayde Iuda to his brethrē, what avayleth it
that we fley oure brother, and kepe his bloude secrett?
27 come on, let vs sell him to the Ismaelites, and let not
oure handes be defyled vpon him: for he is oure brother
28 and oure flesh. And his brethren were content. Than
as the Madianites marchaunt men passed by, they
drew Ioseph out of the pytt and sold him vnto the
Ismaelites for .xx. peces of syluer.

.¶. And they brought him into Egipte.

29 And when Ruben came agayne vnto the pytt and
30 founde not Ioseph there, he rent his cloothes and went
agayne vnto his brethern saynge: the lad is not yon-
31 der, and whether shall I goo? And they toke Iosephs
coote ād kylled a goote, & dypped the coote in the
32 bloud. And they sent that gay coote & caused it to
be brought vnto their father and sayd: This haue we
33 founde: se, whether it be thy sōnes coote or no. And
he knewe it saynge: it is my sonnes coote a wicked
beast hath deuoured him, and Ioseph is rent in peces.
34 And Iacob rent his cloothes, ād put sacke clothe aboute
his loynes, and sorowed for his sonne a longe season.

35 Than came all his sonnes ād all his daughters to
comforte him. And he wold not be comforted, but
sayde: I will go doune in to y^e grave vnto my sonne,
36 mornyng. And thus his father wepte for him. And
the Madianytes folde him in Egipte vnto Putiphar a
lorde of Pharaos: and his chefe marshall.

V. 30 Puer non cōparet 33 fera pessima . . bestia deuorauit 35
vt lenirent dolorem patris, noluit consolationem accipere . . lugens
in infernum. 36 Phutiphari eunucho Pharaonis magistro militum.

L. 33 Eyn bofes thier hat yhn fressen, Eyn reyflend thier . .
Ioseph zuriffen 34 sack vmb feyne lenden . . lange zeyt. 35 ynn
die helle, 36 Pharao hoffemeyster.

M. M. N. 34 *Rent hys clothes*: it was specially vsed amonge
the hebrewes to rent their clothes whē the glorie of God was cō-
tēpned as here, where they feared God so lytle as to kyll their
awne brother.

L. M. N. 35 *Vatter*, das war Isaac.

¶ The .XXXVIII. Chapter.

- 1 **A**ND it fortunēd at that tyme that Iudas went from his brethren & gatt him to a man called Hira of Odollam, and there he sawe the doughter of a man called Sua a Canaanyte. And he toke her ad went in vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him [Fo. LV.] Onan. And she conceaued the thyrde tyme & bare a sonne, whom she called Sela: & he was at Chefyb when she bare hem.
- 6 And Iudas gaue Er his eldest sonne, a wife whose name was Thamar. But this Er Iudas eldest sonne was wicked in the syghte of the LORde, wherfore the LORde slewe him. Then sayde Iudas vnto Onan: goo in to thi brothers wyfe and Marie her, and styrre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therfore when he went in to his brothers wife, he spyllēd it on the grounde, because he wold not geue seed vnto his brother. And the thinge whoch he dyd, displeased the LORde, wherfore he slew him also. Than sayde Iudas to Thamar his doughter in lawe: remayne a wydow at thi fathers houle, tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also, as his brethren did. Thus went Thamar & dwelt in hir fathers houle.
- 12 And in proceffe of tyme, the doughter of Sua Iudas wife dyed. Than Iudas when he had left mornynge, went vnto his shepe sherers to Thimnath with his

M.C.S. The maryage of Iuda. The trespase of her and Onan and the vengeance of god that came ther vpo. Iuda laye wyth hys daughter Thamar. The byrthe of Pharez and Zarah.

V. 2 & accepta vxore 5 Sela . quo nato, parere vltra cessauit. 9 non sibi nasci filios 10 et idcirco percussit eum dominus, eo quod rem detestabilem faceret. 12 Euolutis autem multis diebus

L. 8 famen erweckist 10 gefiel dem Herrn vbel

M. N. 7 *To be wycked in the sight of the lorde*, is to walke in wyckednes: knowinge that the lorde seeth vs and yet we wyll not repēt.

13 frende Hira of Odollam. And one told Thamar saynge: beholde, thy father in lawe goth vp to Thimnath, to there his shepe. And she put hyr wydows garmētes of from her and couered her with a clooke, and dysgyffed herself: And sat her downe at the entrynge of Enaim which is by the hye- .℞. wayes fyde to Thimnath, for becaufe she sawe that Sela was growne, and she was not geue vnto him to wife.

15 When Iuda sawe her he thought it had bene an
16 hoore, becaufe she had couered hyr face. And turned to her vnto the waye and sayde, come I praye the, let me lye with the, for he knewe not that it was his doughter in lawe. And she sayde what wylt thou
17 gyue me, for to lye with me? Thā sayde he, I will sende the a kydd frō the flocke. She answered, Than
18 geue me a pledge till thou sende it. Than sayd he, what pledge shall I geue the? And she sayde: thy sygnett, thy necke lace, and thy staffe that is in thy hande. And he gaue it her and lay by her, and she
19 was with child by him. And she gatt her vp and went and put her mantell from her, ād put on hir widowes rayment agayne.

20 And Iudas sent the kydd by his neybure of Odollam, for to fetch out his pledge agayne from the wifes
21 hande. But he fownde her not. Than asked he the men of the same place saynge: where is the whoore that satt at Enaim in the waye? And they sayde:
22 there was no whoore here. And he came to Iuda agayne saynge: I can not fynde her, and also the men of the place sayde: that there was no whoore there.
23 And Iuda sayde: let her take it to her, lest we be shamed: for I sent the kydd & thou coudest not fynde her.

24 And it came to passe that after .iiii. mone- [Fo.


℞. 18 thy sygnett, thy bracelet, and

℞. 12 Hiras opilio gregis Odollamites 14 assumpsit theristrum
.. in biuio itineris 15 vultum suum ne agnosceretur. 17 Patiar
quod vis, si dederis mihi arābonē 20 per pastorem suum Odoll.
23 certe mendacii arguere nos non poterit

℞. 12 mit feynem hirtten Hira von Odollam. 14 fur die thur
eraus an dem wege gen Thimn. 18 deyn fechel 23 Sie habs yhr,
das wyr nicht villeicht zu schanden werden

LVI.] thes one tolde Iuda saynge: Thamar thy dough-
 ter in lawe hath played the whoore, and with playnge
 the whoore is become great with childe. And Iuda
 25 sayde: brynge her forth ad let her be brente. And
 when they brought her forth, she sent to her father
 in lawe saynge: by the mā vnto whome these thinges
 pertayne, am I with childe. And sayd also: loke whose
 26 are this seall necklace, and staffe. And Iuda knewe them
 saynge: she is more rightwes thā I, because I gaue her
 not to Sela my sōne. But he laye with her no more.
 27 When tyme was come that she shulde be delyuered,
 28 beholde there was .ii. twynnes in hyr wōbe. And as she
 traveled, the one put out his hande and the mydwife toke
 and bownde a reed threde aboute it saynge: this wyll
 29 come out fyrst. But he plucked his hande backe agayne,
 and his brother came out. And she sayde: wherfore
 hast thou rent a rent vppon the? and called him Pharez.
 30 And afterward came out his brother that had the reade
 threde about his hāde, which was called Zarah.

¶ The .XXXIX. Chapter.

1  OSEPH was broughte vnto *M.C.S. God prospereth Ioseph. Pharaos [sic] wyfe templeth hym. He is accused & cast in prys- on. God hath mercye vpon hym.*
 Egipte, ad Putiphar a lorde
 of Pharaos: ad his chefe mar-
 shall an Egiptian, bought him
 of y Ismaelites which brought hi thither
 2 .P. And the LORde was with Ioseph,
 luckie, *prof-* and he was a luckie felowe
perous and continued in the house

Al. 25 seall, bracelet, and staffe.

V. 24 vid. vterus illius intumescere. 26 duceretur ad poenam 27 ipfa effusione infantium 29 diuifa . . maceria? xxxix, 1 eunuchus . . princeps exercitus

L. 29 umb deynen willen eyn sach geriffen? xxxix, 2 gluck seliger man wart, vnd war

L. M. N. 29 *Perez* eyn zureyfer, Sorah heyst aufgang. Hie ist bedeut, das die werck heyligen sich euserlich stellen als wolten sie ersur vnd die ersten seyn, vnd werden die letzten, darvber sich eyn grofs reysen hebt vnter dem volck Gottis. Aber der rod faden vmb die hand ist daz sie fleyischlich heylickeyt wircken vnd die rechten heyligē verfolgen.

3 of his master the Egiptian. And his master sawe that
 the LORde was with him and that the LORde made all
 4 that he dyd prosper in his hande: Wherefore he founde
 grace in his masters fyghte, and serued him. And his
 master made him ruelar of his house, and put all that
 5 he had in his hande. And as soone as he had made
 him ruelar ouer his house ad ouer all that he had, the
 LORde blessed this Egiptians house for Iosephs sake,
 and the blessinge of the LORde was vpon all that he
 6 had: both in the house and also in the felde. And
 therefore he left all that he had in Iosephs hande, and
 loked vpon nothinge that was with him, saue only on
 the bread which he ate. And Ioseph was a goodly
 persone & well favored

7 And it fortuneth after this, that his masters wife cast
 hir eyes vpon Ioseph and sayde come lye with me.
 8 But he denyed and sayde to her: Beholde, my master
 woteth not what he hath in the house with me, but
 9 hath commytted all that he hath to my hande. He
 him selfe is not greater in the house than I, ad hath
 kepte nothiſe frō me, but only the because thou art
 his wife. How than can I do this great wykydnes,
 10 for to synne agaynst God? And after this maner
 spake she to Ioseph daye by daye: but he harkened
 not vnto her, to slepe nere her or to be in her com-
 11 pany. [Fo. LVII.] And it fortuneth aboute the same
 season, that Ioseph entred in to the house, to do his
 busynes: and there was none of the household by, in
 12 the house. And she caught him by the garment say-
 ynge: come slepe with me. And he left his garment
 13 in hir hande ad fled and gott him out. When she
 sawe that he had left his garmēt in hir hande, and
 14 was fled out, she called vnto the men of the house,
 and tolde them saynge: Se, he hath brought in an
 Hebrewe vnto vs to do vs shame. for he came in to

¶. 8 nequaquā acquiescens operi nephario 10 et mulier mo-
 lesta erat adolescenti . . . recusabat stuprum. 11 operis quippiam
 absque arbitris 12 lacinia vestimenti 13 & se esse cōtemptam 14 vt
 illuderet nobis

¶. 9 Vnd hat nichts so gros ynn dem haus 10 das er neben
 yhr schlieff, noch vmb sie were. 12 erwischet yhn bey feynem kleid
 14 das er vns zu schanden mache (v. 17)

me, for to haue slept wyth me. But I cried with a
'lowde voyce.

15 And when he harde, that I lyfte vp my voyce and
cried, he left his garment with me and fled awaye and
got him out.

16 And she layed vp his garment by her, vntill hir
17 lorde came home. And she told him acordynge to
these wordes saynge. This Hebrues seruaunte which
18 thou hast brought vnto vs came in to me to do me shame.
But as soone as I lyft vp my voyce and cried, he left
19 his garment with me and fled out. When his master
herde the woordes of his wyfe which she told him
faynge: after this maner dyd thy seruaunte to me, he
waxed wrooth.

20 And he toke Ioseph and put him in pryson: euen
in the place where the kynges prifoners laye bounde.
21 And there contynued he in prifon. But the LORde
was with Ioseph and shewed him mercie, and gott him
22 fauoure in the fyghte of the keper of the prifon which
com- .P. mytted to Iosephs hâde all the prifoners that
were in the prifon housse. And what soeuer was done
23 there, the dyd he. And the keper of the prifon looked
vnto nothinge that was vnder his hande, because the
LORde was with him, & because that what soeuer he
dyd, the LORde made it come luckely to passe.

The .XL. Chapter.

1 **A**ND it chaunced after this, that the chiefe butlar of the kynge
of Egipte and his chiefe baker
had offended there lord the
2 kynge of Egipte. And Pharaο was angrie with them
3 and put the in warde in his chiefe marshalls house: euen

V. 16 In argumentū ergo fidei retentum pallium 19 & nimium
credulus verbis coni. 20 custodiebantur 23 & omnia opera eius diri-
gebat. xl. 1 vt peccarent duo eunuchi 2 Pharaο (nam alter pincer-
nis præerat, alter pistforibus)

L. 15 floch vnd lieff hynaus, 17 deyn Ebreischer knecht 22 auff
das alles was da geschach, durch yhn geschehen muste 23 gluck-
lich abgehen lies

*M.C.S. Io-
seph expoun-
deth the drea-
mes of the two
prysoners.*

4 in þ̃ preson where Ioseph was bownd. And the chefe
marshall gaue Ioseph a charge with them, & he serued
them. And they contynued a seafon in warde.

5 And they dreamed ether of them in one nyghte:
both the butlar and the baker of the kynge of Egipte
which were bownde in the preson houle, ether of
them his dreame, and eche mānes dreame of a son-
6 drie interpretation When Ioseph came *fondrie, dif-*
in vnto them in the mornynge, and looked *inct, separate*

7 apon them: beholde, they were sadd. And he asked
8 them saynge, wherfore loke ye so sadly to daye? They
answered him, we haue dreamed a dreame, and haue no
man to declare it. And Ioseph say- [Fo. LVIII.] de vnto
thē. Interpretynge belongeth to God but tel me yet.

9 And the chefe butlar tolde his dreame to Ioseph
and sayde vnto him: In my dreame me thought there
10 stode a vyne before me, and in the vyne were .iii
braunches, and it was as though it budded, & her
11 blossōs shott forth: & þ̃ grapes there of waxed rype.
And I had Pharaos cuppe in my hande, and toke of
the grapes and wronge them in to Pharaos cuppe,
& delyvered Pharaos cuppe in to his hande.

12 And Ioseph sayde vnto him, this is the interpreta-
13 tion of it. The .iii. braūches ar thre dayes: for within
thre dayes shall Pharao lyft vp thine heade, and restore
the vnto thyne office agayne, and thou shalt delyuer
Pharaos cuppe in to his hāde, after the old maner,
14 even as thou dydest when thou wast his butlar. But
thinke on me with the, when thou art in good case,
and shewe mercie vnto me. And make mencion of
me to Pharao, and helpe to brynge me out of this
15 houle: for I was stollen out of the lande of the Hebrues,
& here also haue I done nothige at all wherfore they
shulde haue put me in to this dongeon.

¶. 5 iuxta interpretationem congruam sibi. 7 tristior . . hodie
solito facies 8 referte mihi quid videritis. 13 recordabitur Pharao
ministerii tui . . iuxta officium tuum, sicut ante

¶. 5 hatte seyne bedeutung 8 Auslegen gehoret Gott zu,
ertzelet myrs doch. 11 zudruckt sie ynn den becher 13 deyn heubt
erheben . . nach der vorigen weyße 15 das sie mich eyngesetzt
haben.

- 16 When the chefe baker fawe that he had well interpretate it, he fayde vnto Ioseph, me thought also in my dreame, y I had .iii. wyker baskettes on my heade:
- 17 And in y vppermost basket, of all maner bakemeates for Pharaο .℞. And the byrdes ate them out of the basket apon my heade
- 18 Ioseph answered and sayde: this is the interpretation therof. The .iii. baskettes are .iii. dayes, for this daye .iii. dayes shall Pharaο take thy heade from the, and shall hange the on a tree, and the byrdes shall eate thy flesh from of the.
- 20 And it came to passe the thyrde daye which was Pharaos byrth daye, that he made a feast vnto all his fervauntes. And he lyfted vpp the head of the chefe buttelar and of the chefe baker amonge his fervauntes.
- 21 And restored the chefe buttelar vnto his buttelarshipe agayne, and he reched the cuppe in to Pharaos hande,
- 22 ad hanged the chefe baker: euē as Ioseph had interpreted vnto thē. Notwithstonding the chefe buttelar remembred not Ioseph, but forgot hym.

The .XLI. Chapter.

- 1 **A**ND it fortunēd at .ii. yeres end, that Pharaο dreamed, and thought that he stode
- 2 by a ryuers syde, and that there came out of the ryuer .vii. goodly kyne and fatt fleshed, and fedd in a med-
- 3 owe. And him thought that .vii. other kyne came vp after them out of the ryver evelsfauored and leane fleshed and stode
- M.C.S. Pharaos dreames are expounded by Ioseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The derth begynneth in Egypt.*

℞. 16 prudenter somnium dissoluisset . . . canistra farinæ 19 auferet Pharaο caput tuū . . in cruce 20 pueris suis, recordatus est inter epulas magistri pinc. & pistor . prin. 22 suspendit in patibulo, vt coniectoris veritas probaretur. 23 Et tamen succedentibus prosperis, præp. pinc. oblitus est interpretis sui. xli. 2 & pascebantur in ipsa amnis ripa in locis virentibus.

℥. 19 deynen kopff erheben 20 vnd erhüb das hewbt (*bis*). 23 gedacht nicht . . . vergafs

- by the other vpon the brynke [Fo. LIX.] of the ryuer.
- 4 And the evill favored and lenefleshed kyne até vp the .vii. welfauored and fatt kyne: and he awoke their with.
- 5 And he slepte agayne and dreamed the second tyme, that .vii. eares of corne grewe apone one stalke
- 6 rancke and goodly. And that .vii. thynne eares blasted
- 7 with the wynde, spronge vp after them: and that the .vii. thynne eares deuowrerde the .vii. rancke and full eares. And then Pharaow awaked: and se, here is his
- 8 dreame. When the mornynge came, his sprete was troubled And he sent and called for all the soyth-fayers of Egypte and all the wyse men there of, and told them his dreame: but there was none of them that coude interpretate it vnto Pharaow.
- 9 Than spake the chefe buttelar vnto Pharaow saynge.
- 10 I do remembre my sawte this daye. Pharaow was angrie with his seruautes, and put in warde in the chefe
- 11 marshalls house both me and the chefe baker. And we dreamed both of vs in one nyght and ech mannes dreame of a sondrye interpretation.
- 12 And there was with vs a yonge man, an Hebrue borne, seruaunte vnto the chefe marshall. And we told him, and he declared oure dreames to vs acordynge to ether of oure dreames. And as he declared them vnto vs, euen so it came to passe. I was restored to myne office agayne, and he was hanged.
- 14 .P. Than Pharaow sent and called Ioseph. And they made him haste out of prison. And he shaued him self and chaunged his rayment, & went in to Pharaow.
- 15 And Pharaow sayde vnto Ioseph: I haue dreamed a dreame and no man cā interpretate it, but I haue herde saye of the y as soone as thou hearest a dreame,
- 16 thou dost interpretate it. And Ioseph answered Pharaow

¶. 6 percussæ vredine 7 omnem priorum pulchritudinem. . . post quietem 8 cōiectores 9 Tunc demum reminiscens pincer-narū magister, ait, Confiteor 11 somniū, præfagium futurorū. 13 audiū. quicquid postea rei probauit euentus. 14 Ioseph totonderunt

¶. 8 der sie . . . deuten kund. 9 Ich gedencke heut an meyn funde 11 des deuttung yhn betraff 14 vnd lieffen yhn aus dem loch, . . . lies sich bescheren

saynge: God shall geue Pharao an answere of peace without me.

17 Pharao sayde vnto Ioseph: in my dreame me thought
18 I stode by a ryvers syde, and there came out of the
ryver .vii. fatt fleshed ad well fauored kyne, and fedd
19 in the medowe. And then .vii. other kyne came vp
after them, poore and very euell fauored ad leane
fleshed: so that I neuer sawe their lyke in all the lande
20 of Egipte in euell fauordnesse. And the .vii. leane and
21 euell fauored kyne ate vpp the first .vii. fatt kyne And
when they had eaten them vp, a man cowde not per-
ceauē that they had eatē them: for they were still as
evyll fauored as they were at the begynnyngē. And
I awoke.

22 And I sawe agayne in my dreame .vii. eares sprynge
23 out of one stalk full and good, and .vii. other eares
wytherd, thinne and blasted with wynde, sprynge vp
24 after them. And the thynne eares deuowred the .vii.
good eares. And I haue tolde it vnto the soth- [Fo.
LX.] sayers, but no man can tell me what it meaneth.

25 Then Ioseph sayde vnto Pharao: both Pharaos
dreames are one. And god doth shewe Pharao what
26 he is aboute to do. The .vii. good kyne are .vii.
yeres: & the .vii. good eares are .vii. yere also, and
27 is but one dreame. Lykewyse, the .vii. thynne and
euell fauored kyne that came out after them, are .vii.
yeares: and the .vii. emptie and blasted eares shalbe
28 .vii. yeares of hunger. This is that which I sayde vnto
Pharao, that God doth shewe Pharao what he is aboute
to doo.

29 Beholde there shall come .vii. yere of great plen-
30 teousnes through out all the lande of Egipte. And
there shall aryse after them .vii. yeres of hunger. So

¶. 26 and it is 27 are .vii. eares

¶. 16 respondebit prospera 17 Putabā me stare 21 nullum
faturitatis dedere vestigium 25 Somnium regis vnum est 26 Sep-
tem boues pulchræ, & septem spicæ plenæ . . . septem vbertatis
anni sunt, eandemque vim somnii comprehendunt.

¶. 16 gluck sagen lassen 19 Ich hab . . . nicht solch vngefallte
21 merckt man nicht an yhn, das sie fressen hatten 25 das Got
Pharao zeyget was er thut.

- that all the plenteousnes shalbe forgotten in the lande of Egipte. And the hunger shall consume
 31 the lande: so that the plenteousnes shal not be once
 asene in the land by reason of that hun- *asene, sene,*
 ger that shall come after, for it shalbe *i. e. known*
 32 exceeding great. And as concernynge that the dreame
 was dumbled vnto Pharaο the second tyme, it betoken-
 eth that the thyng is certainly prepared of God, ad
 that God will shortly brynge it to passe.
 33 Now therfore let Pharaο provyde for a man of vn-
 derstondynge and wysdome, and sett him over the
 34 lande of Egipte. And let .P. Pharaο make officers
 ouer the lande, and take vp the fyfte parte of the land
 35 of Egipte in the .vii. plenteous yeres and let them
 gather all the foode of these good yeres that come,
 ad lay vp corne vnder the power of Pharo: that there
 may be foode in the cities, and there let them kepte
 36 it: that there may be foode in stoore in the lande,
 agaynst the .vii. yeres of hunger which shall come in
 the lande of Egipte, and that the lande perishe not
 thorow hunger.
 37 And the saynge pleased Pharaο ad all his seruauntes.
 38 Than sayde Pharaο vnto his seruauntes: where shall
 we fynde soch a mā as this is, that hath the sprete of
 39 God in him? wherfore Pharaο sayde vnto Ioseph: for
 as moch as God hath shewed the all this, there is no
 man of vnderstondyng nor of wysdome lyke vnto the
 40 Thou therfore shalt be ouer my house, and acordinge
 to thy worde shall all my people obey: only in the
 41 kynges seate will I be aboue the. And he sayde vnto
 Ioseph: beholde, I haue sett the ouer all the lande of
 42 Egipte. And he toke off his rynge from his fynge,
 and put it vpon Iosephs fingre, and arayed him in ray-
 mēt of bisse, and put a golden cheyne aboute his

¶. 39 or of wysdome

V. 30 vt obliuioni tractatur 31 & vbertatis magnitudinem perditura est inopie magnitudo. 32 firmitatis indicium . . sermo dei, & velocius impleatur. 35 sub Phar. potestate condatur 39 sapientiore & simile tui inuenire potero? 41 rursum 22 stola byssina

L. 32 solch ding von Gott gefertiget . . dasselbs eylend thun

- 43 necke and set him vpon the best charett that he had faue one. And they cryed before him Abrech, ad that Pharao had made him ruelar ouer all the lande of Egipte.
- 44 And Pharao sayde vnto Ioseph: I am Pharao, without thi will, shall no man lifte vp e- [Fo. LXI.] ther
- 45 his hande or fote in all the lande of Egipte. And he called Iosephs name Zaphnath Paenea. And he gaue him to wyfe Asnath the doughter of Potiphara preast of On. Than went Ioseph abroad in the lade of Egipte.
- 46 And he was .xxx. yere olde whē he stode before Pharao kynge of Egipte. And than Ioseph departed from Pharao, and went thorow out all the lande of Egipte.
- 47 And in the .vii. plēteous yeres they made sheves
- 48 and gathered vp all the fode of the .vii. plenteous yeres which were in the lande of Egipte and put it in to the cities. And he put the food of the feldes that grewe rounde aboute euery cyte: euen in the
- 49 same. And Ioseph layde vp corne in stoore, lyke vnto the fande of the see in multitude out of mesure, vntyll he left nombrynge: For it was with out nombre.
- 50 And vnto Ioseph were borne .ii. sonnes before the yeres of hunger came, which Asnath the doughter of
- 51 Potiphara preast of On, bare vnto him. And he called the name of the first sonne Manasse, for God (sayde he) hath made me forgett all my laboure & all my fathers
- 52 huffholde. The seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

¶. 43 currum suum secundum . . . genu flecterent 44 non mouebit quisquam manu aut ped. 45 & vocauit eum lingua Ægypt. Saluatorem mundi . . . sacerd. Heliopoleos. 47 in manipulos . . . congr. in horrea Ægypti. 49 arenæ maris cœquaretur, & copia menfuram excederet. 52 terra paupertatis

¶. 43 auff dem andern wagen faren, . . . knye fur yhm beugen 49 also das er auffhoret zu zelen, denn man kunds nicht zelen.

¶. M. N. 43 *Abrech*: that is tender father or as some will bowe the knee. 45 *zaphnath paena*; they are wordes of Egypt, and as moch to saye: As a man to whome secret thynges are opened. 46 *When he stode before Pharao*: that is whē he was admytted of Pharao into hys office, as in 1 Reg. xvi, d.

¶. M. N. 45 *Zaphnath paenea* ist Egyptisch geredt, vnd noch vnbeuust was es sey, on das so viel man spuren kan, heyst es wie man auff deutsch spricht, der heymliche nehister radt. 51 *Manasse* heyst vergeffen. 52 *Ephraim* heyst, die gewachsen.

53 And when the .vii. yeres of plenteoufnes that
 54 was in the lande of Egipte were ended, than came
 the .vii. yeres of derth, acordynge as .P. Ioseph had
 sayde. And the derth was in all landes: but in the
 55 lāde of Egipte was there yet foode. When now all
 the lande of Egipte began to hunger, than cried
 the people to Pharaο for bread. And Pharaο sayde
 vnto all Egipte: goo vnto Ioseph, and what he sayth
 56 to you that doo And when the derth was thorow
 out all the lande, Ioseph opened all that was in the
 cities, and folde vnto the Egiptiās And hunger waxed
 57 fore in the land of Egipte. And all countrees came
 to Egipte to Ioseph for to bye corne: becaufe that the
 hunger was so fore in all landes.

¶ The .XLII. Chapter.

1 **W**HEN Iacob sawe that there was *A.C.S. Iosephs brethern come into Egipte to bye corne. And he knoweth them and tryeth them. Symeon is put in pryson, the other retorne to their father to fetch Ben Iamin. His father is lothe to let hym go, but at the last he graunted it.*
 corne to be folde in Egipte,
 he sayde vnto his sōnes: why
 2 are ye negligent? beholde, I
 haue hearde that there is corne to be
 folde in Egipte. Gete you thither and
 bye vs corne frō thēce, that we maye
 3 lyue and not dye. So went Iosephs ten
 brethern doune to bye corne in Egipte,
 4 for Ben Iamin Iosephs brother wold not
 Iacob fende with his other brethren: for
 he sayde: some myffortune myght happen
 him

5 And the sonnes of Israell came to bye
 corne amonge other that came, for there was derth
 6 also in the lande of Canaan. And Io- [Fo. LXII.]
 seph was gouerner in the londe, and folde corne to all
 the people of the londe. And his brethren came, and

¶ 56 vniuerfa horrea & vendeb . . . nam & illos opprefferat
 famēs. 57 & malum inopiæ temperarent. xlii, 1 Quare negli-
 gitis? 2 triticum. . . & non consumamur inopia.

- 7 fell flatt on the grounde before him. When Ioseph sawe his brethern, he knewe them: But made straunge vnto them, and spake roughly vnto them saynge: Whence come ye? and they sayde: out of the lande of Canaan, 8 to bye vitayle. Ioseph knewe his brethern, but they knewe not him.
- 9 And Ioseph remembred his dreames which he dreamed of them, and sayde vnto them: ye are spies, and to se where the lande is weake is your comynge.
- 10 And they sayde vnto him: nay, my lorde: but to bye 11 vitayle thy seruantes are come. We are all one mans sonnes, and meane truely, and thy seruantes are no spies.
- 12 And he sayde vnto them: nay verely, but euen to 13 se where the land is weake is youre comynge. And they sayde: we thi seruantes are .xii. brethern, the sonnes of one man in the lande of Canaan. The youngest is yet with oure father, and one no man woteth where he is.
- 14 Ioseph sayde vnto them, that is it that I sayde vnto 15 you, that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharaο, ye shall not goo hence, vntyll youre yongest brother be come hither.
- 16 Sende therefore one off you and lett him fette youre .P. brother, and ye shalbe in preason in the meane season. And thereby shall youre wordes be proued, whether there be any trueth in you: or els by the lyfe 17 of Pharaο, ye are but spies. And he put them in warde thre dayes.
- 18 And Ioseph sayde vnto thē the thryd daye: This 19 doo and lyue, for I feare God Yf ye meane no hurte, let one of youre brethern be bounde in the preason, and goo ye and brynge the necessarie foode vnto youre

¶. 6 atque ad eius nutum 7 durius loquebatur . . victui necessaria. 8 infirmiora terræ 11 pacifici venimus, nec quicquam famuli tui machinantur mali. 12 immunita terræ 13 alius non est super. 15 per salutem Phar. 16 eritis in vinculis 19 Si pacifici estis

¶. 6 nydder zur erden auff ihr antlitz 7 redet hart 13 nicht mehr turhanden. 16 Bey dem leben Phar. 17 ynn eyn verwarung drey tag lang.

- 20 householdes, and brynge youre yongest brother vnto me: that youre wordes maye be beleved, ad that ye dye not. And they did so.
- 21 Than they sayde one to a nother: we haue verely synned agaynst oure brother, in that we sawe the anguysh of his soull when he befought vs, & wold not heare him: therefore is this troubyll come upon vs.
- 22 Ruben answered thē saynge: sayde I not vnto you that ye shuld not synne agaynst the lad: but ye wolde not heare And now verely see, his bloude is requyred.
- 23 They were not aware that Ioseph vnderstode them, for
- 24 he spake vnto them by an interpreter. And he turned from them and wepte, and than turned to them agayne ad comened with them, and toke out Simeon from
- 25 amonge thē and bownde him before their eyes, ad commaunded to fyll their sackes wyth corne, and to put euery mans money in his sacke, and to geue them vitayle to spende by the waye. And so it was done to them.
- 26 [Fo. LXIII.] And they laded their asses with the
- 27 corne and departed thence. And as one of them opened his sacke, for to geue his asse prauender in the
- 28 Inne, he spied his money in his sacks mouth And he sayde vnto his brethren: my money is restored me agayne, & is euē in my sackes mouth Than their hartes fayled them, and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus with vs?
- 29 And they came vnto Iacob their father vnto the lande of Canaan, and tolde him all that had happened
- 30 them saynge. The lorde of the lāde spake roughly to
- 31 vs, and toke us for spyas to ferche the countre. And we sayde vnto him: we meane truly and are no spies.

¶. 20 vestros probare sermones et non moriamini. 21 Merito hæc patimur . . angustias animæ . . ista tribulatio. 22 en sanguis eius exquiritur. 25 saccos tritico 31 Pacifici fumus, nec vllas molimur infidias.

℣. 20 glewben, das yhr nicht sterben musset 21 angst seyner feelen 22 blut gefoddert. 28 da entpfiel yhn yhr hertz

℞. ℞. N. 22 To requyer the bloude of the hāde of another, is to take vengeance of the euell done vnto him, as in Gen. ix, a. Pfal. ix. b, and Ezech iii, c.

- 32 We be .xii. brethren ſonnes of oure father, one is awaye,
and the yongest is now with oure father in the lande
of Canaan.
- 33 And the lorde of the countre ſayde vnto us: here
by ſhall I knowe yf ye meane truely: leaue one of
youre brethren here with me, and take foode neceſſary
34 for youre houſholdes and get you awaye, and brynge
youre yongest brother vnto me And thereby ſhall I
knowe that ye are no ſpyes, but meane truely: So will
I delyuer you youre brother agayne, and ye ſhall oc-
cupie in the lande.
- 35 And as they emptied their ſackes, beholde: every-
mans bundell of money was in his ſacke And when
both they and their father ſawe the bundells of money,
they were afrayde.
- 36 .P. And Iacob their father ſayde vnto them: Me
haue ye robbed of my childern: Ioseph is away, and
Simeon is awaye, and ye will take Ben Iamin awaye.
- 37 All theſe thinges fall vpon me. Ruben answered his
father ſaynge: Slee my two ſonnes, yf I bringe him
not to the agayne. Delyuer him therfore to my honde,
38 and I will brynge him to the agayne: And he ſayde:
my ſonne ſhall not go downe with you. For his brother
is dead, and he is left alone Moreouer ſome myſ-
fortune myght happen vpon him by the waye which
ye goo. And ſo ſhuld ye brynge my gray head with
forowe vnto the graue.

¶. 32 vnus non eſt ſuper 34 qui tenetur in vinculis . . . emendi
habeatis licētiam. 35 His dictis cum frumenta . . . ligatas pecunias
36 non eſt ſuper, Simeon tenetur in vinculis . . . in me . . . reci-
derunt. 38 ipſe ſolus remanſit . . . cum dolore ad inferos.

℣. 32 iſt nicht mehr furhanden 34 im land werben. 36 Ioseph
iſt nit mehr furhanden 38 alleyn vberblieben . . . mit ſchmerzen
zur helle.

℣. ℣. N. 38 *Brynge me to my graue;* that is, ye ſhall brynge
me to my death, as in Eſa. xxxviii.

¶ The .XLIII. Chapter.

- 1 **A**ND the derth waxed fore in the
 2 lande. And when they had
 eatē vp that corne which they
 brought out of the lande of
 Egipte, their father sayde vnto them: goo
 3 agayne and by vs a litle food. Than
 sayde Iuda vnto him: the man dyd testi-
 fie vnto vs saynge: loke that ye see not
 my face excepte youre brother be with
 4 you. Therefore yf thou wilt sende oure brother with
 5 vs, we wyll goo and bye the food. But yf thou wylt
 not sende him, we wyll not goo: for the man sayde
 vnto vs: loke that ye see not my face, excepte youre
 brother be with you.
- 6 And Israell sayde: wherfore delt ye so cruelly with
 me, as to tell the man that ye had yet [Fo. LXIIII.]
 7 another brother? And they sayde: The man asked vs
 of oure kynred saynge: is youre father yet alyue? haue
 ye not another brother? And we tolde him acordynge
 to these wordes. How cowd we knowe that he wolde
 8 byd vs brynge oure brother downe with vs? Than sayde
 Iuda vnto Israell his father: Send the lad with me, and
 we wyll ryse and goo, that we maye lyue and not dye:
 9 both we, thou and also oure childern. I wilbe suertie
 for him, and of my handes requyre him. Yf I brynge
 him not to the and sett him before thine eyes, than let
 10 me bere the blame for euer. For excepte we had made
 this tariēg: by this we had bene there twyse and come
 agayne.
- 11 Than their father Israel sayde vnto thē: Yf it must
 nedes be so now: than do thus, take of the best frutes

*M.C.S. When
 Bē Iamin was
 brought, they
 retorned with
 gyftes. Sym-
 meon is de-
 lyuered out of
 pryson. Jo-
 seph goeth
 asyde and we-
 peth. They
 feast together.*

V. 2 pauxillum escarum. 3 Denūtiavit nobis . . . sub attestazione
 iurisiurandi 4 ememus tibi necessaria. 6 miseriam vt indicaretis
 7 per ordinem nostram progeniē . . . iuxta id quod fuerat sciscitatus
 8 ne moriamur nos et paruuli nostri. 9 suscipio puerum: . . . re-
 quire illum . . . ero peccati reus

¶ 1. 6 dem man ansaget 8 wir vnd du vnd vnser kindle 9 burge
 fur yhn feyn

- of the lande in youre vesseles, and brynge the man a present, a curtesie bawlme, and a curtesie ^{curtesie, a} of hony, spyces and myrre, dates and al- ^{small quantity}
- 12 mondes. And take as moch money more with you. And the money that was brought agayne in youre sackes, take it agayne with you in youre handes, peradventure it was some ouerfyghte.
- 13 Take also youre brother with you, and aryse and
- 14 goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother .P. and also Bē Iamin, and I wilbe as a mā robbed of his childern.
- 15 Thus toke they the present and twise so much more money with them, and Ben Iamin. And rose vp, went downe to Egipte, and presented them selfe to Ioseph.
- 16 When Ioseph sawe Ben Iamin with them, he sayde to the ruelar of his houle: brynge these men home, and fley and make redie: for they shall dyne with me at
- 17 none. And the man dyd as Ioseph bad, and brought them in to Iosephs houle.
- 18 When they were brought to Iosephs houle, they were afrayde ād sayde: because of the money y came in our sackes mouthes at the first tyme, are we brought, to pyke a quarell with vs & to laye some thinge to oure charge: to brynge vs in bondage and oure asses
- 19 also. Therfore came they to the man that was the ruelar ouer Iosephs houle, and comened with him at
- 20 the doore and sayde:
- Sir, we came hither at the first tyme to bye foode,
- 21 and as we came to an Inne and opened oure sackes: beholde, euery mannes money was in his sacke with full weghte: But we haue broght it agene with us,
- 22 & other mony haue we brought also in our handes, to

¶. 12 agayne with you, peradventure

V. 14 vobis eū placabilem: . quē tenet in vinculis, & hunc Benjamin 16 occide victimas, & instrue conuiuium 18 vt deuoluat in nos calumniā 20 Oramus domine, vt audias nos 21 eodem pondere reportauimus.

L. 14 euch lasse ewrn andern bruder 18 das ers auff vns bringe 21 mit volligem gewicht

L. M. N. 11 Diefse namen der fruchten sind noch bißzher vn- gewißs auch bey den luden felbs.

bye foode, but we can not tell who put oure money in oure sackes.

23 And he sayde: be of good chere, feare not: Yourre God and the God of youre fathers hath put you that treasure in youre sackes, for I had [Fo. LXV.] youre
24 money. And he brought Simeon out to them ad led the in to Iosephs houle, & gaue them water to washe
25 their fete, and gaue their asses prauender: And they made redie their present agaynst Ioseph came at none, for they herde saye that they shulde dyne there.

26 When Ioseph came home, they brought the present in to the houle to him, which they had in their handes, ad fell flat on the grounde befor him.

27 And he welcomed the curteously fainge: is youre father that old man which ye tolde me of, in good
28 health? and is he yet alyue? they answered: thy fervaunte oure father is in good health, ad is yet alyue. And they bowed them selues and fell to the grounde.

29 And he lyfte vp his eyes & behelde his brother Ben Iamin his mothers sonne, & sayde: is this youre yongest brother of whome ye sayde vnto me? And sayde: God
30 be mercyfull vnto y my sonne. And Ioseph made haft (for his hert dyd melt apon his brother) and foughte for to wepe, & entred in to his chambre, for to wepe there.

31 And he waffhed his face and came out & refrayned him selfe, & bad sett bread on the table

32 And they prepared for him by himselfe, and for them by them selues, and for the Egiptians which ate with him by them selues, because the Egiptians may not eate bread with the Hebrues, for that is an abhomynacyon vnto the Egiptians. And they satt before him:

It. 30 fought where to wepe
V. 22 in marfupis nostris. 23 Pax vobiscum . . probatam ego habeo. 25 comesturi essent panem. 26 adorauerunt proni in terram. 27 clementer refalutatis eis 28 Sospes est . . incuruati ador. 29 fratrem suum vterinum 30 commota fuerant viscera . . et erumpebat lachrymæ 31 continuit se 32 prophanum putant

L. 25 das brod essen solten. 27 Er aber gruffet sie freuntlich 30 feyns herten grund entbrand yhm 31 hielt sich fest

It. It. N. 32 *Abhominacion*, that is, it was abhorred of the Egiptians that an Hebrew shuld eate with the.

the eldest acordynge vnto his .P. age, and the yongest
acordynge vnto his youth. And the men marveled
34 amonge them felues. And they broughte rewardes
vnto them from before him: but Ben Iamins parte was
fyue tymes so moch as any of theirs. And they ate
and they dronke, and were dronke wyth him

The .XLIII. Chapter.

1 **A**ND he commaunded the rueler *M.C.S. Io-*
of his house saynge: fyll the *seph accuseth*
mens sackes with food, as *his brother of*
moch as they can carie, and *theft. Iuda*
put euery mans money in his bagge *becommeth su-*
2 mouth, and put my syluer cuppe in the sackes mouth *rety for Ben*
of the yongest and his corne money also. And he *Iamin.*
3 dyd as Ioseph had sayde. And in y mornynge as
soone as it was lighte, the mē were let goo with
their asses.
4 And when they were out of the cytie and not yet
ferre awaye, Ioseph sayde vnto the ruelar of his house:
vp and folowe after the men and ouertake them, and
saye vnto them: wherefore haue ye rewarded euell for
5 good? is that not the cuppe of which my lorde drynk-
eth, ad doth he not prophesie therin? *prophesie, di-*
ye haue euell done that ye haue done. *vine*
6 And he ouertoke them and sayde the same wordes
7 vnto them. And they answered him: wherfore sayth
my lorde soch wordes? God forbydd that thy ser-
8 uauntes shulde doo so. Beholde, the money which we
founde in oure sackes mouthes, we brought agayne
vnto the, out of the land of Canaā: how then shulde

¶. 33 primogenita sua . . . ætatem suam. 34 sumptis partibus
quas ab eo acceperant: . et inebriati sunt cum eo. xliiii, 1 sum-
mitate facci. 2 tritici 5 Scyphus quē furati estis 6 apprehensis per
ordinem 8 quomodo consequens est vt furati simus

¶. 33 gepurt . . . iugent 34 vnd wurden truncken mit yhm.
xliiii, 1 oben ynn seynen sack 6 Vnd als er sie ergreiff

we steale [Fo. LXVI.] out of my lordes house, ether
 9 syluer or golde? with whofoeuer of thy seruantes it
 be founde let him dye, and let vs also be my lordes
 10 bondmen. And he sayde: Now therefore acordynge
 vnto youre woordes, he with whom it is found, shalbe
 my seruante: but ye, shalbe harmlesse.

11 And attonce every man toke downe his sacke to
 12 the grounde, and every man opened his sacke. And he
 serched, and began at the eldest & left at the yongest.
 13 And the cuppe was founde in Ben Iamins sacke. Then
 they rent their clothes, and laded every man his asse
 14 and went agayne vnto the cytie. And Iuda and his
 brethre came to Iosephs house, for he was yet there,
 15 and they fell before him on the grounde. And Ioseph
 sayde vnto the: what dede is this which ye haue done?
 wist ye not that soch a man as I can prophesie?

16 Then sayde Iuda: what shall we saye vnto my lorde,
 what shall we speake or what excuse can we make?
 God hath founde out y^e wekednesse of thy seruantes.
 Beholde, both we and he with whom the cuppe is
 17 founde, are thy seruantes. And he answered: God
 forbyd y^e I shulde do so, the man with whom the cuppe
 is founde, he shalbe my seruante: but goo ye in peace
 vn to youre father.

18 Then Iuda went vnto him and sayde: oh my lorde,
 let thy seruante speake a worde in my lordes audy-
 ence, and be not wrooth with .P. thi seruante: for
 19 thou art euen as Pharao. My lorde axed his seruante
 20 sainge: haue ye a father or a brother? And we an-
 swered my lord, we haue a father that is old, and a
 yonge lad which he begat in his age: and the brother
 of the sayde lad is dead, & he is all that is left of that
 mother. And his father loueth him.

¶. 18 my lordes eare, and

¶. 14 Primusque Iudas cum fratribus . . . omnesque . . . pa-
 riter in terram corruerunt. 15 similis mei in augur. scientia? 16 aut
 iuste poterimus obtendere? 17 Absit a me . . . abite liberi 18 propius
 Iudas . . . tu es enim post Pharaonem dominus meus. 20 ipsum
 solum habet mater sua

¶. 15 erradten kunde? 16 fur wenden 17 mit friden 18 fur
 deinen oren 20 alleyn vberblieben von seyner mutter

- 21 Then sayde my lorde vnto his seruauntes brynge
him vnto me, that I maye sett myne eyes apon him.
22 And we answered my lorde, that the lad coude not
goo from his father, for if he shulde leaue his father, he
23 were but a deed man. Then saydest thou vnto thy
seruauntes: excepte youre yongest brother come with
you, loke that ye se my face no moare.
24 And when we came vnto thy seruaunt oure father,
25 we shewed him what my lorde had sayde. And when
oure father sayde vnto vs, goo agayne and bye vs a
26 litle fode: we sayd, y we coude not goo. Neverthelesse
if oure yougeste brother go with vs then will we goo,
for we maye not see the mannes face, excepte oure
27 yongest brother be with vs. Then sayde thy seruaunt
oure father vnto vs. Ye knowe that my wyfe bare me
28 ii. sonnes. And the one went out from me and it is
sayde of a suertie that he is torne in peaces of wyld
29 beastes, and I sawe him not sence. Yf ye shall take
this also awaye frō me and some myssfortune happen
apon him, then shall ye brynge my gray heed with
forow vnto the grave.
30 [Fo. LXVII.] Now therfore whē I come to thy ser-
uaunt my father, yf the lad be not with me: seinge that
31 his lyfe hāgeth by the laddes lyfe, then as soone as he
seeth that the lad is not come, he will dye. So shall
we thy seruautes brynge the gray hedde of thy ser-
32 vaunt oure father with forow vnto the grave. For I
thy seruaunt became suertie for the lad vnto my father
& sayde: yf I bringe him not vnto the agayne. I will
33 bere the blame all my life lōge. Now therfore let me thy
seruaunt byde here for y lad, & be my lordes bondman: &
34 let the lad goo home with his brethern. For how can
I goo vnto my father, and the lad not wyth me: lest I
shulde see the wretchednes that shall come on my father.

¶. 21 ponam oculos 26 non audemus videre 28 Egressus est
vnus 29 cum mœrore ad inferos. 30 anima illius ex huius anima
dependeat 32 recepi fidem, & spoondi 34 Non enim possum . . .
ne calamitatis . . . testis assistam.

¶. 28 Eyner gieng hynaus von myr 29 hynunter in die hell
30 weyl feyn feel an difes feel hanget 32 burge worden 34 iamer
sehen, der meynem vatter begegen wurde.

The .XLV. Chapter.

- 1 **A**ND Ioseph coude no longer re- *M.C.S. Ioseph maketh hym selfe known vnto his brethern, and sendeth for his father.*
 frayne before all them that stode aboute him, but commaunded that they shuld goe all out from him, and that there shuld be no man with him, whyle he vttred him selfe vnto his
 2 brethern. And he wepte alowde, so that the Egip-
 3 tians and the house of Pharaο herde it. And he sayde vnto his brethern: I am Ioseph: doth my father yet lyue? But his brethern coude not answere him, for they were abasshed at his presence.
 4 And Ioseph sayde vnto his brethern: come nere to me, and they came nere. And he .P. sayde: I am
 5 Ioseph youre brother whom ye sold in to Egipte. And now be not greued therwith, nether let it seme a cruel thinge in youre eyes, that ye solde me hither. For God
 6 dyd send me before you to saue lyfe. For this is the seconde yere of derth in the lande, and fyue moo are behynde in which there shall nether be earynge nor heruest.
 7 Wherefore God sent me before you to make prouision, that ye myghte continue in the erth and to save youre
 8 lyues by a greate delyuerance. So now it was not ye that sent me hither, but God: and he hath made me father vnto Pharaο and lord ouer all his house, and
 9 rueler in all the land of Egipte. Hast you ad goo to my father and tell him, this sayeth thy sonne Ioseph: God hath made me lorde ouer all Egipte. Come downe
 10 vnto me and tarye not, And thou shalt dwell in the londe of Gofan & be by me: both thou and thi chil-

V. 1 interesset . . agnitioni mutuae. 3 nimio terrore perterriti. 5 pro salute enim vestra 6 nec arari . . nec meti 7 & eficas ad viuendum habere possitis.

L. 1 mit seynen brudern bekennete 5 vnd denckt nicht das zorn sey . . vmb ewers lebens willen 6 pflugen . . . erndten 7 durch eyn grosse errettunge

L. M. N. 4 zu myr: Das sind die fussen wort des Euangelii, also redet Christus mit der seelen im glawben, nach dem sie durchs gesetz vnd gewissen der fund, woll gedemetiget vnd geengstet ist.

- dern, and thi childerns childern: and thy shepe, and
 11 beastes and all that thou hast. There will I make
 provision for the: for there remayne yet .v. yeres of
 derth, lest thou and thi housholde and all that thou
 hast perish.
 12 Beholde, youre eyes do se, and the eyes also of my
 brother Ben Iamin, that I speake to you by mouth.
 13 Therefore tell my father of all my honoure which I
 haue in Egipte and of all that ye haue sene, ād make
 hast and brynge mi [Fo. LXVIII.] father hither.
 14 ¶ And he fell on his brother Ben Iamins necke &
 15 wepte, & Ben Iamin wepte on his necke. Moreouer
 he kyssed all his brethern and wepte upon them. And
 16 after that, his brethern talked with him. And when
 the tidynges was come vnto Pharaos housse that Io-
 sephes brethern were come, it pleased Pharao well and
 all his seruantes.
 17 And Pharao spake vnto Ioseph: saye vnto thy breth-
 ern, this do ye: lade youre beestes ād get you hence,
 18 And when ye be come vnto the londe of Canaan, take
 youre father and youre householdes and come vnto me,
 and I will geue you the beste of the lande of Egipte,
 and ye shall eate the fatt of the londe.
 19 And commaunded also. This do ye: take charettes
 with you out of the lande of Egipte, for youre childern
 and for youre wyues: and brynge youre father and come.
 20 Also, regarde not youre stuff, for the goodes of all the
 londe of Egipte shalbe youre.
 21 And the childern of Israell dyd euen so, And Ioseph
 gaue them charettes at the commaundment of Pharao,
 and gaue them vitayle also to spende by the waye.
 22 And he gaue vnto eche of them chaunge of rayment:
 but vnto Ben Iamin he gaue .iii. hundred peces of
 23 fyluer and .v. chaunge of rayment. And vnto his fa-
 ther he sent after the same maner: x. he asses laden

¶ 23 maner .x. asses

V. 11 Ibique te pascam 16 omnis familia eius. 18 medullam
 terræ. 19 ac coniugū: et dicito, Tollite patrem vestrum & pro-
 perate quantocyus venientes 22 stolis optimis 23 tantūdem pe-
 cuniæ & vestium

¶ 12 mundlich mit euch rede 20 schonet nicht ewrs haufzradts

with good out of Egipte, and .x. she asses laden with corne, bred and meate: to serue his .P. father by the waye. So sent he his brethern awaye, and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egipte and came in to the land of Canaan vnto Iacob their father, and told him faynge. Ioseph is yet a lyue and is gouerner ouer all the land of Egipte. And Iacobs hert wauered, for he beleued the not. And they tolde him all the wordes of Ioseph which he had sayde vnto them. But when he sawe the charettes which Ioseph had sent to carie him, then his sprites reuiued. And Israel sayde. sprites, *sprits* I haue ynough, yf Ioseph my sonne be yet al्यue: I will goo and se him, yer that I dye. *yer, before*

The .XLVI. Chapter.

ISRRAEL toke his iourney with all that he had, and came vnto Berseba and offred of-frynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyghte, and called vnto him: Iacob Iacob. And he answered: here am I. And he sayde; I am that mightie God of thy father, feare not to goo downe in to Egipte. For I will make of the there a great people. I will go downe with y in to Egipte, & I will also bringe the vp agayne, & Ioseph shall put his hand upon thine eyes.

V. 23 . . . addens . . triticum in itinere, panesque portātes. 24 Ne irascamini in via. 26 Quo audito Iacob, quasi de graui somno euigilans 27 reuixit spiritus eius, & ait xlvī, I puteum iuramenti (v. 5) . . mactatis ibi victimis 2 audiuit eum

L. 24 zacket nicht auff dem wege. 26 seyn hertz schlugs ynn wind 28 Ich hab gnug. xlvī, I opffert er opffer

M. N. 3 *I will make the a great people:* that is I will multiplie thy seede, that many people shall come therof 4 *To put hys hande vpon his eyes* is to be present at hys death and to burye him, as in Tob. xiiii, d.

M. C. S. Iacob with all his housholde goeth to Ioseph in to Egypt. The genealogie of Iacob. Ioseph meteth hys father.

- 5 And Iacob rofe vp from Berfeba. And ƿ sonnes of
 Ifrael caried Iacob their father, ad [Fo. LXIX.] their
 childern and their wyues in the charettes which Pharao
 6 had ſent to carie him. And they toke their catell ad
 the goodes which they had gotten in the land of Ca-
 naan, and came in to Egipte: both Iacob and all his
 7 ſeed with him, his ſonnes and his ſonnes ſonnes with
 him: his daughters and his ſonnes daughters and all
 his ſeed brought he with him in to Egipte.
- 8 Theſe are the names of the childern of Ifrael which
 came in to Egipte, both Iacob and his ſonnes: Rubē
 9 Iacobs firſt ſonne. The childern of Ruben: Hanoch,
 10 Pallu, Hezron and Charmi. The childern of Simeon:
 Iemuel, Iamin, Ohad, Iachin, Zohar and Saul the ſonne
 11 of a Cananitish woman. The childern of Leui: Gerfon,
 12 Kahath and Merari. The childern of Iuda: Er, Onan,
 Sela, Pharez and Zerah, but Er and Onan dyed in the
 lande of Canaan. The childern of Pharez, Hezrō, &
 13 Hamul. The childern of Ifachar: Tola, Phuua Iob
 14 and Semnon. The childern of Sebulon: Sered, Elon
 15 and Iaheleel. Theſe be the children of Lea which ſhe
 bare vnto Iacob in Meſopotamia with his daughter
 Dina. All theſe ſoules of his ſonnes and daughters
 make .xxx. and .vi.
- 16 The childern of Gad: Ziphion, Haggi, Suni, Ezbon,
 17 Eri, Arodi and Areli. The childern of Aſſer: Iemna,
 Iefua, Iefui, Brya and Se- .P. rah their ſiſter. And
 18 the childern of Brya were Heber and Malchiel. Theſe
 are the childern of Silpha whom Labā gaue to Lea his
 daughter. And theſe ſhe bare vnto Iacob in nombre
 xvi. ſoules.
- 19 The childern of Rahel Iacobs wife: Iofeph and ben
 20 Iamin. And vnto Iofeph in the lōde of Egipte were
 borne: Manaffes and Ephraim which Aſnath the dough-
 21 ter of Potiphara preaſt of On bare vnto him. The chil-

¶. 13 Semſon 15 make .xxx. and .iii.

¶. 5 ad portandum ſenem [The whole paſſage 1-7 is very free.]
 15 triginta tres. 20 facerdot. Heliopoleos

¶. 6 erworben hatten 11 Gerfon, Cuhuz vnd M., 12 Hezron
 vnd Thamul 14 Semron 15 drey vnd dreyzg zeelen 16 Arobi 20
 Prieſters zu On

dern of Ben Iamin: Bela, Becher, Asbel, Gera, Nae-
 22 man, Ehi Ros Mupim, Hupim and Ard. These are
 the childern of Rahel which were borne vnto Iacob:
 xiiii. foules all to gether.

23, 24 The childern of Dan: Hufim. The childern of
 25 Nepthali: Iahezeel, Guni, Iezer and Sillem. These
 are the sonnes of Bilha which Laban gaue vnto Rahel
 his doughter, and she bare these vnto Iacob, all to-
 26 gether .vii. foules All the foules that came with
 Iacob in to Egipte which came out of his loyns (be-
 fyde his sonnes wifes) were all togither .Lx. and .vi
 27 foules. And the sonnes of Ioseph, which were borne
 him in egipte were: .ii. foules. So that all the foules
 of the houle of Iacob which came in to Egipte are .Lxx

28 And he sent Iuda before him vnto Ioseph that the
 waye myghte be shewed him vnto Gofan, and they came
 29 in to the lande of Gofan And Ioseph made redie his
 charett and went agaynst Israell his father vnto Gofan,
 ad pre- [Fo. LXX.] sented him selfe vnto him, and fell
 on his necke and wepte vpon his necke a goode whyle.

30 And Irael sayd vnto Ioseph: Now I am cõtēt to dye,
 in so moch I haue sene the, that thou art yet alyue.

31 And Ioseph sayde vnto his brethrē and vnto his fathers
 houfe: I will goo & shewe Pharaο and tell him: that my
 brethern and my fathers houfe which were in the lāde of
 32 Canaan are come vnto me, and how they are shepardes
 (for they were men of catell) and they haue brought their
 shepe and their oxen and all that they haue with them.

33 Yf Pharaο call you and axe you what youre occupa-
 34 tion is, saye: thi seruantes haue bene occupied aboute
 catell, frō oure chilhode vnto this tyme: both we and oure
 fathers, that ye maye dwell in the lande of Gofan. For an
 abhominacyon vnto the Egiptians are all that feade shepe.

¶ 29 and wēt to mete Irael 34 For the Egyptiās abhore all
 sheppardes.

¶ 27 in Aegyptum 28 vt nuntiaret ei, et ille occurreret in
 Gefsen. 29 ad eūdem locum . . . & inter amplexus fleuit. 32 cu-
 ramque habent alendorum gregum: . omnia quae habere pe-
 tuerunt 34 respondebitis, Viri pastores fumus . . . Hæc autem
 dicetis

¶ 26 die aus seynen landen komen waren 29 Vnd da er yn
 fahe 32 leute die mit vieh vmbgehen (v. 34) 34 Denn was vieh
 hirten sind, das ist den Egyptern ein gewel.

¶ The .XLVII. Chapter.

- 1 **I**ND Ioseph wēt and told Pharao *M.C.S. Iacob cometh before Pharao, & vnto hym is geue the lande of Gofan. He swereth his sonne for his buryall.*
 and sayde: my father and my brethern their shepe and their beastes and all that they haue, are come out of the lāde of Canaan and
 2 are in the lande of Gofan. And Ioseph toke a parte of his brethern: euen syue of
 3 them, and presented them vnto Pharao. And Pharao sayde vnto his brethern: what is your occupation? And they sayde vnto Pharao: feeders of shepe are thi
 4 seruauentes, both we ād also oure fathers. They sayde moreouer vnto Pha- .P. rao: for to sogeorne in the lande are we come, for thy seruauentes haue no pasture for their shepe so fore is the fameshment in the lande of Canaan. Now therefore let thy seruauentes dwell in the lande of Gofan.
 5 And Pharao sayde vnto Ioseph: thy father and thy
 6 brethren are come vnto the. The londe of Egipte is open before the: In the best place of the lande make both thy father and thy brothren dwell. And euen in the lond of Gofan let them dwell. Moreouer yf thou knowe any men of actiuyte amonge them, men of acti-
 7 make them ruelars ouer my catell. And *uyte, able men* Ioseph brought in Iacob his father and sett him before Pharao. And Iacob blessed Pharao. And Pharao
 8 axed Iacob, how old art thou? And Iacob sayde vnto Pharao: the dayes of my pilgremage are an hundred and: .xxx. yeres. Few and euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgrem-
 10 ages. And Iacob blessed Pharao and went out from

M. 3 Pharao: sheppardes are

V. 2 Extremos quoque fratrum 6 viros industrios 7 statuit eum coram eo [7-12 is very free with repeated omissions.]

L. 3 Wes nehret jr euch? 6 offen, las sie . . die tüchtig sind 7 stellet im fur Pharao 9 die zeit meiner walfart (3 times)

M. M. N. 9 *The dayes of hys pilgremage* was all the tyme that he lyued, as in Iob .xiii. c, and Psal. cxviii, c. 10 *To blesse*, is here to prayse & geue thanks as a fore in the .xiii. of Gene. d. and 1 Co. x, d.

11 him. And Ioseph prepared dwellinges for his father
and his brethern, and gaue them possessions in the
londe of Egipte, in the best of the londe; euē in the
12 lande of Raemes, as Pharao commaunded. And Ioseph made prouysion for his father, his brethern and
all his fathers housholde, as yonge children are fedd
with bread.

13 There was no bread in all the londe, for the derth
was exceedige fore: so y̅ y̅ lōde of Egipte & y̅ lōde
of Canaan, were fameshyd by y̅ reason [Fo. LXXI.]
14 of y̅ derth. And Ioseph brought together all y̅ money
y̅ was founde in y̅ lāde of Egipte and of Canaan, for
y̅ corne which they boughte: & he layde vp the money
in Pharaos housse.

15 When money fayled in the lāde of Egipte & of
Canaan, all the Egiptians came vnto Ioseph and sayde:
geue us sustenance: wherfore suffrest thou vs to dye
16 before the, for oure money is spent. Then sayde Ioseph:
brynge youre catell, and I will geue yow for
17 youre catell, yf ye be without money. And they
brought their catell vnto Ioseph. And he gaue them
bread for horses and shepe, and oxen and asses: so he
fed them with bread for all their catell that yere.

18 When that yere was ended, they came vnto him
the nexte yere and sayde vnto him: we will not hyde
it from my lorde, how that we haue nether money nor
catell for my lorde: there is no moare left for my lorde,
19 but euen oure bodies and oure londes. Wherfore lateft
thou vs dye before thyne eyes, and the londe to goo
to noughte? bye vs and oure landes for bread: and let
both vs and oure londes be bonde to Pharao. Geue
vs feed, that we may lyue & not dye, & that the londe
goo not to wast.

20 And Ioseph boughte all the lande of Egipte for

¶. 17 pro commutatione pecorū 19 redigatur terra in solitudinem.

¶. 12 einem jglichen sein theil brod, von alten bis auff die jungen kinder. 13 jn allen landen . . verschmachten 14 bracht alles geld zu zamen 18 vnsern herrn nicht verbergen . . auch alles vieh . . beide vns sterben vnd vnser feld? 19 leibeigen seien . . nicht verwüste.

- Pharao. For the Egiptians solde euery man his londe because the derth was fore apō them: and so the londe
 21 became Pharaos. And he appoynted the people vnto the cities, from one syde of Egipte vnto the other:
 22 only the londe of the Prestes bought he not. For there .P. was an ordinaūce made by Pharao for
 ⁊ * preastes, that they shulde eate that which was appoynted vnto them: which
 Pharao had geuen them wherfore they solde not their londes.
 23 Then Ioseph sayde vnto the folke: be-
 holde I haue boughte you this daye ād your landes for Pharao. Take there seed
 24 and goo sowe the londe. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and .iiii. partes shalbe youre
 awne, for seed to sowe the feld: and for you, and them of youre houtholdes, and
 25 for youre childern, to eate. And they answered: Thou hast saued oure lyves
 Let vs fynde grace in the syghte of my lorde, and let us be Pharaos seruaūtes.
 26 And Ioseph made it a lawe ouer the lāde of Egipte vnto this daye: that men must
 geue Pharao the fyfte part, excepte the londe of the preastes only, which was not
 bond vnto Pharao.
 27 And Israel dwelt in Egipte: euen in the countre of Gofan. And they had
 their possessions therein, and they grewe and multi-
 28 plyed exceedingly. Moreouer Iacob lyued in the lande of Egipte .xvii. yeres, so that the hole age of
 Iacob was an hundred and .xlvi. yere.

¶. 20 Subiecitque eā Pharaoni 22 quibus & statuta cibaria ex horreis publicis præbebantur, & idcirco non sunt compulsi vendere poss. suas. 25 respiciat nos tantum dom. noster, et læti seruiemus regi. 26 quæ libera ab hac conditione fuit. 28 vixit in ea

ℒ. 20 tewrung 21 stedten aus vnd einging 22 was jnen benant war . . durften . . nicht verkauffen. 23 Sihe, da habt jr famen 25 las vns nur leben 26 nicht eigen Pharao.

¶. N. 20 This name Pharao was a generall name to all the kynges of Egypte. As abimelech was a cōmen name to all the kynges of the gentiles, as in Exod. xvi.

* The blide
 gydes
 gett
 preuilegesfro
 bearige with
 their brethre
 contrarye to
 Christes lawe
 of love. And
 of these pre-
 stes of idolles
 did our cōpas-
 sige yvetrees
 lerne to crepe
 vp by litle &
 litle & to cō-
 passe & greate
 trees of &
 world with
 hypocrisye, ād
 to thrust &
 rotes of idola-
 trysse super-
 stition in to
 the & to sucke
 out & iuce of
 the with their
 poetrye, till
 all be seer
 bowes and no
 thinge grene
 save their
 awne comē-
 welth.

- 29 When the tyme drewe nye, that Israel must dye: he sent for his sonne Ioseph and sayde vnto him: Yf I haue founde grace in thy fyghte, put thy hande vnder my thye and deale mercifully ad truely with me, 30 that thou burie me not in Egipte: but let me lye by my fathers, and ca- [Fo. LXXII.] rie me out of Egipte, and burie me in their buryall. And he answered: I 31 will do as thou hast sayde. And he sayde: swere vnto me: ad he sware vnto him. And than Israel bowed him vnto the beddes head.

The .XLVIII. Chapter.

- 1 **A**FTER these deades, tydiges were brought vnto Ioseph, that his father was seke. And he toke with him his .ii. sones, Manaf- *ℳ. C. S. Ia-
cob lyeth
sycke. He de-
fyreth Eph-
raim and Ma-
nasses for hys
sonnes and
bleffeth them.*
2 fes and Ephraim. Then was it sayde vnto Iacob: beholde, thy sonne Ioseph commeth vnto the. And Israel toke his strength vnto him, and 3 satt vp on the bedd, and sayde vnto Ioseph: God all mightie appeared vnto me at lus in the lande of Ca- 4 naan, ad bleffed me, and sayde vnto me: beholde, I will make the growe and will multiplie the, and will make a great nombre of people of the, and will geue this lande vnto the and vnto thy seed after ŷ vnto an 5 euerlastinge possession. Now therfore thy .ii. sones Manasses ad Ephraim which were borne vnto the be- fore I came to the, in to Egipte, shalbe myne: euen 6 as Ruben and Simeō shall they be vnto me. And the

℥. 29 cerneret diem . . & facies mihi misericordiam & veritatem . . auferas me de terra hac, condasque in sepulchro maior.
31 Quo iurante, adorauit Isr. dom., conuersus ad lectuli caput. xlviij, 2 Dictumque est feni . . Qui confortatus sedit in lectulo.

℥. 29 liebe vnd trewe an mir thuft . . jm jrem begrebnis begraben 31 jnn dem bette zum heubten. xlviij, 2 vnd Israel macht sich stark

ℳ. ℳ. N. 29 To put his hand vnder his thye, loke in Gen. xxiiij, a.

℥. ℳ. N. 31 *Nieget*: Er lag im bette kranck, richtet sich doch auff, nieget sich zum heubten, vnd bettet, die weil thut Ioseph den eid.

childern which thou getest after them, shalbe thyne awne: but shalbe called with the names of their brethren in their enheritaunces.

- 7 And after I came from Mesopotamia, Rahel dyed apon my hande in the lande of Canaã, by the waye: when I had but a feldes bre- .P. de to goo vnto Ephrat. And I buried her there in y waye to Ephrat which is now called Bethlehem.
- 8 And Israel behelde Iosephes sonnes & sayde: what
9 are these? And Ioseph sayde vnto his father: they are my sonnes, which God hath geuen me here. And he sayde: brynge them to me, and let me blesse them.
- 10 And the eyes of Israell were dymme for age, so that he coude not see. And he brought them to him, ad he
11 kyssed the and embraced them. And Israel sayde vnto Ioseph: I had not thoughte to haue sene thy face, and yet loo, God hath shewed it me and also thy feed.
- 12 And Ioseph toke them awaye from his lappe, and they fell on the grounde before him.
- 13 Than toke Ioseph them both: Ephraim in his ryghte hande towarde Israels left hande ad Manasses in his left hande, towarde Israels ryghte hande, and brought
14 them vnto him. And Israel stretched out his righte hande and layde it apon Ephraims head which was the yonger, and his lyft hãde apon Manasses heed,
15 crossinge his handes, for Manasses was the elder. And he blessed Ioseph saynge: God before whome my fathers Abraham and Ifaac dyd walke, and the God which hath
16 fedd me all my life longe vnto this daye, And the angell which hath delyuered me frō all euyll, blesse these laddes: y they maye be called after my name,

V. 7 ipso itinere, eratque vernum tempus: & ingred. 12 de gremio patris, adorauit 14 commutans manus. 15 Benedixitque Iac. filiis Ios., & ait, Deus . . . qui pascit me 16 et inuocetur super eos nomen

U. 6 sollen generet sein mit jrer brüder namen 7 Ephrath, die jm Bethlehem heist. 8 Wer sind die? 10 tunkel. für alter . . wol sehen . . hertzet sie, 11 vnd sprach 12 von seinem schos, vnd er nieget sich 14 Vnd thet wissend also mit seinen henden 15 erneeret hat . . diesen tag, 16 das sie nach meinem

M. M. N. 14 The puttyng on of hãdes was comenly vsed of the Hebrews, whē they cōmended or offred any thyng to God, as Leuit. i, b.

and after my father Abraham and Isaac, and that they maye growe ad multiplie apō [Fo. LXXIII.] the erth.

- 17 When Ioseph sawe that his father layd his ryghte hande upon the heade of Ephraim, it displeased him. And he lifte vpp his fathers hāde, to haue removed it
18 from Ephraims head vnto Manasses head, and sayde vnto his father: Not so my father, for this is the eldest.

- 19 Put thy right hand upon his head. And his father wold not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people ad shalbe great. But of a troth his yonger brother shalbe greater than he, and his seed shall be full of people. And
20 he blessed them sainge. At the ensample At the ensample of these, the Israelites shall blesse and saye: ple, according to God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

- 21 And Israel sayde vnto Ioseph: beholde, I dye. And god shalbe with you and bringe you agayne vnto the land of
22 youre fathers. Moreouer I geue vnto the, a porcyon of lande aboue thy brethern, which I gatt out of the handes of the Amorites wyth my fwerde and with my bowe.

The .XLIX. Chapter.

- 1 **A**ND Iacob called for his sonnes ad sayde: come together, that I maye tell you what shall happē you in the last dayes.
2 Gather you together and heare ye sonnes of Iacob, and herken vnto Israel youre father.

M.C.S. Iacob bleffeth all his awne sonnes and sheweth the what is to come. He apoynteth where he wylbe buryed: and dyeth.

V. 17 Ephraim, grauter accepit 20 in tempore illo . . In te benedicentur Israel 22 vnam partem extra fratres

L. 16 . . das sie waschen 17 gefiel es jm vbel 18 Nicht so 19 Ich weis wol (bis) 20 geeignet er sie des tages . . Nach deiner weise werde Israel gef. . . setze dich . . setzt. . fur 22 ein stück lands

L. M. N. 22 Stück: heist im Ebreischen Sichem, vnd die selbe stat meinete er hie.

* A curious typographical error, *waschen* (to wash) being put for *wachsen* (to grow).

- 3 .¶ Ruben, thou art myne eldest sonne, my myghte
and the begynnyng of my strength, chefe in receau-
4 ynge and chefe in power. As unstable as water wast
thou: thou shalt therefore not be the chefest, for thou
wenst vp vpō thy fathers bedd, and than defyledest thou
my couche with goynge vppe.
5 The brethern Simeon and Leui, weked instrumentes
6 are their wepōs. In to their secrettes come not my
soule, and vnto their congregation be my honoure
not coupled: for in their wrath they slewe a man, and
7 in their selfewill they houghed an oxe. Cursed be
their wrath for it was stronge, and their fearnes for it
was cruell. I will therefore deuyde them in Iacob, &
scater them in Israel.
8 Iuda, thy brethern shall prayse the, & and thine
hande shalbe in the necke of thyne enimies, & thy
9 fathers childern shall stoupe vnto the. Iuda is a lions
whelp. Frō spoyle my sonne thou art come an hye:
he layde him downe and couched himselfe as a lion,
10 and as a lionesse. Who dare stere him vp? The
sceptre shall not departe from Iuda, nor a ruelar from

¶. 3 principium doloris mei 4 effusus es sicut aqua 6 & in
voluntate tua suffoderunt murum 9 quis fuscitabit eum

1. 3 oberst jm opffer . . jm reich 5 Vnrecht haben sie gehandelt
6 den ochsen verderbt 9 du bist hoch komen . . widder yhn auff
lehnen?

¶. N. 6 That is, cut the fenowes on the insyde the knee,
or as some call it the hamme, so that he coulede not goo. 10
Sceptre is here taken for power royall & dignytie. Here is also
prophecied the cōminge of Christ, as in Esaye. ix, a. *Judge hys
people*, that is, he shall rule & gouerne them, as Exo. xviii, d.

1. N. 3 *Reuben* solt der erste geburte wurde haben, nem-
lich, das Priesterthum vnd königreich, Nu aber wirds beides von
jm genomē vnd Leui das Priesterthum, vnd Iuda das königreich
gebe, Hie ist bedeut, die Syund Nagaga, die das bette Iacob, das
ist der Schrifft befuddelt mit falsche lere darüber sie verloren hat
Priesterthum & ynn königreich Israel. 10 *Scepter*; Hie sehet an
der segen von Christo, der von Iuda geporn solt werden, vnd
heyst yhn Silo, das ist der gluck selig seyn vnd frisch durch dringen
solt, mit geyst vnnd glauben, das zuor durch werck saur vnd vn-
selig ding war, darumb nenn wyr, Silo, eyn helt, denn das vorige
teyl dis legens betrifft den konig Dauid, vnd ist sonst ynn allen
seggen nichts mehr von Christo Sondern alles ander ist von zeyt-
lichem heyl, das den kindern Israel geben ist, als das *Sebulon* am
meer wonen bis gen Sidon, vnd Issachar mitten ym land vom meer
wonen, vnd doch zinsbar gewesen ist den konigen von Assyrien,

betwene his legges, vntill Silo come, vnto whome the
 11 people shall herken. He shall bynde his sole vnto the
 vine, and his asses colt vnto the vyne braunche, ad
 shall wash his garment in wyne and his mantell in the
 12 bloud of grapes, his eyes are roudier than roudier, *rud-*
 wyne, ad his teeth whitter then mylke. *dier, redder*

13 [Fo. LXXIII.] Zabulon shall dwell in the hauen of the
 see and in the porte of shippes, & shall reache vnto Sidon.

14 Isachar is a stronge asse, he couched him doune
 15 betwene .ii. borders, and sawe that rest was good and
 the lande that it was pleasant, and bowed his shulder
 to beare, and became a seruaunte vnto trybute.

16 Dan shall iudge his people, as one of the trybes of
 17 Israel. Dan shalbe a serpent in the waye, and an edder
 in the path, and byte the horse heles, so y his ryder
 18 shall fall backward. After thy sauynge loke I LORde.

19 Gad, men of warre shall invade him. And he shall
 turne them to flyght.

20 Off Asser cometh fatt breed, and he shall geue pleas-
 ures for a kynge.

21 Nepthali is a swyft hynde, ad geueth goodly wordes.

22 That florishynge childe Ioseph, that florishing childe
 and goodly vn to the eye: the doughters come forth

ff. 22 the daughters ran vpon the walle.

v. 10 qui mittendus est, et ipse erit expectatio gentium. 11 et
 ad vitem o fili mi, afinam 12 Pulchriores sunt oculi 17 mordens
 ungulas equi, vt cadat asc. eius retro. 18 Salutare tuum expectabo
 19 accinctus præliabitur 20 præbebit delicias regibus. 21 dans
 eloquia pulchritudinis. 22 filiæ discurrerunt super murum.

l. 10 noch eyn meyster von feynen fussen, bis das der Hellt
 komme 14 beynern esel 17 reutter zu ruck falle 18 ich wartte auff
 deyn heyl 19 vnd widder erumb furen. 20 konigen niedliche fpeyse
 22 holdselige kind . . die tochter treten eyner im regiment

ff. ff. N. 20 Fat brede, is plenteoufnes of the erth: as encrease
 of corne and other. &c. therwith shall fede kinges, & all the mē
 of the erth, as .ii. Efd. ix, c.

l. ff. N. 16 Den Segen *Dan* hat Sampson erfüllet, Iudic. xii.
 19 *Gad* hat feyn segen aufgericht, do sie für Israel her zogē Ios. i.
 20 *Asser* hat gut getreyde land ynnen gehabt. 21 *Naphthali*
 fegen ist erfüllet durch Debora vnd Barac Iud. v. 22 Der segen
Ioseph gehet auff das konigreich Israel vnd ist ganz von leybli-
 chem regiment gefagt, das die tochter (das ist die stede ym land)
 wol regirt worden zeytlich, vnd viel propheten vnd gros leut zu
 ecksteyn hatten, vnd wie wol sie oft angefochtē worden, ge-
 wonnen sie doch, vnd dis konigreich war im geschlecht *Ephraim*,
 also bleybt der geystlich segen vnd reich auff Iuda, vnd das
 leylich reich auff Ephraim.

- 23 to bere ruele. The shoters haue envyed him and chyde
 24 with him ad hated him, and yet his bowe bode fast, &
 his armes and his handes were stronge, by the handes
 of the myghtye God of Iacob: out of him shall come
 25 an herde mā a stone in Israel. Thi fathers God shall
 helpe the, & the almightie shall blesse the with blessinges
 from heaven aboue, and with blessinges of the water
 that lieth vnder, & with blessinges of the brestes & of
 26 the wombes .P. The blessinges of thy father were
 stronge: euen as the blessinges of my elders, after the
 desyre of the hieft in the worlde, and these blessinges
 shall fall on the head of Ioseph, and on the toppe of
 the head of him y was separat from his brethern.
 27 Ben Iamin is a rauehyng wolfe. In the mornynge
 he shall deuoure his praye, ad at nyghte he shall deu-
 yde his spoyle.
 28 All these are the .xii. tribes of Israel, & this is that
 which their father spake vnto them whē he blessed
 29 them, euery man with a severall blessinge. And he
 charged them and sayde vnto them. I shall be put
 vnto my people: se that ye burye me with my fathers,
 in the caue that is in the felde of Ephron the Hethyte,
 30 in the double caue that is in the felde before Mamre
 in the lande of Canaan. Which felde Abraham boughte
 31 of Ephron the Hethite for a possessiō to burye in. There
 they buried Abrahā and Sara his wyfe, there they
 buried Isaac and Rebecca his wyfe. And there I
 32 buried Lea: which felde & the caue that is therin,
 was bought of the childern of Heth.

¶. 25 wombe.

¶. 24 dissoluta sunt vincula brach. & man. illius per . . inde
 pastor egressus est lapis Israel. 26 patris tui confortatæ sunt . .
 patrum eius: donec ven. desyderium collum ætern., . . et in vertice
 Nazaræi 29 ego congregor ad pop. 31 eum, et Saram [v. 32 want-
 ing in Latin]

¶. 24 die arm seyner hende . . sind komen hirtten vnd steyn
 25 seggen von der tieffe . . an brusten vnd beuchen. 26 nach wundsch
 der hohen in der welt . . aus Ioseph sollen hewbter werden, vnd
 vberste Naferer 32 ynn dem gut des ackers vnd der hole drynnen

¶. ¶. N. 27 Wolfe is here taken in a good fence, and signifi-
 eth a seruient preacher of godes worde as was Paule in whome
 this text is verified.

¶. ¶. N. 27 Ben Iamin seggen hat S. Paullus erfullet, oder
 der Konig Saul vnd die burger zu Gaba. Iudic. xx.

- 33 When Iacob had commaunded all that he wold
vnto his sonnes, he plucked vp his fete apou the bedd
L. 1 and dyed, and was put vnto his people. And Io-
seph fell apou his fathers face, and wepte apou him,
and kyssed him.

[Fo. LXXV.] The .L. Chapter.

- 2 **A**ND Ioseph commaunded his ser- *M.C.S. Ia-*
uauntes that were Phisicions, *cob is buried.*
to embawme his father, and *Ioseph for-*
the Phisiciōs ēbawmed Israēl *geneth hys*
3 xl. dayes lōge, for so lōge doth ŷ em- *brethre the*
bawminge laft, & the Egiptians beweped *iniury that*
him .Lxx. dayes. *they dyd to*
hym. And he
dyeth.
4 And when the dayes of wepyng were ended, Io-
seph spake vnto ŷ hōuse of Pharaō saynge: Yf I haue
founde fauoure in youre eyes, speake vnto Pharaō and
5 tell him, how that my father made me swere and sayde:
loo, I dye, se that thou burye me in my graue which I
haue made me in the lande of Canaan. Now therfor
let me goo and burye my father, ād thā will I come
6 agayne. And Pharaō sayde, goo and burye thy father,
acordynge as he made the swere.
7 And Ioseph went vp to burie his father, and with
him went all the seruantes of Pharaō that were the
8 elders of his hōuse, ād all ŷ elders of Egipte, and all
the hōuse of Ioseph ād his brethern & his fathers hōuse:
only their childern & their shepe and their catell lefte
9 they behinde them in the lande of Gofan. And there
went with him also Charettes and horsen: so that
they were an exceedynge great companye.

V. 33 appositusque est . . . 1, 1 quod cernens . . . patrem.
2 Quibus iussa 3 explentibus . . . cadauerum conditorum 5 in sepul-
chro meo quod fodi mihi 7 fenēs domus Phar., cunctique maiores
natu terræ 9 turba non modica.

L. 33 bette, nam ab. 1, 2 erzten (*bis*) 5 begrabe . . . grabe
. . . graben hab 10 feer groffe vnd bittere klag

- 10 And when they came to y^e felde of Atad beyonde Iordane, there they made great & excea- .℞. dinge fore lamentaciō. And he morned for his father .vii. dayes.
- 11 When the enhabitors of the lande the Cananytes sawe the moornynge in y^e felde of Atad, they saide: this is a greate moornynge which the Egiptians make. Wherefore y^e name of the place is called Abel mizraim, which place lyeth beyonde Iordane. And his
- 12 sonnes dyd vnto him acordynge as he had commaunded them.
- 13 And his sonnes caried him in to the land of Canaan and buryed him in the double caue which Abrahā had boughte with the felde to be a place to burye in, of
- 14 Ephron the Hethite before Mamre. And Ioseph returned to Egipte agayne and his brethern, and all that went vp with him to burye his father, assone as he had buryed him.
- 15 Whē Iosephs brethern sawe that their father was deade, they sayde: Ioseph myght fortune to hate us and rewarde us agayne all the euell which we dyd
- 16 vnto him. They dyd therfore a commaundment vnto Ioseph saynge: thy father charged before his deth saynge. This wise say vnto Ioseph, forgeue I praye the the trespase of thy brethern & their synne, for they rewarded the euell. Now therfore we praye the, forgeue the trespase of the seruautes of thy fathers God. And Ioseph wepte when they spake vnto him.
- 18 And his brethern came ād fell before him and sayde:
- 19 beholde we be thy seruautes. And [Fo. LXXVI.] Ioseph sayde vnto them: feare not, for am not I vnder
- 20 god? Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe, as it is this daye, euen to
- 21 faue moch people a lyue Feare not therfore, for I will

℞. 16 charged vs

℥. 11 loci illius, Planctus Ægypti. 15 & mutuo colloquentes 16 mandauerunt ei dicentes . . præcepit nobis 17 Obsecro vt obliuiscaris . . malitiæ quam exercuerūt 19 nū dei possumus resistere uoluntati? 20 saluos faceret

℥. 11 den ort, der Egypter leyde 14 sie yhn begraben 16 darumb lieffen sie yhm fagen 17 das sie so vbel an dyr than haben 19 ich byn vnter Gott 20 gedachtet bofes vber mich . . zum gutten gewand

care for you and for youre childern, and he spake kyndly vnto them.

22 Ioseph dwelt in Egipte and his fathers house also,
23 ad lyved an hundred & .x. yere. And Ioseph sawe Ephraims childern, euē vnto the thyrde generation. And vnto Machir the sonne of Manasses were childern borne, and satt on Iosephs knees.

24 And Ioseph sayde vnto his brethern: I die And God will fuerlie vyfett you and bringe you out of this lande, vnto the lande which he sware vnto Abraham,
25 Ifaac and Iacob. And Ioseph toke an ooth of the childern of Israel ad sayde:

God will not fayle but vyfett you, se ther-
26 fore that ye carye my boones hence. And
so Ioseph dyed, when he was an
hundred and .x. yere olde.
And they emba-
wmed him
and
put him in a cheft in Egipte. *chef. coffin*

The end of the first booke of Moses.

V. 21 cōsolatusque est eos, & blande ac leniter est locutus.
23 nati sunt in genibus Ioseph. 25 dixisset, Deus visitabit . . de loco isto. 26 repositus est in loculo . .

L. 21 euch versorgen . . vnd er troestet sie vnd redet freuntlich mit yhn. 23 zeucheten auch kinder auff Ios. fchos. 26 eyn lade.

M. M. N. 24 God wyll vyfet you, that is, he wyll remember you and delyuer you oute of bōdage that ye shalbe in vnder Pharaο.

**.P. ¶ A table expoundinge certeyne
wordes**

1 Abrech, tender father, or, as some will, bowe the knee.

Arcke, a shippe made flatte as it were a chest or a cofer.

5 Bisse: syne whyte, whether it be filke or linen.

Blesse: godes blessinges are his giftes, as in the firste chaptre he blessed them, sayng: growe & multiplie & haue dominion &c. And in the .ix. chaptre he blessed Noe and his sonnes, & gaue thē dominiō over all beestes
10 & authoryte to eate thē. And god blessed Abrahā with catell ād other ryches. And Iacob desyred Esau to receaue ŷ blessinge which he brought him, ŷ is, the preasent & gifte. God blessed the .vii. daye, ŷ is, gaue it a prehemyence ŷ men shuld rest therein from
15 bodely laboure & lerne to know the will of god & his lawes & how to worke their workes godly all the weke after. God also bleffeth all nations in Abrahams feed, that is, he turneth his loue & favoure unto thē and geveth thē his spirite and knowledge of the true waye,
20 ād lust and power to walke therin, and all for christes sake Abrahams sonne.

Cain, so it is writen in Hebrue. Notwitstōdinge whether we call him Cain or caim it maketh no matter, so we vnderstond the meaninge. Every lande hath
25 his maner, that we call Ihonn the welchemen call Evan: the douch hāce. Soch differēce is betwene the Ebrue, greke and laten: and that maketh them that translate out of the ebrue varye in names from them that translate out of laten or greke.

30 Curse: Godes curse is the takynge awaye of his benefytes. As god cursed the erth and made it baren. So now hunger, derth, warre, pestilence and soch like are yet ryght curses and signes of the wrath of God vnto the vnbeleuers: but vnto them that knowe Christ,

they are very blessinges and that wholsome crosse & true purgatorye of oure flesh, thorow which all must go that will lyue godly ad be saued: as thou readeſt Matt. v. Blessed are they that suffre perſecution for right-
 5 eweſnes ſake. &c. And hebrewes .xi. The lorde chaſtyſeth whom he loveth and ſcorgeth all the children that he receaveth.

Eden: pleaſure

Firmament: The ſkyes

- 10 Fayth is the belevinge of goddes promeſſes & a ſure truſt in the goodneſſe and truth of god. Which faith iuſtifyeth Abrahā gen. xv. and was the mother of all his good workes which he afterward did. For faith is the goodneſſe of all workes in the ſight of God.
- 15 Good workes .P. are thinges of godes commaundemēt, wrought in faith. And to ſow a ſhowe at the commaundement of god to do thy neyghboure ſervice withall, with faith to be ſaved by Chriſt (as god promyſeth vs.) is moch better thē to bild an abbay of thyne
 20 awne imagination, truſtinge to be ſaved by the fayned workes of hypocrites. Iacob robbed Laban his vncle: Moſes robbed the Egypſians: And Abrahā is aboute to flee and burne his awne ſonne: And all are holye workes, becauſe they were wrought in fayth at goddes
 25 commaundement. To ſtele, robbe and murther are no holye workes before worldly people: but vnto them that haue their truſte in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy workes of mens
 30 imagination receave their rewarde here, as Chriſt teſtyfeth Matt. .vi. How be it of fayth & workes I haue ſpoken abundantly in mammon. Let him that deſyreth more ſeke there.

Grace: fauoure, As Noe founde grace, that is to
 35 ſaye fauoure and love.

Ham and Cam all one.

Iehovah is goddes name, nether is any creature ſo called. And it is as moch to ſaye as one that is of him ſelf, and dependeth of nothinge. Moreouer as oft

as thou feist LORde in gre-.℞. at letters (excepte there be any erreure in the prētinge) it is in hebrewe Iehovah, thou that arte or he that is.

Marshall, In hebreue he is called Sar tabaim, as thou
 5 woldest saye, lorde of the slaughtermen And though that Tabaim be takē for cokes in many places, for the cokes did sle the beastes thē felues in those dayes: yet it may be taken for them that put men to execution also. And that me thought it should here best signifye
 10 in as moch as he had the oversight of the kinges preson and the kinges presoners were they neuer so great mē were vnder his custodye. And therfore I call him cheffe marshall an officer as is the lefetenante of the toure, or master of the marshalsye.

15 Slyme was their mortar .xi. Chapter, and flyme pittes .xiv. chapter: that flyme was a fattenesse that osed out of the erth lyke vnto tarre, And thou mayst call it cement, if thou wilt.

Siloh after some is as moch to saye as sent, & after
 20 some, happie, and after some it signifieth Mesias, ȳ is to saye annoynted, and that we call Christe after the greke worde. And it is a prophesie of Christ: For after ȳ all ȳ other tribes were in captiuite & their kyngdom destroyed, yet the tribe of Iuda had a ruler of
 25 the samebloud, even vnto the comynge of Christ.

.℞. And aboute the comige of Christ the Romayns conquered them, and the Emperoure gaue the kyngdom of tribe Iuda unto Herode which was a straunger, even an Edomite of the generacyon of Esau.

30 Testamēt here, is an appoyntemēt betwene god and mā, and goddes promyses. And sacramēt is a signe representinge soch an appoyntement and promyses: as the raynebowe representeth the promyse made to Noe, that god will no more drowne the worlde. And circum-
 35 cision representeth the promyses of god to Abraham on the one syde, and that Abrahā and his seed shuld circumcyse and cut off the lustes of their fleshe, on the other syde, to walke in the wayes of the lorde: As baptyme which is come in the rouse therof, now signi-

fieth on the one syde, how that all that repent and beleve are washed in Christes bloud: And on the other syde, how that the same must quench ad droune the lustes of the flesh, to folow the steppes of Christ.

5 There were tyrantes in the erth in those dayes, for the sonnes of god saw the doughters of men. &c. The sonnes of god were the prophetes childerne, which (though they succeded there fathers) fell yet from the right waye, and thorow falsehod of hypocrysyfe subdued
10 the world vnder them, and became tyrantes, As the succef- .¶ ours of the apostles haue played with vs.

Vapor, a dewy miste, as the smoke of a sethynge pott.

To walke with god is to lyve godly and to walke
15 in his commaundementes.

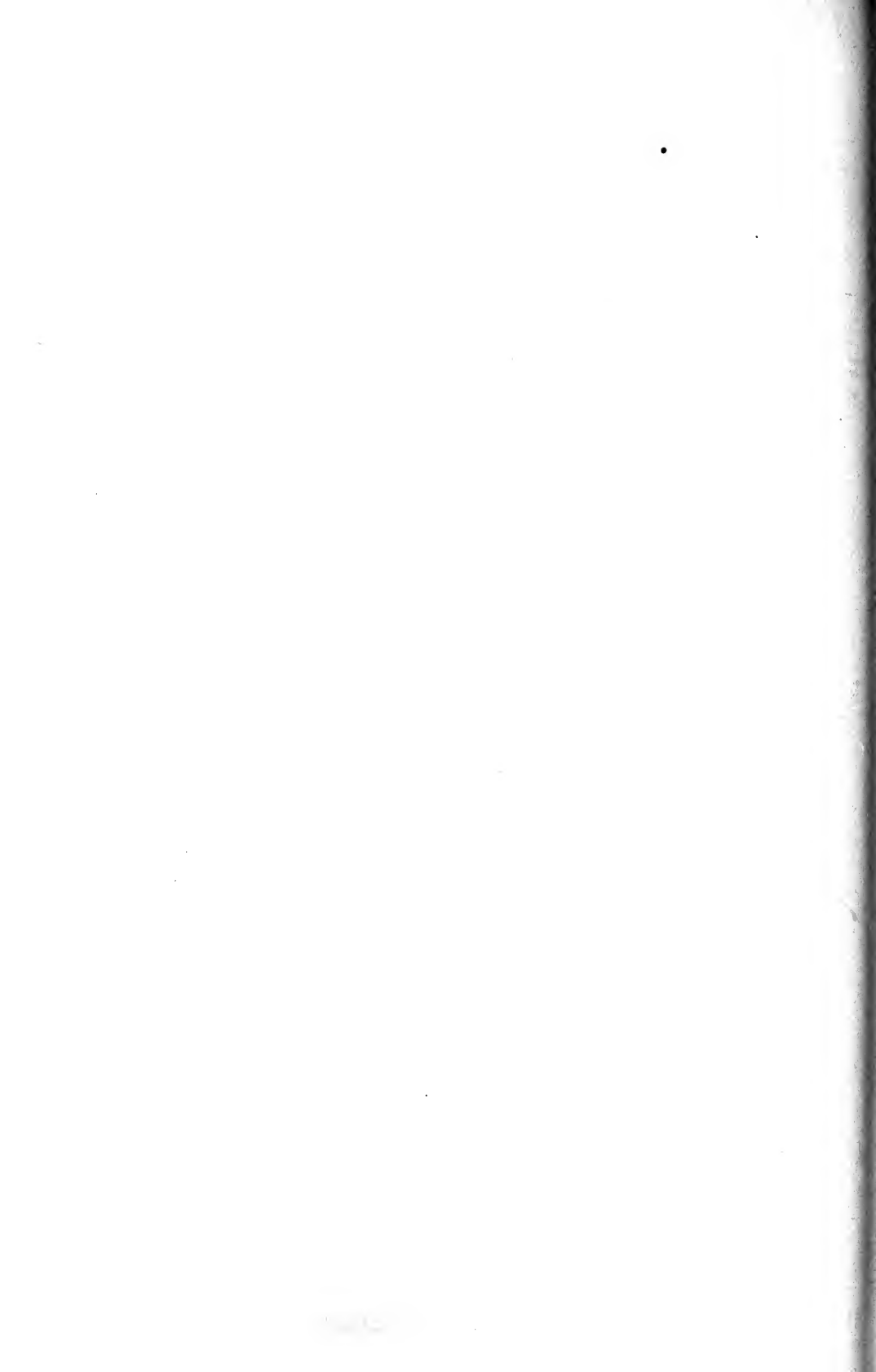
Enos walked with god, and was no moare sene: that is, he lyved godly and dyed, God toke him a waye: that is, god hyd his bodye, as he did Moses ad Aarons: lest haplye they shuld haue made an Idoll of him, for he
20 was a great preacher and an holye man.

Zaphnath paenea, wordes of Egipte are they (as I suppose) and as moch to saye: as a man to whom secrete thinges be opened, or an expounder of secrete thinges as some enterprete it.

25 That Ioseph brought the egiptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equal waye. For they payde but the fife part of that that grewe on the grounde. And therewith were they qwytt of all dueties, both of rent,
30 custome, tribute & toll. And the kinge therwith founde them lordes and all ministres and defended them. We now paye half so moch vnto the prestes only, besyde their other craftye exactions. Then paye we rent yerely, though there grow never so litle on the
35 grounde, And yet, when the kinge cal- .¶ leth paye we neuer the lesse. So that if we loke indifferently, their condition was easyar thē oures, and but even, a very indifferēt waye, both for the comen people and the kynge also.

Se therfore that thou loke not on the enfamples
of the scripture with worldly eyes: lest thou pre-
ferre Cain before Abel, Ismael before Isa-
ac, Esau before Iacob, Ruben before Iu-
5 da, Sarah before Pharez, Manaf
es before Ephraim. And e-
uen the worst before the
best, as the maner
of the worl-
10 de is.

¶ Emprinted at Malborow in the lan-
de of Hesse, by me Hans Luft,
the yere of oure Lorde, M.
15 CCCCC.xxx. the xvii.
dayes of Ianu-
arij.



A PROLO

GE IN TO THE SECON

de boke of Mofes called

Exodus.



III T

OF the preface vppō Genesis mayst thou vnderstonde how to behaue thi silf in this boke also ād ī all other bokes of the scripture. Cleaue vnto the texte and playne storye
 5 and endeuvre thi silf to ferch out the meaninge of all that is described therin and the true sēse of all maner of speakynges of the scripture, of proverbes, similitudes ād borrowed speech, wherof I entreated in the ende of the obedience, and beware of sotle allegoryes. And
 10 note euery thing earnestly as thinges partayninge vnto thine awne herte and soule. For as god vsed hym sylf vnto them of the old testament, even so shall he vnto the worldes ende vse him silf vnto vs which haue receaved his holye scripture ād the testimonye of
 15 his sonne Iesus. As god doeth all thinges here for them that beleve his promyses and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witnesse of Christ with a stronge faith and
 20 endure patiently folowinge his steppes. And on the other syde, as they that fell from the promises of god thorow vnbeleffe and from his lawe and ordinaunces thorow impacience of their awne lustes, were for saken of god ād so peryshed: even so shall we as many as do
 25 lykewyse and as.¶ manye as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperacion, he then fulfilleth his promyses, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their sayth and trust
 35 which they haue in god: but ī vayne vntill they falle frō the sayth of the promyses ād love of the lawe ād ordi-

naunces of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to
 5 captiuite foroure dishonouringe of his name and despisinge of oure neygboure. But the world persecuteth vs foroure faith in christ only (as the pope now doeth) ad not for oure weked livinge For in his kigdome thou maist quietly ad with licēce ad vnder a protectiō doo what
 10 so euer abhominatiō thi herte lusteth: but god persecuteth us becaufe we abuse his holye testamēt, ad becaufe that whē we knowe the truth we folowe it not.

.P. Note also the mightye hand of the Lorde, how
 15 he playeth with his aduersaries ad provoketh thē ad sturreth thē upp a litle ad a litle, ad deliuereth not his people in an houre: that both the paciēce of his electe ad also the worldly witte ad wilye policie of the weked wherwith they fight agaynst god, might appeare.
 20 Marke the longefoferinge and softe paciēce of Moses and how he loveth the people ad is euer betwene the wrath of god ad thē ad is readye to lyue ad dye with thē ad to be put out of the boke that god had written for their fakes (as Paule for his brothren Roma. ix.) and how
 25 he taketh his awne wrōges pacientlie ad never avengeth him silf. And make not Moses a figure of Christ with Rochestre: but an ensample vnto all princes ad to all that are in authorite, how to rule vnto goddes pleasure ad vnto their neygbours profette. For there is not a
 30 perfecter lyffe in this world both to the honoure of god and profytte of his neygboure nor yet a greater crosse, thē to rule christenlye. And of Aaron also se that thou make no figure of christ vntill he come vnto his sacrificinge, but an ensample vnto all preachers of goddes
 35 worde, that they adde nothing vnto goddes worde or take ought therfro.

Note also how god sendeth his promisse to .P. the people ad Moses confermeth it with miracles ad the people beleve. But whē tēptacion cometh they
 40 falle into vnbeleffe ad few byde stōdinge. Where thou seest that all be not christē that wilbe so called,

ād that the crosse trieth the true frō the fayned:
for yf the crosse were not Christ shuld haue dissiples
ynowe. Wherof also thou seest what an excellent gifte
off god true fayth is, ād impossible to be had without
5 the sprete of god. For it is aboue all naturall power
that a man in tyme of tēptation when god scorgeth
him shuld beleue then stedfastlye how that god loveth
him ād careth for hī ād hath prepared all good
things for him, ād that that scorginge is as ernest that
10 god hath electe and chose him.

Note how oft Moses sturreth thē vpp to beleue ād to
trust in god, puttinge thē in remembraunce alwaye in
tyme of temptation of the miracles and wonders which
god had wrought before tyme in their eyfght. How
15 diligently also forbiddeth he al that might withdrawe
their hartes from god? to put nought to goddes word: to
take nought therfro: to do only that which is right in the
fyght of the Lorde: that they shuld make no maner image
to knele doune before it: ye that they shuld make none
20 altar of hewed stone for feare off images: .¶. to slee the
hethen Idolatres vtterly ād to destroye their Idolles
ād cutte doune their groves where they worshupped:
And that they shulde not take the daughters of them
vnto their sonnes, nor geue their daughters to the sonnes
25 of them. And that whosoeuer moued any of thē to
worshuppe false goddes, how so euer nye of kynne he
were, they must accuse him ād bryng him to deth, ye
and wherefoeuer they hard of mā, womā or citeye that
worshupped false goddes, they must slee thē ād destroye
30 the citie for ever ād not bild it agayne. And all be-
cause they shuld worshuppe nothinge but God, nor put
confidence in any thinge faue in his word Yee and
how warneth he to beware of witchcraft, forcery, in-
chauntment, negromatie ād all craftes of the deuell,
35 ād of dreamers, sothfayers and of myracle doers to
destroye his worde, and that they shulde suffer none
foch to lyue,

Thou wilt happlye saye, They tell a man the truthe.
What then? God will that we care not to knowe what
40 shal come. He will haue vs care only to kepe his com-
maundmētes and to commytte all chaunces vnto him

He hath promyfed to care for vs and to kepe vs from all euell. All thinges are in his hande, he can remedye all thinges and wil for his trutthes sake, yf we praye him. In his promyfes only will he haue vs trust ad there rest
 5 ad to feke .P. no farther.

How also doth he prouoke them to loue, euer reherfyng the benefites of God done to them all-ready and the godly promyfes that were to come? And how goodly lawes of loue geueth he? to helpe
 10 one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him self, Leuitici .xix. And what a charge geueth he in euery place over the poore and neadye: over the straunger frendlesse ad wedowe? And when he defyreth to shew
 15 mercye, he reherfeth with all, the benefites of God done to them at their neade, that they myght se a cause at the left waye in God to shew mercye of very loue vnto their neyghbours at their neade. Also there is no lawe so simple in apperaunce thorow out all the fwe
 20 bokes of Moses, but that there is a greate reason of the makynge therof if a man ferch diligently. As that a man is forbyd to seth a kynd in hys mothers milke, moueth vs unto compaffyon and to be pytyefull, As doth also that a man shall not offer the fyre or dame and
 25 the yonge both in one daye Leuitici .xxii. For it myght seme a cruell thing in; as moch as his mothers milke is as it were his bloude, wherfore god will not haue him fod therin: but will haue a man shewe cur-.P.tesye vppon the very beastes: As in another place he commaund-
 30 eth that we mofell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mē that do vs service. Or haplye God wold haue no soch wanton meate vsed among hys people. For the kynd of it
 35 self is noryshinge and the gotes milke is restauretyue, and both together myght be to rancke and therfore forbodē or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his
 40 glorie ad pompe vnderstōde, that they were not permitted only, but also commaunded of God to lead the peo-

ple in the shadowes of Moses ad night of the old testamēt,
vntyll the light of christ ad daye of the new testamēt
were come: As childern are ledde in the phantasies
of youth, vntyll the discretiō of mās age become vppon
5 them. And all was done to kepe them from idolatrye.
The tabernacle was ordered to the entent they might
haue a place appoynted them to do their sacrifices
openly in the syght of the people ad namelye of the
preastes which wayted therō: that it might be sene that
10 they dyd all thige accordig to gods word, and not
after the Idolatrie of their awne .ṽ. imaginacion. And
the costlineffe of the tabernacle ad the bewtye also
pertayned therevnto, that they shuld se nothings so bew-
tifull amonge the hethē, but that they shuld se more
15 bewtifull ad wonderfull at home: because they shuld
not be moued to folowe them. And in like maner the
diuers facions of the sacrifices and ceremonies was to
occupye their mindes that they shuld haue no lust to
folow the hethē: ad the multitude of them was, that they
20 shuld haue so moch to do in kepinge thē that thei shuld
haue no leysure to ymagine other of their awne: yee and
that gods word might be by in all that they dyd, that
they might have their fayth and trust in God, which
he can not haue, that ether foloweth his awne inven-
25 cyons, or tradicyons of mēnes makynge wyth out Gods
word.

Finally God hath two testamētes: the old and the
newe. The old testament is those temporall promyses
which God made the childrē of Israel of a good londe
30 and that he wolde defende them, and of welth and prof-
peryte ad of temporall blessinges of whiche thou read-
est ouer all the lawe of Moses, But namelye Leuitici
xxvi. And Deuteronomii .xxviii. ad the avoydyng of
all threateninges and curses off which thou readeft
35 lykewyse everye where, but specyallye in the two
places aboue reherfed, .ṽ. and the avoydinge of all
punyshmēt ordered for the transgressors of the lawe.

And the old testamēt was bilt all to gether vppō
the kepinge of the lawe ad ceremonyes and was the
40 reward of kepinge of thē in this liffe only, ad reached
no further than this liffe and this world, as thou

readest leu. xviii. a mā that doth them shall live
 there in which texte Paule reherfeth Rom. x. and Gala.
 iii. That is, he that kepeth them shall haue this liffe
 gloriouse accordinge to all the promises and blessinges
 5 of the lawe, and shall avoyde both all temporall pun-
 ishment of the lawe, with al the threatenings and curs-
 inges also. For nether the lawe, euen of the .x. cōmaund-
 mentes nor yet the ceremonies iustified in the herte
 before god, or purified vnto the life to come. Insomoch
 10 that Moses at his deeth euen. xl. yere after the lawe and
 ceremonies were geuen complayneth sayenge: God hath
 not geuen you an hart to vnderstonde, nor eyes to se,
 nor eares to heare vnto this daye. As who shuld saye,
 god hath geuen you ceremonies, but ye know not the
 15 vse of them, and hath geuē you a lawe, but hath not
 wryten it in youre hartes.

Wherefore serfeth the lawe then, yf it geue vs no
 power to do the lawe? Paule answereth the, that it
 was geuen to vtter synne onely and .P. to make it
 20 appere. As a corosye is layde vnto an old sore, not
 to heale it, but to sterc it vp ād to make the dis-
 ease a lyve, that a mā might feale in what ioperdye
 he is ād how nye deeth ād not aware, ād to make
 awaye vnto the healinge playster. Euē so fayth
 25 Paule Gala. iii. The lawe was geuen because of trans-
 gressiō (that is, to make the synne alyve that it might
 be felt and sene) untill the seed came vnto whom it
 was promised: that is to saie, vntil the childern of fayth
 came, or vntill Christ that seed in whom god promised
 30 Abrahā that all nations of the worlde shuld be blessed,
 came. That is, the lawe was geuē to vtter synne,
 deeth dammatiō and curse, ād to dryve vnto Christ in
 whō forgeuenesse, life, iustifyinge ād blessinges were
 promised, that we might se so greate love of god to vs
 35 ward in christ, that we hēceforth ouercome with kind-
 nesse might love againe ād of love kepe the cōmaūd-
 mētes. So now he that goeth aboute to quiette his
 cōsciēce ād to iustifie him silf with the lawe, doth but
 heale his wondes with freatige coresyes. And he that
 40 goeth aboute to purchase grace with ceremonies, doth
 but sucke the alepope to qwēch his thirst, in as moch as

the ceremonies were not gevē to iustifie the herte, but to signifie the iustifynge: and forgeuenesse that is in christes bloude

.P. Of the ceremonies that they iustifie not, thou read-
 5 est. Ebrues .x. It is impossible that synne shuld be done awaye with the bloud of oxē ād gootes. And of the law thou readeft .Gala. iii. Yf there had bene a lawe geuē that coude haue quykened or geuē liffe, then had rightuoufnesse or iustifyinge come by the lawe in dede.
 10 Now the lawe not only quyckeneth not the harte, but also woundeth it with conscience of synne and minif-treth deeth ād damnaciō vnto her: ii. Corin. iii. so that she must neades dye ād be damned excepte she finde other remedy, so farre it is of that she is iustified or
 15 holpe by the lawe.

The newe testament is those euerlastinge promyses which are made vs in christ the Lorde thorow out all the scripture. And that testamēt is bylt on faith ād not on workes. For it is not fayde of that testament
 20 he that worketh shall lyue: But he that beleueth shall lyue, as thou readeft .Ioan. iii. God so loued the worlde that he gaue his only begotē sonne that none which beleue in hī shuld perishe but haue euerlastinge lyfe.

And when this testament is preached and be-
 25 leued, the sprete entreth the hart and quyckeneth it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing .P. in the herte, so that a man bringeth forth good workes of his awne acord without compulsiō of the lawe, without feare
 30 of threateninges or cursinges: yee and with out all maner respecte or loue vnto any temporal pleasure, But of the very power of the sprete receaved thorow faith, As thou readeft .Ioan. i. He gaue them power to be the sonnes of God in that they beleued on his
 35 name. And of that power they worke: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleas-ure of apples, But doth althinges of his awne courage
 40 As christ sayeth .Ioan. vii. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye.

That is, All good workes ad all giftes of grace springe out of him naturallye and by their awne accorde. Thou neadeft not to wrest good workes out of him as a mā wold wringe veriuce out of crabbes: Nay thei
 5 flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in whiche promyses the
 10 electe were then iustified .P. inwardly before God, as outwardly before the world by kepyng of the lawe and ceremonies

And in conclusyon as thou seyft blessinges or cursynges folow the kepyng or breakyng of the lawe
 15 of Moses: euē so naturally do blessinges or cursynges folow the breakyng or kepyng of the lawe of nature, out of which sprige all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch tēporall
 20 blessinge as thou readest of in Moses doo accompanye them and fall vppon them.

And contraryewyse when they synne vnpunished, ad whē the rulars haue no respecte vnto naturall equitye or honestye, thē God sendeth his curses amonge thē, as hun-
 25 gre, derth, moren banyng, pestilēce, warre, oppresyon with straunge ad wonderfull diseases ad newekyndes of misfortune ad evell lucke,

Yf any mā axe me, feyng that faith iustifieth me why I worke? I answere loue cōpelleth me
 30 For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne ad his will ad cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer
 35 place in heuē because of it. For a christē worketh to ma- .P. ke his weake brother perfecter, ad not to seke an hier place in heuē. I cōpare not my self vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ad to worke tomorrow, ad in
 40 the meane ceason I pytye hym ad praye for him. Yf I had wrought the wil of god these thousande yeres, ad

another had wrought the will of the devell as long
 ad this daye turne ad be as well willynge to suffre
 wyth Christ as I, he hath this daye ouertakē me ad is
 as farre come as I, and shall haue as moche rewarde as
 5 I. And I envye him not, but reioyce most of all as of
 losfe trefure founde. For yf I be of god, I haue this
 thousand yere sofred to wynne him for to come ad
 prayse the name of God with me: this .M. yeres I
 haue prayed sorowed, longed, fyghed ad fought for that
 10 whiche I haue this daye founde, ad therfore reioyse with
 all my myght and prayse God for hys grace and mercy.

A LBE, a longe garment of white lynen.
 Arcke, a cofer or chefte as oure shrynes faue it
 was flatte, ad the sample of oure shrynes was taken
 15 thereof.

Boothe, an houffe made of bowes.

Brestflappe or brestflappe, is soche a flappe as thou
 feist in the brest of a cope.

Consecrate, to apoynte a thinge to holy vses.

20 Dedicate, purifie or sanctifie.

.P. Ephod, is a garment somwhat like an amyce,
 faue the armes came thorow ad it was gird to.

Geeras, in weyght as it were an englysh halffpenye
 or somwhat more.

25 Heveoffringe, because they were hoven vp before
 the Lorde.

Houfe, he made thē houfes: that is, he made a
 kynred or a multitude of people to springe out of
 them: as we saye the house of Daud for the kinred
 30 of Daud.

Peaceoffrige: offeriges of thākesgeuige of deuotiō, ad
 not for cōsciēce of sinne ad trespase.

Polute, desyle.

35 **R** Reconcyle, to make at one and to bringe in
 grace or fauoure.

Sanctesie, to clēse ad purifie, to apointe a thinge
 vnto holie vses and to seperate frō vnclene ad un-
 holye vses.

40 **S** Sanctuarie, a place halowed and dedicate vnto
 god.

■ Tabernacle, an house made tentwise, or as a paelion.

Tunicle, moch like the vppermost garmēt of the deakē.

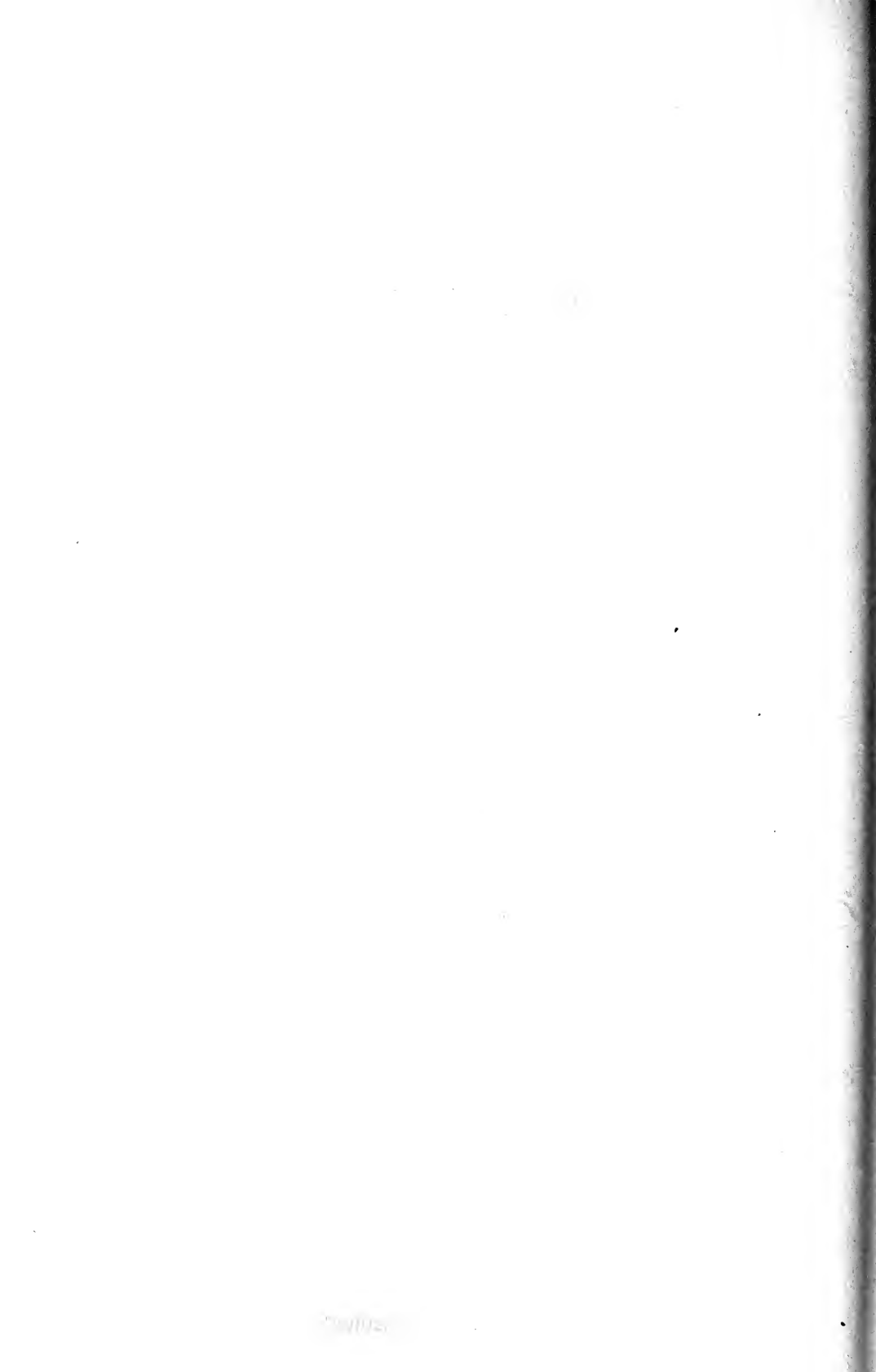
5 ■ Waueoffringe, because they were wauē in the preastes hādes to diuers quarters.

Worshuppe: by worshuppinge whether it be in the old testamēt or the newe, vnderstōd the bowenge of a mans self vppon the grounde: As wee oftymes as we
10 knele in ourē prayers bowe ourē selues ād lye on ourē armes ād handes with ourē face to the grounde.

The fecon

de boke of Mofes, cal-

led Exodus.



THE SECONDE BOKE

OF MOSES CALLED EXODUS.

The first Chapter.

- T
1
2
3
4
5
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11
12
- HESE are the names of the children of Israel, which came to Egipte with Iacob, euery man with his housholde: bē, Simeon, Leui, Iuda, Isachar, Zabulon, Beniamin, Dan, Neptali, Gad ad Aser. All the foules that came out of the loynes of Iacob, were .Lxx. and Ioseph was in Egipte all redie. when Ioseph was dead and all his brethern and all that generation: the children of Israel grewe, encreafed, multiplied and waxed enceedinge myghtie: so that the londe was full of them. Then there rose vp a new kyng in Egipte which knewe not Ioseph. And he sayde vnto his folke: beholde the people of the childrē of Israel are moo ad mightier than we. Come on, let vs playe wifely with them: lest they multiplie, and then (yf there chaunce any warre) they ioyne them selues vnto oure enimies and fyghte ageynst vs, and so gete them out of the lande. ¶ And he sette taskemasters ouer them, to kepe them vnder with burthens. And they bylte vnto Pharaο treafurecities: Phiton and Raamses. But the more they vexed thē, the moare they multiplied and grewe: so that they abhorred the childrē of Israel.

M. 4 Nephtali 5 All these foules 6 all his brether 11 Rameses
 V. 7 & quasi germinātes multiplicati sunt 10 sapienter oppri-
 mamus eum 11 vrbes tabernaculorum

L. 5 zuuor 7 vnd wymmelten vnd mehrten 10 vnd vns über-
 winden 11 schatzhewfern 12 den kindern Israel gram

M.C.S. The
 children of
 Iacob are no-
 bred. The
 new Pharaο
 oppresseth thē.
 The acte of the
 godly myd-
 wiues.

- 13 And the Egyp̄tiās helde the childern of Israhel in bond-
 14 age without mercie, and made their lyues bitter vnto
 them with cruell labour in claye and bricke, and all
 maner worke in the feldes, and in all maner of service,
 which they caused thē to worke cruelly
- 15 And the kynge of Egipte sayde vnto the mydwiues
 of the Ebruefwomen, of which the ones name was
 16 Ziphra ād the other Pua: whē ye mydwiue the women
 of the Ebrues and se in the byrth tyme that it is a
 17 boye, kyll it. But yf it be a mayde, let it lyue. Not-
 withstonding the mydwiues feared God, and dyd not as
 the kinge of Egipte commaūded them: but faued the
 menchildern.
- 18 Thē the kinge of Egipte called for the midwiues ād
 sayde vnto thē: why haue ye delt on this maner and
 19 haue faued the menchildern? And the mydwiues
 answered Pharaο, that the Ebrues wemen were not
 as the wemen of Egipte: but were sturdie women,
 and were delyuered yer the midwyues came at them.
- 20 And God therfore delt well with the midwyues. [Fo.
 III.] And the people multiplied and waxed very
 21 mightie. And because the mydwiues feared God, he
 made them houfes.
- 22 Than Pharaο charged all his peppel <sup>houfes, fam-
 ilies</sup>
 sayng All the menchildern that are borne, cast in to
 the ryuer and save the maydchildern a lyue.

¶. 15 Sephora . . Phua: 16 when ye do y^e office of a mydwife
 to the womē 22 people

V. 13 & affligēbant illudētes eis & inuidētes. 18 Quibus ac-
 cessit ad se rex 19 ip̄e enim obstetricandi habent scientiam 21
 edificauit illis domos. 22 fēminini, referuate.

L. 13 vnbarmhertzickeyt (v. 14) 14 thon vnd zigelln 16 den
 Ebr. weyb. helfft, vnd auff dem stuel fehet das 18 die kinder leben
 19 hartte weyber 21 machet er jn heuser.

¶. ¶. N. 21 *He made them houfes*: that is, he encreased
 and multiplied them, & made housholdes of them: geuyng thē
 both husbandes and chyldrē, as in Gen. vii, a.

¶ The Seconde Chapter.

- 1 **A**ND there wēt a mā of the houe
 of Leui ād toke a doughter of
 2 Leui. And the wife cōceaued
 ād bare a sonne. And whē she
 sawe that it was a propre childe, she hyd
 3 him thre monethes longe. And whē she
 coude no longer hyde him, she toke a
 basket of bulruffhes ād dawbed it with
 flyme ād pytche, ād layde the childe
 therin, ād put it in the flagges by the
 4 riuers brynke. And his sifter stode a ferre of, to
 wete what wold come of it.
 5 And the doughter of Pharaos came doune to the
 riuier to washe her selfe, and hir maydens walked a
 longe by the riuers fyde. And when she sawe the
 basket amōge the flagges, she sent one of hir maydes
 6 and caused it to be fet. And whē she had opened it
 she sawe the childe, and behold, the babe wepte.
 And she had cōpassiō on it ād sayde: it is one of the
 Ebrues childern
 7 Then sayde his sifter vnto Pharaos doughter: shall
 I goo and call vnto the a nurse of the Ebrues wemen,
 8 to nurse the childe? .P. And the mayde ranne and
 9 called the childes mother. Thē Pharaos doughter
 saide vnto her, Take this childe awaye ād nurse it for
 me, ād I will rewarde the for thi laboure. And the
 woman toke the childe and nursed it vp.
 10 And whē the childe was growne, she brought it
 vnto Pharaos doughter, and it was made hir sonne,
 and she called it Mofes, because (sayde she) I toke
 him out of the water.

¶. 1 vxorem stirpis suæ 3 fiscellam scirpeam . . carecto ripæ
 fluminis 5 vt lauaretur in flumine . . . fiscellam in papyrione 6 par-
 uulum vagientem 10 adoptauit in locum filii, . . Quia de aqua
 tuli eum.

¶. 3 rhor . . schilff 6 das kneblin weynet 10 vnd es ward jr son
 ¶. M. N. 10 *Mofes* is an Egipt name & it signifieth drawn
 out of the water.

¶. M. N. 10 *Mafa* heyst zihen daher heyst Mofe getzogen,
 nemlich auß dem wasser.

M.C.S. Mo-
 ses is borne
 and cast into
 the flagges.
 He is takē vp
 of Pharaos
 daughter. He
 killeth the
 Egyptian. He
 flyeth & ma-
 rryeth a wyfe.
 The Israelites
 crye vnto the
 Lorde.

wete, know

- 11 And it happened in these dayes when Moses was
 waxte great, that he went out vnto his brethern ad
 looked on their burthens, and spied an Egiptian smyt-
 12 ynge one of his brethern an Ebrue. And he looked
 round aboute: and when he sawe that there was no
 man by, he slewe the Egiptian and hyd hi in the sonde.
 13 And he went out a nother daye: and beholde, two
 Ebrues stroue to gether. And he sayde vnto him that
 dyd the wronge: wherfore smytest thou thine neygh-
 14 boure? And he answered: who hath made the a ruelar
 or a iudge ouer vs? intendest thou to kill me, as thou
 killedst the Egiptian? Then Moses feared and sayde:
 15 of a suertie the thinge is knowne. And Pharaο herde
 of it and went aboute to flee Moses: but he fled from
 Pharaο ad dwelt in the lade of Madian, and he satt
 doune by a welles fyde.
- 16 The preast of Madian had .vii. daughters [Fo. IIII.]
 which came ad drew water and fylled the troughes,
 17 for to water their fathers shepe. And the shepardes
 came and drove them awaye: But Moses stode vp and
 18 helped them and waterd their shepe. And when they
 came to Raguel their father, he sayde: how happeneth
 19 it that ye are come so soone to daye? And they an-
 swerede there was an Egiptia that delyuered vs fro
 the shepardes, and also drewe vs water & waterd the
 20 shepe. And he sayde vnto his daughters: where is he?
 why haue ye leste the man? Goo call him that he
 maye eate bread.
- 21 And Moses was content to dwell with the man.

℞. 19 shepardes, & so drewe

℥. 12 circūspexisset huc atque illuc 13 ei qui faciebat iniuriam
 14 constituit te in princ. 15 iuxta puteū. 21 Iurauit ergo Moyſes

℥. 13 sprach zu dem gottlosen 14 vbirsten odder richter 15 bei
 eynen brunnen. 20 das jr jn nicht ludet

℞. ℞. N. 12 *He slew the Egiptia*: that is, he declared hi
 selfe to haue suche loue unto hys brethrē the Israelytes that were
 the people of god: that he wolde rather slaye or be slayne then
 that hys brother shulde suffer wrōg of the enemy of the lord. In
 which acte also, he shewed hym selfe to be predestinate of the
 lorde, to be a defence and sauer of the Israelytes. 17 *Raguel*:
 This Raguel is not Iethro, but is the father of Iethro and the
 graundfather of zephora, and was also the preste of Madian. For
 it was a lyke order with them as it was with the Iewes, that the
 sonne possessed the office of his father.

- 22 And he gaue Moses Zipora his doughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharaos.
- 23 And it chaunced in proceſſe of tyme, that the kinge of Egypte dyed, and the childern of Israel syghed by the reason of labour and cryed. And their complaynt came vp vnto God from the labour. And God remembreth his promise with Abraham, Isaac and Iacob. And God looked vpon the children of Israel and knewe them.

P. C The thyrd Chapter.

- 1 **M**OSSES kepte the shepe of Iethro his father in law preast of Madian, and he droue the flocke to the backefyde of the deserte, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto hi in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre and consumed not.
- 2 Than Moses sayde: I will goo hēce and see this grete syghte, howe it cometh that the bush burneth not.
- 3 And whē the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Moses

M.C.S. Mo-
ses kepeth
shepe. God
appereth vnto
hym in a bush,
& sendeth
hym to the
chyl dren of Is-
rael, and to
Pharao that
tyrant.

22 Zephora
v. 22 Accepitque Sephoram . . *Alterum vero peperit: quem vocauit Eliezer, dicens, Deus enim patris mei adiutor Meus, & eripuit me de manu Pharaonis.* 23 ad deum ab operibus. . . Et audiuit gemitum . . . 24 foederis quod pepigerat 25 respexit . . . et cognouit eos. iii, 1 ad interiora deserti 3 videbo visionem hanc magn.

22 bewilligete . . vnd er gab 23 Gott erhöret jr wehklagen 24 . . seynen bund 25 sahe sie an vnd erkennet es. iii, 1 treib . . enhindern 3 besehen diß gros gesicht

M. M. N. 25 *Looked vpo the:* that is he had pitie & compassyon ouer their foore labours, as Deut. xxvi, d.—iii, 1 *Desert:* that is in the wyldernes, a place not inhabited.

M. M. N. 22 *Gerson,* heyst ein frembder oder aufzclender. *Eliezer,* heyst Gott meyn hylffe.

5 Moses And he answered: here am I. And he sayde:
come not hither, but put thy shooes off thi fete: for the
6 place whereon thou stondest is holy grounde. And he
sayde: I am the God of thy father, the God of Abra-
ham, the God of Isaac and the God of Iacob. And
Moses hyd his face, for he was afrayde to loke vpon
God.

7 Than the Lorde sayde: I haue surely sene the trouble
of my people which are in Egipte and haue herde their
crye which they haue of their taskemasters. For I
8 knowe theire sorowe and am come downe to delyuer
them out of the handes of the Egiptians, and to brynge
thē out of that londe vnto a good londe and a lar-[Fo.
V.] ge and vnto a londe that floweth with mylke and
hony: euen vnto the place of the Canaanites, Hethites,
Amorites, Pherezites, Heuites, and of the Iebusites.
9 Now therfore beholde, the complaynt of the children
of Israel is come vnto me and I haue also sene the
oppression, wherwith the Egiptians oppresse them.
10 But come, I will sende the vnto Pharaο, that thou
mayst brynge my people the childern of Israel out of
Egipte.

11 And Moses sayde vnto God: what am I to goo to
Pharaο and to brynge the childern of Israell out of
12 Egipte? And he sayde: I wilbe with the. And this
shalbe a token vnto the that I haue sent the: after that
thou hast broughte the people out of Egipte, ye shall
13 serue God vpon this mountayne.

Than sayde Moses vnto God: when I come vnto the
childern of Israell and saye vnto them, the God of youre
fathers hath sent me vnto you, ad they saye vnto me,
14 what ys his name, what answere shall I geuethem?

M. II vnto Pharaο

V. 5 solue calceamentum . . terra sancta 6 non enim audebat
aspicere contra 12 immolabis deo

L. 5 zeuch deine schuch aus . . ein heylig land 7 die, so sie
treyben 9 beschwerung . . . beschweren. 12 Gotte eyn dienst thun

M. M. N. 5 The scripture vseth to call that holy whyche ether
the Lorde choseth vnto hym selfe: or is dedicate vnto the Lorde as
Ex. xxii, d. 8 By *mylke and hony* is vnderstonde abouūdaunce
& plenteousnes of all thynges that pertayne to the comfort
of mā.

Then sayde God vnto Moses: I wilbe what I wilbe: ad he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd fend me to you.

Of this word, I wilbe cometh the name of God Iehovah which we interprete, Lorde, and is asmoche to saye as I that am.

- 15 And God spake further vnto Moses: thus shalt thou saye vnto the children of Israell: .P. the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall
 16 thorow out all generacyons. Goo therefore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that
 17 whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke ad hony.
 18 Yf it come to passe that they heare thy voyce, then goo, both thou ad the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therfore .iii. dayes iourney in to the wilder nesse, that we maye sacrifice vnto
 19 the Lorde oure God. Notwithstondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be
 20 with a mightie hande: ye ad I will therfore stretche out myne honde, and smyte Egipte with all my wōders which I wil do therin. And after that he will let you goo.

M. 14 vnto you

V. 14 Ego sum qui sum . . Qui est, misit me 15 hoc memoriale meum 16 Visitans visitauit 18 vt immolemus 20 in medio eorum

L. 14 Ich werde feyn, der ich feyn werde . . Ich werds feyn, . . . gesandt 16 heymgefucht vnd gesehen 18 das wyr opffern 20 wunder die ich drynnen thun werde

M. N. 14 *I wyll be that I wyll be:* that is I am as some interprete it: which is, I am the begynnyng & endynge: by me haue you all thinges & with out me haue you nothyng that good is, Iohn i, a.

L. M. N. 14 *Ich werds feyn.* Der name Gottis ich werds feyn zeygt an, wie man mit glawben zu Gott, vnd er zu vns komen muß, denn der glawbe sagt, was God feyn vnd thun wirt mit vns nemlich gnade vnd hulffe.

- 21 And I will gett this people fauoure in the [Fo. VI.]
 fyghte of the Egiptians: so that when ye goo, ye shall
 22 not goo emptie: but euery wife shall borow of hir
 neyghbouresse and of her that sogeorneth in hir house,
 iewels of syluer ad of gold and rayment. And ye shall
 put them on youre sonnes and daughters, and shall
 robbe the Egiptians.

¶ The .IIII. Chaptre.

- 1 **M**OSSES answered and sayde: Se, *M.C.S. Mo-*
 they wil not beleue me nor *ses receaueth*
 herkē vnto my voyce: but *signes of his*
 wil saye, the Lorde hath not *callynge and*
 2 appeared vnto the. Then the Lorde saide *was sent into*
 vnto him: what is that in thine hande? *Egypte. His*
 3 and he sayde, a rodd. And he sayde, *wyfe zephora*
 cast it on the grounde, and it turned *circumciseth*
 vnto a serpent. And Moses rā awaye *hir sonne.*
 4 from it. And the Lorde sayde vnto *Aaron meteth*
 Moses: put forth thine hande ad take *with Moses.*
 it by the tayle. And he put forth his hande and *Moses taketh*
 caught it, and it became a rodd agayne in his hand, *his leaue of*
 5 that they may beleue that the Lorde God of their *his father in*
 fathers, the God of Abraham, the God of Isaac ad the *lawe.*
 God of Iacob hath appeared vnto the.
 6 And the Lorde sayde forther more vnto him: thrust
 thine hande in to thy bosome. And he thrust his
 hande in to his bosome and toke it out. And be-
 holde, his hand was leporous euen as snowe. And he

V. 22 postulat mulier a vicina sua & ab hospita sua vasa . .
 spoliabit. . . . 4 apprehende caudam eius. 5 Vt credant, inquit
 L. 22 foddern silberen vnd gulden gefez . . . entwenden. . . . 4
 4 erhasche sie bey dem schwantz.

M. N. 22 Robbe the Egiptians: here ye maye not note
 that they stole and therfore ye maye steale: but note that it was
 done at godes cōmaundement & therfore was it a iust & a right-
 eous thing to be done. For he is not the auctor of euell &c.

- 7 saide: put thine hande in .P. to thy bosome agayne.
 And he put his hande in to his bosome agayne, and
 plucked it out of his bosome, and beholde, it was
 8 turned agayn as his other flesh. Yf they will not
 beleue the nether heare the voyce of the first token:
 yet will they beleue the voyce of the seconde tokē
 9 But and yf they will not beleue the two signes nether
 herken vnto thy voyce, then take of the water of the
 riuier and poure it vpon the drye lond. And the water
 which thou takest out of the riuier shall turne to bloude
 vpon the drie londe.
- 10 And Moses sayde vnto the Lorde: oh my Lorde. I
 am not eloquēt, no not in tymes past and namely fence
 thou hast spoken vnto thy seruante: but I am slowe
 11 mouthed and slowe tongued. And the Lorde sayde unto
 hi: who hath made mā's mouth, or who hath made the
 domme or the deaff, the seynge or the blynde? haue
 12 not I the Lorde? Go therfore and I wilbe with thy
 mouth and teach the what thou shalt saye.
- 13 And he sayde: oh my Lorde, send I pray the
 14 whome thou wilt. And the Lorde was angrie with
 Moses and sayde: I knowe Aarō thy brother the leuite
 that he can speake. And morouer behold, he cometh
 out agaynst the, ād whē he seyth the, he wilbe glad
 15 i his hert. And thou [Fo. VII.] shalt speake vnto hi
 and put the wordes in his mouth, ād I wilbe with thy
 mouth ād with his mouth, ād will teach you what ye
 16 shal do. And he shalbe thy spokesmā vnto the peo-
 ple: he shall be thy mouth, ād thou shalt be his God.
 17 and take this rodd in thy hāde, wherwith thou shalt do
 myracles.

℞. 14 he cometh to mete the

V. 7 retrahē . . . sinum tuum . . . et erat similis 8 audier. sermonem . . . credēt verbo 10 obsecro domine, non sum eloquens ab heri & nudius tertius 12 ero in ore tuo 15 pone verba mea . . . quid agere debeatis. 16 tu autem eris in his quæ ad deum pertinent. 17 facturus es signa.

L. 7 vnd er thet sie wieder 8 horen die stim . . . glawben der stim 10 von gistern vnd ehgistern her 12 mit deynem mund 14 feer zornig 15 was jr thun solet 16 solet feyn Got feyn 17 zeychen thun solt.

℞. ℞. N. 16 *He shalbe thy mouth:* that is, he shall speake for the as in Iob xxix, c.


- 18 And Moses went ad returned to Iethro his father in lawe agayne ad feyde vnto hi: let me goo (I praye the) ad turne agayne vnto my brethern which are in Egipte, that I may se whether they be yet alyue.
- 19 And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: returne agayne in to Egipte for they are dead which wēt aboute to kyll
- 20 the And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.
- 21 And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharaο which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo.
- 22 And tell Pharaο, thus sayth the Lorde: Israel is
- 23 mine eldest sonne, and therfore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hi goo: beholde, I will slee thi-^p.ne eldest sonne.
- 24 And it chaunced by the waye in the ynne, that the
- 25 Lorde mett him and wolde haue kyllled him. Than Zepora toke a stone ad circumcised hyr sonne, and fell at hys fette, and sayde: a bloody husband art thou
- 26 vnto me. And he lett him goo. She sayde a bloody husbonde, becaufe of the circumcision.
- 27 Than sayde the Lorde vnto Aaron: go mete Moses in the wilderneffe. And he went and mett him in the
- 28 mounte of God and kissed hi And Moses told Aaron all the wordes of the Lorde which he had sent by him, ad all the tokens which he had charged him with all.
- 29 So went Moses and Aaron and gatherd all the elders
- 30 of the childern of Israel. And Aarō told all the wordes

¶. 19 quærebant animam tuam. 25 tetigitque pedes eius 26 postquam dixerat, Sponfus 28 pro quibus miserat eum 29 & fecit signa
 1. 19 nach deynem leben stunden. 25 ruret jhm feyn fusse an
 28 zeychen . . befolhen hatte

1. M. N. 25 *Blutbreutgam*, das ist sie ward zornig vnd sprache, Es kost blut, das du mein man bist vnd mus mein kind beschneytten, wilches sie vngerne thet, als das ein schant war vnter dē heydē. Bedeut aber des gefetz volck wilchs gern wollt Got haben, aber es will dz creutz nicht leyden noch den alten Adam beschneytten lassen biz es thun mus.

which the Lorde had spokē vnto Mofes, and dyd the
 31 myracles in the fyght of the people, and the people
 beleued. And whē they herde that the Lord had
 vifited the children of Ifrael and had loked vpon their
 tribulacion, they bowed them felues, and worshipped

■ The .V. Chapter.

1 HEN Mofes ād Aarō wēt and told Pharao, thus sayth the Lorde God of Ifrael. Let my people goo, that they may kepe holye [Fo. VIII.] daye vnto me in
 2 the wildernesse. And Pharao answered: what felowe is the Lord, that I shulde heare his voyce for to let Ifrael goo? I knowe not the Lorde, nether will let Ifrael goo.
 3 And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) .iii. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence
 4 or with swerde. Then sayde the kinge of Egipte vnto them: wherfore do ye, Mofes and Aaron, let the people frō their worke, gett you vnto youre laboure.
 5 And Pharao sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

*M. C. S. Mo-
ses & Aaron
goeth vnto
Pharao. The
people of Is-
rael are op-
pressed more
and more, and
they crye out
vpon Mofes &
Aaron ther-
fore.*

V. 2 nescio dominum 3 Deus Hebr. vocauit nos . . . accidat nobis pestis aut gladius. 5 videtis quod turba succreuerit

*** NOTE—The German notes in this Chapter and in Chapters VI., VII., VIII., and IX. were taken from a copy of Luther in the Lenox Library which is made up from different editions; the text of these chapters belongs to later editions. A perfect copy of the edition of 1523 having come into my use since the notes were prepared and set up in type, they have been carefully compared with that copy and agree with the former text in all particulars except the spelling, which being materially different from that in the edition of 1523, has been retained as illustrating the changes introduced. The precise date of the later editions I have not been able to verify.

L. 1 feyre in der wüsten 2 weyf nichts von dem H. 3 der Ebräer Got hat vns geruffen . . . widerfahs pestilentz oder schwerd.

M. M. N. 31 They bowed thē selues, that is, gaue thāckes & prayed the Lorde. v, 2 I knowe not the Lorde, that is: I feare him not, I beleue not in him: nether haue I any thyng to do with him. And euen thus saye all hardened hartes that haue not the feare of the Lorde before their eyes.

6 And Pharaο commaunded the same daye vnto the
taskemasters ouer the people and vnto the officers sa-
7 ynge: se that ye geue the people no moare strawe to
make brycke with all as ye dyd in tyme passed: let
8 them goo and gather them strawe them selues, and
the nombre of bricke which they were wont to make
in tyme passed, laye vnto their charges also, and min-
ysh nothinge therof. For they be ydill ad therfore
crys saynge: let vs goo and do sacrifice vnto oure
9 God. They must haue more worke layed vpon them,
that they maye laboure theryn, and than will they
not turne them selues to fal-.¶.se wordes.

10 Than went the taskemasters of the people and the
officers out and tolde the people saynge: thus sayeth
11 Pharaο: I will geue you no moare strawe, but goo
yourselues ad gather you strawe where ye can fynde
12 it, yet shall none of youre laboure be minyshed. Than
the people scatered abroad thorowe out all the lande of
Egypte for to gather them stubyll to be in stead of strawe.

13 And the taskemasters hastied the forward sayng: ful-
fill youre werke daye by daye, euē as when strawe
14 was geuen you. And the officers of the childern of
Israel which Pharaοs taskemasters had sett ouer them,
were beaten. And it was sayde vnto them: wherfore
haue ye not fulfilled youre taske in makinge brycke,
both yesterdaye and to daye, as well as in tymes past.

15 Than went the officers of the childern of Israel ad
complayned vnto Pharaο saynge: wherfore dealest thou
thus with thy seruautes? there is no strawe geuen
16 vnto thy seruautes, and yet they saye vnto vs: make
brycke. And loo, thy seruautes ar beaten, and thy
17 people is foule intreated. And he answered: ydill ar
ye ydill and therfore ye saye: let vs goo ad do sac-

¶. 8 imponetis super eos, nec minuētis quicquam 9 Oppri-
mantur oper., & expleant ea 12 colligendas paleas. 13 Præfecti
14 Flagellatique sunt . . ab exactoribus Pharaonis . . sicut prius,
nec heri nec hodie? 16 lateres similiter imperantur . . iniuste agitur
17 Vacatis otio

¶. 7 famlen vnd geben 8 aufflegen vnd nichts myndern 14 wur-
den geschlagen . . heut noch gestern . . wie gestern vnd ehegest-
ern? 16 man sündiget an deyнем volck. 17 Ir seit müßig, müßig seit jr

- 18 rifice vnto the Lorde. Goo therfore and worke, for
 [Fo. IX.] there shall no strawe be geuen you, and
 yet see that ye delyuer the hole tale of ^{tale, number}
 brycke. ^{cf. German}
^{Zahl}
- 19 when the officers of the childern of Israel sawe
 them silfe in shrode case (in that he sayde shrode, *evil*
 ye shall minyssh nothinge of youre dalye makige of
 20 brycke) than they mett Moses and Aarō stondinge in
 21 there waye as they came out frō Pharaο, and sayde
 vnto them: The Lorde loke vnto you and iudge, for
 ye haue made the sauoure of vs stincke in the sighte
 of Pharaο and of his seruautes, and haue put a swerde
 in to their handes to flee vs.
- 22 Moses returned vnto the Lorde and sayde: Lorde
 wherfore dealest thou cruelly with this people: and
 23 wherfore hast thou sent me? For sence I came to
 Pharaο to speke in thy name, he hath fared foul with
 this folke, ad yet thou hast not delyuered thy people
 vi. 1 at all. Then the Lorde sayde vnto Moses. Now
 shalt thou see what I will doo vnto Pharaο, for with
 a myghtie hande shall he let them goo, and with a
 mightye hande shall he dryue them out of hys lande.

¶ The .VI. Chapter

- 2 **A**ND God spake vnto Moses sa- ^{M.C.S. God}
 yng vnto him: I am the Lorde, ^{promyseth de-}
 3 and I appeared vnto Abraham, ^{lyueraunce of}
 Isaac and Iacob an allmightie ^{the Israelites,}
 God: but in my name Iehouah was I not ^{& the lande}
^{of Canaan.}
^{The genealo-}

¶. 19 Videbantque se . . . in malum 20 Occurreruntque Moyfi
 et Aaron, qui stabant ex aduerso 21 coram Pharaone . . . ei gladium
 23 afflixit populum tuum & non liberaſti eos. vi, 1 eiciet illos
 3 in deo omnipotente . . . nomen meum Adonai

¶. 19 das nicht beſſer ward 20 traten ſie dahin, das ſie in be-
 gegneten 21 vor Pharaο. vi, 1 von ſich treiben 3 zum almech-
 tigen got . . . meinen namē HERRE

¶. 21 *Ye haue made vs ſtincke in the ſyght of Pharaο,*
 that is, by your wordes & meanes: all the wrath & dyspleaſure
 of Pharaο is brought vpon vs, that he vtterly hateth & abhorreth
 vs. vi, 3 *Iehouah* is the name of god, wherwith no creature is
 named, & is as moch to ſaye as one that is of hym ſelfe & depen-
 deth of no thing.

- 4 kno- .P. wne vnto them. Moreouer I made *gie of Ruben, Simeon and Leui.*
 appoyntment, an appoyntment with them *covenant* to geue them the londe of Canaā: the
 londe of their pilgremage wherin they were straungers.
 5 And I haue also herde the gronyng of the childern of
 Israel, becaufe the Egiptians kepe them in bondage,
 ad haue remembred my promysse *A promysse,*
 6 wherefore saye vnto the childern of *or a testamēt*
 Israel: I am the Lorde, and will brynge you out from
 vnder the burdens of the Egiptians, and wyll rydd you
 out of their bondage, and wyll delyuer you wyth a
 7 stretched out arme and wythe great iudgementes. And
 I wil take you for my people and wilbe to you a God.
 And ye shall knowe that I am the Lorde youre God
 which bringe you out from vnder the burthens of the
 8 Egiptians. And I wyll brynge you vnto the londe
 ouer the which I dyd lyfte vpp my hande to geue it
 vnto Abraham, Isaac and Iacob, and will geue it vnto
 9 you for a possessyon: euē I the Lorde, And Moses
 tolde the children of Israel euen so: But they harkened
 not vnto Moses for anguyshe of sprete and *sprete, spirit*
 for cruell bondage. *Temptacyon trieth faith.*
 10, 11 And the Lorde spake vnto Moses saynge Goo and
 bydd Pharaο kynge of Egipte, that he let the childern
 12 of Israel goo out of his londe. And Moses spake before
 the Lorde sa-[Fo. X.] ynge: beholde, the childern of
 Israell herken not vnto me, how than shall Pharaο
 heare me: feynge that I haue vncircumcised lippes.

℞. 4 Pepigique fœdus 5 audiui gemitum . . pacti mei. 6 erga-
 stulo Ægypt., . . iudiciis magnis. 8 super quam leuaui manum
 meā 9 propter angustiam spiritus, & opus durissimum.

℞. 4 bund . . auffgericht 5 die wehklage . . bund gedacht. 6 lasten
 in Eg. . grosse gerichte 8 darüber ich habe meine hand gehalten
 9 vor keychen des geysts vnd vor harter arbeyt.

℞. M. N. 5 A promysse or a testament. 6 *Iudgemētes* are
 taken for the wöderfull dedes of God: as here for his wöderfull
 plagues as Psal. xxx, d. & cxviii. 8 *To lyfte vp the hande* is to
 promysse by an othe, as in Gen. xiiii, d. of Abraham.—12 *To be*
of vncircumcised lippes, is to haue a tonge that lacketh good vt-
 terance & lacketh eloquence to set out his matter with all.

℞. M. N. 3 *Nicht kundt gethan*: Die Patriarchen haben Gott
 wol erkand, aber ein solche öffentliche gemeyne predig war zu
 der zeyte von Gott noch nicht auff gangen, wie durch Mose vnd
 Christū geschehen ist.

- 13 And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel ad vnto Pharaο kyng of Egipte: to brynge the childern of Israel out of the londe of Egipte.
- 14 These be the heedes of their fathers houffes. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the housholders
- 15 of Ruben. The childern of Symeon ar these: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the sonne of a Cananytefsh wife: these are the kynreddes of Symeon
- 16 These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And
- 17 Leui lyued an hundred and .xxxvii. yere. The sonnes of Gerson: Libni ad Semei in their kinreddes.
- 18 The childern of Kahath: Amram, Iefear, Hebron and Vfiel. And Kahath lyued an hundred and .xxxiii. yere.
- 19 The children of Merari are these: Mahely and Mufi: these are the kynreddes of Leui in their generations.
- 20 And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an
- 21 hundred and .xxxvii. yere. .P. The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vfiel: Mifael, Elzaphan and Sithri.
- 23 And Aaron toke Elizaba doughter of Aminadab ad sister of Nahafon, to wife: which bare him Nadab,
- 24 Abehu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ad Abiaffaph: these are the kynreddes
- 25 of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinehas: these be the principall fathers of the Leuites in their kynreddes.
- 26 These are that Aaron and Moses to whom the Lorde sayde: carie the childern of Israel out of the lond of
- 27 Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharaο kynge of Egipte, that they myghte brige the childern of Israel out of Egipte.

V. 14 hæ cognationes Ruben. 20 Moyfen & *Mariam* 25 principes familiarum Leuit. 27 Hi sunt . . Israel de Ægypto: iste est Moyfes & Aaron

℣. 27 Sie finds

28 And in the day whē the Lorde spake vnto Mofes in
 29 the londe of Egipte, he spake vnto him saynge, I am
 the Lorde, se that thou speake vnto Pharaο the kinge
 30 of Egipte all that I saye vnto the. And Mofes
 answered before the Lorde: I am of vncircumcised
 lippes, howe shall Pharaο than geue me audience?

¶ The .VII. Chaptre.

- 1 **A**ND the Lorde saide vnto Mo- *M.C.S. The*
 fes: beholde, I haue made the *tokens to*
 Pharaos God, and [Fo. XI.] *knowe God.*
 Aaron thy brother shal be *The rodde of*
 2 thy prophete. Thou shalt speake all that *Mofes is torn-*
 I commaunde the and Aaron thy brother *ed to a serpēt.*
 shall speake vnto Pharaο: that he sende *The forcerars*
 the childern of Israel out of his londe. *do euē the*
 3 But I will harden Pharaos hert, that I *fame. The*
 may multiplie my myracles and my wondres in the *waters are*
 4 land of Egipte. And yet Pharaο shall not herken *tourned into*
 vnto you, that I maye sett myne honde vpon Egipte *bloude.*
 and brynge out myne armyes, euē my people the chil-
 dern of Israel out of the lāde of Egipte, with great
 5 iudgementes. And the Egiptians shall knowe that I
 am the Lorde when I haue stretched forth my hande
 vpō Egipte, and haue brought out the childern of
 Israel from amonge thē.
 6 Mofes and Aaron dyd as the Lorde commaunded
 7 them. And Mofes was .Lxxx. yere olde and Aaron
 8 Lxxxiii. when they spake vnto Pharaο. And the

¶. 28 in die qua locutus est dominus . . . in terra Æg. vii. i con-
 stitui te deum Phar. 3 signa & ostenta 4 exercitum & populum
 meum . . . iudicia maxima. 5 de medio eorum.

¶. 1 eynen Gott gesetzt vber Phar. 3 zeychen vnd wunder
 4 füre meyn heer, meyn volck . . . grosse gerichte 5 mitten aufz
 ynen

¶. ¶. N. 1 I haue made the Pharaos God, that is: I haue
 made the Pharaos iudge as in Ex. xxii, d.

- 9 Lorde spake vnto Moses and Aaron saynge: when Pharaο speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharaο, and it shall turne to a serpent
- 10 Than went Moses and Aarō in vnto Pharaο, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharaο and before his seruantes, and it turned to a serpente. Than Pharaο called for the .℞. wyfe men and enchaunters of Egipte
- 11 dyd yn lyke maner with there forcery. And they cast doune euery mā his rodd, ad they turned to serpētes: but Aarons rodd ate vp their roddes: ad yet for all that Pharaos herte was hardened, so that he herkened not vnto thē, euen as the Lorde had sayde.
- 12 *Euē so do oure charmers now deceaue all princes wwith there sophistrie: ad turnethē cleue from repētaūce to vuarde the lawe of god: ad frō the sayth that is in Christ.*
- 13 Than sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people goo. Get the vnto Pharaο in the mornynge, for he will come vnto the water, and stōde thou upon the ryuers brynke agenst he come, and the rodd whiche turned to a serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the saynge: let my people goo, that they maye serue me in the wildernes: but hither to thou woldest not heare.
- 14 wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will smyte with the staffe that is in myne hand upon the waters that are in the ryuer, and they shall turne to bloude. And the fische that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egiptiās to drinke of the water of the ryuer.
- 15 And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer the- [Fo. XII.] ir streames,

℞. 11 Egypte: and they dyd

℞. 9 Ostendite signa 12 dracones 14 Ingrauatum 16 vt sacrificet mihi in deserto

℞. 9 beweyset ewre wunder 11 schwarzkünstigen 13 verstockt 16 diene in der wüsten.

ryuers, pondes and all pooles off water, that they maye be bloude, and that there may be bloude in all the lande of Egipte: both in vessells of wodd and also of stone.

20 And Mofes and Aaron dyd euen as the Lorde commaunded. And he lifte vp the staffe and smote the waters that were in the riuer, in the fyghte of Pharao and in the fyghte of his seruautes, and all the water
21 that was in the ryuer, turned in to bloude. And the fish that was in the riuer dyed, and the ryuer stanke: so that the Egiptians coude not drinke of the water of the ryuer. And there was bloude thorowe out all the lande of Egipte.

22 And the Enchaunters of Egipte dyd lyke wyfe with their enchauntmentes, so that Pharaos herte was hardened and dyd not regarde them as the Lorde had sayde.


23 And Pharao turned him selfe and went in to his housse,

24 and set not his herte there vnto. And the Egiptians dygged round aboute the ryuer for water to drynke, for they coude not drynke of the water of the ryuer.

25 And it continued a weke after that the Lorde had smote the ryuer.

The .VIII. Chapter.

.P.

1  HE Lorde spake vnto Mofes: *M.A.S. The plague of frogges. Moses prayeth for Pharaos. The plague of flyes.*
Goo vnto Pharao and tell him, thus sayeth the Lorde:
let my people goo, that they
2 maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with
3 frogges. And the ryuer shall scrale with *scrale, crawl, creep, Lev. xi 41, 42.*
frogges, ad they shall come vp and goo in to thine housse and in to thy chaumbre

V. 22 malefici Ægyptiorum 23 nec apposuit cor etiam hac vice. 27 or viii, 2 terminos tuos 28 or viii, 3 ebulliet fluuius . .

L. 23 vnd keret sein hertz noch nit dran 27 or viii, 2 deyne grentzen 28 or viii, 3 wymmeln . .

M.A.N. 23 *He set not his heart therō* that is, the danger moued him nothinge, as is declared in Ef. xlvii, b.

where thou slepest *ad vppō* thy bedd, and in to the
houffes of thy seruautes, and vppon thy people, and
in to thyne ovens, and vppon thy vitels which thou
4 hast in store And the frogges shall come vpon the
and on thy people and apon all thy seruautes.

5 And the Lorde spake vnto Moses, saye vnto Aaron:
stretche forth thine hande with thy rodd ouer the
stremes, riuers, *ad* pondes. And bringe vp frogges
6 apon the londe of Egipte And Aaron stretched his
hande ouer the water of Egipte, and the frogges came
7 vp *ad* couered the londe of Egipte. And the forcerers
dyd likewise with their forcery, and the frogges came
vp apon the lande of Egipte.

8 Then Pharaο called for Moses and Aarō and sayde,
praye ye vnto the Lorde that he may take awaye the
frogges from me and from my people, and I will let
the people goo, that they maye sacrifice vnto the
9 Lorde. And Moses sayde vnto Pharaο: Appoynte thou
the tyme [Fo. XIII.] vnto me, when I shall praye for
the and thy seruautes *ad* thy people, to dryue awaye
the frogges from the and thy houffe, so that they shall
10 remayne but in the riuer only. And he sayde tomorow.
And he sayde: euen as thou hast sayde, that thou may-
st knowe that there is none like vnto the Lorde oure
11 God. And the frogges shall departe from the *ad* from
thyne houffes, and from thy seruautes and from thy
people, and shall remayne in the riuer only.

12 And Moses and Aaron went out frō Pharaο, and
Moses cryed vnto the Lorde apō the apoyntment of
13 frogges which he had made vnto Pharaο. And the
Lorde dyd accordinge to the saynge of Moses. And
the frogges dyed out of the houffes, courtes and feldes.

14 And they gathred them to gether vppon heppes:
so that the lande stanke of them.

15 But when Pharaο sawe that he had rest geuen

¶ 9 Appoynte thou the tyme

¶ 28 or viii, 3 reliquias ciborum tuorum. viii, 9 constitue
... a domo tua, & a seruis tuis, & a populo tuo 12 pro sponfione
ramarum ... quam condixerat

¶ 28 or viii, 3, in deyne teyg. viii, 9 Hab du die ehr für mir,
vnd flymme mir 12 vmb das gedinge ... zugesagt 15 das er lufft
kriegen hatte

- him, he hardened his herte and herkened not vnto
 16 them, as the Lorde had sayde. And the Lorde sayde
 vnto Moses: Saye vnto Aarō stretch out thy rodd and
 smyte the dust of the lande that it may turne to lyse
 17 in all the londe of Egipte. And they dyd so. And
 Aaron stretched out his hande with his rodd and smote
 the dust of the erth. and it turned to lyse both in man
 and beest, so that all the dust of the lande .P. turned
 to lyse, thorowe out all the lande of Egipte.
- 18 And the enchaunters assayed lykewyse with their
 enchauntmentes to brynge forth lyse, but they coude
 not. And the lyse were both apon man and beest.
- 19 Then sayde the enchaunters vnto Pharaō: it is the
 finge of God. Neuerthelater Pharaos herte was hard-
 ened and he regarded them not, as the Lorde had sayde.
- 20 And the Lorde sayde vnto Moses: ryse vp early in
 the mornynge and stonde before Pharaō, for he will
 come vnto the water: and saye vnto him, thus sayth
 the Lorde: let my people goo, that they maye ferue
 21 me. Yf thou wilt not let my people goo: beholde, I
 will sende all maner flies both apon the and thy fer-
 vauntēs and thy people and into thy houffes. And the
 houffes of the Egiptians shalbe full of flies, and the
 22 grounde where on they are. But I will seperate
 the same daye the londe of Gofan where my people
 are, so that there shall no flies be there: that thou
 mayst knowe that I am the Lorde vppon the erth.
- 23 And I will put a deuision betwene my people and
 thine. And euen tomorrow shall this myracle be done.
- 24 And the Lorde dyd euen so: and there came noy-
 som flies in to the housse of Pharaō [Fo. XIII.] and
 in to his seruauntēs houffes and in to all the lōde of
 Egipte: so that the londe was marred with flies.

V. 16 et sint cynipēs 18 vt educerent 21 omne genus musca-
 rum . . . muscis diuersi generis 22 Faciamque mirabilem in die
 illa terram Gessen in qua populus meus est, vt non sint ibi muscæ
 23 signum istud 24 musca grauissima . . . corruptaque est terra
 L. 16 das leuse werden 18 eraufz brechten 22 vnd wil des
 tages ein sonders thun 23 erlösung setzen . . . zeichen 24 böse
 würm . . . land ward verderbet

M. A. N. 19 What the synger of God doth signifie is ex-
 pounded in Luke xi, c.

- 25 Then Pharao sent for Moses and Aaron and sayde:
 26 Goo and do sacrifice vnto youre God in the land. And
 Moses answered: it is not mete so to do. for we must
 offer vnto the Lorde oure God, that whiche is an
 abhominatyon vnto the Egiptians: beholde shall we
 sacrifice that which is an abhominacion vnto the
 Egiptians before their eyes, and shall they not stone
 27 vs? we will therfore goo .iii. dayes yournay in to the
 deserte and sacrifice vnto the Lorde oure God as he
 hath cōmaunded vs.
- 28 And Pharao sayde: I will late you goo, that ye
 maye sacrifice vnto the Lorde youre God in the wil-
 dernes: only goo not ferre awaye, ād se that ye praye
 29 for me. And Moses sayde: beholde, I will goo out
 from the and praye vnto the Lorde, and the flies
 shall departe frō Pharao and from his seruautes and
 from his people tomorow. But let Pharao from hēce
 forth desceauē no moare, that he wolde not lett the
 people goo to sacrifice vnto the Lorde.
- 30 And Moses went out from Pharao and prayed vnto
 31 the Lorde. And the Lorde dyd as Moses had saide:
 ād toke awaye the flies frō Pharao and from his ser-
 uautes ād from hys .P. people, so that there remayned
 not one. But for all that, Pharao hardened his herte
 euen then also and wolde not let the people goo,

☞ The .IX. Chaptre.

- 1 **A**ND the Lorde sayde vnto Moses, *sa. C. S. The*
 goo vnto Pharao and tell him, *moren of*
 thus sayeth the Lorde God of *bestes. The*
 the Ebrues: sende out my peo- *plage of bot-*
 2 ple that they maye serue me. Yf thou *ches and sores.*
 wilt not let them goo but wilt holde them *The horryble*
 3 styll: beholde, the hande of the Lorde *hayle, thonder*
& lyghten-
ynge.

sa. 29 that he wille not ix, 1, let my people goo that

v. 25 in terra hac. 28 longius ne abeatis 29 noli ultra fallere

31 non superfuīt ne vna quidem

l. 28 nicht ferner zihet 29 alleyne theufche mich nicht mehr

- shalbe apō thy catell which thou hast in the feld apō
 horses asses, camels, oxen, and shepe, with a mightye
 4 great morrayne. But the Lorde shall make a deuyfion
 betwene the beestes of the Israhelites, ād the beestes of
 the Egiptiās: so that there shal nothing dye of all that
 5 perteyneth to the children of Israel. And the Lorde
 appoynted a tyme saynge: to-morow the Lorde shall do
 this thinge in the londe.
- 6 And the Lorde dyd the thinge on the morow, and
 all the catell of Egipte dyed: but of the catell of the
 7 childern of Israel dyed not one. And Pharaο sent to
 wete: but ther was not one of the catell ^{wete, know}
 of the Israhelites dead. Notwithstondinge the hert of
 Pharaο hardened, and he wolde not let the people
 goo.
- 8 And the Lorde sayde vnto Moses and Aaron: take
 youre handes full of asshes out of the [Fo. XV.]
 fornace, and let Moses sprynkel it vp into the ayre in
 9 the syghte of Pharaο, and it shall turne to dust in all
 the londe of Egipte, and shal make swellynge soores
 with blaynes both on mā and beeft in all ^{blaynes, pim-}
 10 the londe of Egipte. And they toke ^{ples, or puf-}
^{tules} asshes out of the fornace, and stode before Pharaο,
 ād Moses sprynkeld it vp into the ayre: And there brake
 11 out soores with blaynes both in mā and beeft: so that
 the forcerers coude not stonde before Moses, by the
 reason of botches on the enchaunters and ^{botches, swell-}
 12 apō all the Egiptians, But the Lorde ^{lings, blotches}
 hardened the herte of Pharaο, that he herkened not
 vnto them, as the Lorde had sayde vnto Moses.
- 13 And the Lorde sayde vnto Moses: ryse vp early in
 the mornynge and stonde before Pharaο and tell him,

℞. 11 before Moses for there were botches vpon the en-
 chaunters

℥. 3 pestis valde grauis 4 inter possessiones Israel, & possessiones
 Ægypt. 7 Misit Phar. ad vidēdum 8 cineris de camino 9 vlcera, &
 vesicæ turgētes

℥. 3 fast schweren pestilenz 7 Ph. sandte darnach, vnd sihe,
 8 rufz aufz der sewrmaur 9 schweren vnd drüze

℞. ℞. N. 6 This word *all*: is not taken here for euery one,
 but for a great nombre, or of all fortes of catell some, as in
 1 Tim. ii, a.

- thus sayth the Lorde God of the Ebrues: Let my
 14 people goo, that they may serue me, or els I will
 at this tyme sende all my plages apou thine herte and
 apou thy seruautes and ou thy people, that thou
 mayst knowe that there is none lyke me in all the erth.
 15 For now I will stretch out my hande and will smyte
 the and thy people with pestilence: so that thou shalt
 16 perishe from the erth. Yet in very dede for this cause
 haue I sterred the vpp, for to shewe my power in the,
 and to declare my name thorow out all the worlde.
 17 ¶ Yf it be so that thou stoppest my people, that thou
 18 wilt not let them goo: beholde, tomorow this tyme I
 will sende doune a mightie great hayle: euē soch one as
 was not in Egipte sence it was grounded ^{grounded,}
 19 vnto this tyme. Sende therefore and fet ^{established,}
 home thy beeftes and al that thou hast in the felde,
 For apou all the men and beeftes which are founde in
 the felde ad not broughte home, shall the hayle fall,
 20 ad they shall dye And as many as feared the worde
 of the Lorde among the seruautes of Pharaο made
 21 their seruautes ad their beeftes flee to house: and they
 that regarded not the worde of the Lorde, left their
 22 seruautes and their beeftes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine
 hande vnto heauen, that there may be hayle in all the
 lande of Egipte: apō mā ad beeft, ad apō all the herbes
 23 of the felde in the feld of Egipte. And Moses stretched
 out his rodd vnto heauen, and the Lorde thondered
 and hayled so that the fyre ran a longe vppon the
 grounde. And the Lorde so hayled in the lōde of
 24 Egipte, that there was hayle ad fyre mēgled with
 the hayle, so greuou, that there was none soch in all
 the londe of Egipte, sence people inhabited it.

- 25 And the hayle smote in the londe of Egipt- [Fo.

¶. 14 mittam omnes plagas meas 16 Idcirco autem posui te
 18 pluam . . . grandinem 23 discurrentia fulgura super terram
 24 ignis mista pariter ferebantur . . ex quo gens illa condita est.

¶. 14 alle meyne plagen . . fenden 16 Doch darumb hab ich
 dich erweckt 18 hagel regen lassen 23 fewr auff die erden schofz.
 24 hagel vnd fewr vntereinander furen . . der zeyt leut drynnen
 gewesen sind.

XVI.] te all that was in the felde: both man and beeft
 And the hayle smote all the herbes of the feld and
 26 broke all the trees of the felde: only in the lande of
 Gofan where the childern of Ifraell were, was there
 27 no hayle. And Pharao ſent ad called for Moſes and
 Aaron, and ſayde vnto thē: I haue now ſynned, the
 Lorde is rightwes and I and my people are weked.
 28 Praye ye vnto the Lorde, that the thonder of God and
 hayle maye ceaſe, and I will let you goo, and ye ſhall
 tarie no longer.

29 And Moſes ſayde vnto him: aſſoone as I am out of
 the citie, I will ſprede abroad my handes vnto the
 Lorde, and the thunder ſhall ceaſe, nether ſhall there
 be any moare hayle: that thou mayſt knowe, howe that
 30 the erth ys the Lordes, But I knowe that thou and
 31 thy ſervauntes yet feare not the Lord God. The flaxe
 ad the barly were ſmyttē, for the barly was ſhott vp
 32 ad the flaxe was boulded: but the whēte boulded, *ſwol-*
 and the rye were not ſmeten, for they *len, i. e. grown*
 were late ſowne. *into buds*

33 And Moſes went out of the citie frō Pharao ad
 ſprede abroad his handes vnto the Lorde, and the
 thunder and hayle ceaſed, nether rayned it any moare
 34 vppon the erth. whē Pharao ſawe that the rayne and
 the hayle and thunder were ceaſed, he ſynned agayn
 ad hardened .P. his herte: both he and his ſervauntes.
 35 So was the herte of Pharao hardened, that he wolde
 not let the childern of Ifrael goo, as the Lord had
 ſayde by Moſes.

¶. 25 lignum regionis 28 vt definant tonitrua dei 31 hordeum
 eſſet virens

¶. 25 bewm auff dē feld 28 gnug ſey des donnern Gotes
 31 gerſten geſchoſſet . . knotten gewonnen

¶. ¶. N. 27 *To be weked*, is: to be without the knowledge
 & ſelynge of the goodnes of God and without hope to receaue any
 goodnes at his hande: ſo that we cannot paciently here any of
 his trutheſ nor beleue thē nether ſoffer thē to be taught to other,
 as it apereth in all the pfalmes & in Eſa. lvii, d.

¶ The .X. Chapter.

- 1 **T**HE Lorde sayde vnto Moſes: goo *¶ A.C.S. The heart of Pharao is hardened of God. The greſhoppers. The thicke darcknes.*
 vnto Pharao, neuertheleſſe I haue hardened his harte and the hertes of his ſeruauntes, that I mighte ſhewe theſe myſygnes among-
 2 eſt the and that thou tell in the audience of thy ſonne and of thy ſonnes ſonne, the pagiantes which I haue played in Egipte *pagiantes, ſeats, exploits*
 ad the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.
 3 Than Moſes ad Aaron went in vnto Pharao and ſayde vnto him: thus ſayth the Lorde God of the Hebrues: how longe ſhall it be, or thou wilt ſubmyt thy ſelfe vnto me? Let my people goo that they
 4 maye ſerue me. Yf thou wilt not let my people goo: beholde, tomorow will I brynge greſhoppers in to thy
 5 lande, and they ſhall couer the face of the erth that it can not be ſene, ad they ſhall eate the reſidue which remayneth vnto you and eſcaped the hayle and they
 6 ſhall eate all your grene trees vpon the ſelde, and they ſhall fill thy houſſes and all thy ſeruauntes houſſes, and the houſſes of all the Egiptiaſ after ſoch a maner: as nether thy [Fo. omitted.] fathers nor thy fathers fathers haue ſene, ſence the tyme they were apou the erthe vnto thys daye. And he turned him ſilſe aboute, ad went out from Pharao.
 7 And Pharaos ſeruauntes ſayde vnto hym: Howe longe ſhall this ſelow thus plage vs? Let the men goo that they maye ſerue the Lorde their God, or els
 8 wilt thou ſee Egipte firſt deſtroyed? And than Moſes and

¶ 7 How löge ſhall we be thus euell intreated? . . . God: wilt thou not yet knowe that Egypt is deſtroyed?

¶ 2 in auribus . . . quoties contriuerim 5 ne quicquam eius appareat . . . reſiduum fuerit . . . ligna, quæ germinant 7 patiemur hoc ſcandalum?

¶ 2 ſur den oren . . . getrieben hab 5 land nicht ſehen kunde . . . vberig vnd erredtet . . . grünende bewm 7 das weſen verſtricken?

- Aaron were brought agayn vnto Pharaο, and he sayde vnto them: Goo and serue the Lorde youre God but
 9 who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with our sonnes and with oure daughters, ād with our shepe and oxē must we goo For we must holde a feast vnto the Lorde.
 10 And he sayde vnto them: shall it be soo? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschese
 11 in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust thē out of Pharaos presence.
 12 And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for gresfhoppers, that they come apon the lande of Egipte and eate all the herbes of the londe, ād all that the hayle left vn-
 13 touched. And Moses .P. stretched forth his rodd ouer the londe off Egipte, ād the Lorde brought an east wynde vppō the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the
 14 gresfhoppers, ād the gresfhoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuoufly: so that before them were there no foch
 15 gresfhoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.
 16 Then Pharaο called for Moses and Aarō in haste and sayde: I haue fynned agaynst the Lorde youre God

¶ 9 we wyl go 10 vnto them: let it be so?

¶ 9 est enim solennitas domini 10 Sic dominus sit . . . cui dubium est quod pessime cogitatis? 13 induxit ventum vrentem 14 innumerabiles 16 Quam ob rem

¶ 9 denn wyr haben eyn fest des Herrn. 10 Awe ia, der Herr sey mit euch . . . Sehet da, ob yr nicht bofes fur habt? 13 treyb eynen Ostwind 14 so seer viel 16 Da foddert

¶ A. N. 11 Dise hawfchrecken heysen hie nicht *Hagab* auff Ebreisch, wie an etlichen ortten, sondern *Arbe*, Es sind aber vierfussige fliegende thier vnd reyn zu essen, wie *Hagab* Leuit. xi. aber vnd vnbeband, on dz sie den hewfchrecken glaych sind.

17 and agaynst you. Forgeue me yet my synne only this
 once, and pray vnto the Lorde youre God that he maye
 18 take awaye frō me this deth only. And he wēt out
 19 frō Pharaō ād prayd vnto the Lorde, ād the Lord
 turned the wynde in to a myghtie stronge west wynde,
 and it toke awaye the greshoppers and cast thē in to
 the reed see: so that there was not one greshopper left
 20 in all the costes of Egipte But the Lorde hardened
 Pharaos herte, so that he wold not let the childern off
 Israel goo

21 [Fo. XVII.] And the Lorde sayde vnto Moses:
 Stretch out thy hond vnto heauē ād let there be
 darcknesse vppon the londe of Egipte: euē that thei
 22 maye feale the darcknesse. And Moses stretched forth
 his hande vnto heauē, ād there was a darke myst vppō
 23 all the lande off Egipte .iii. dayes longe so that no mā
 sawe another nether rose vp frō the place where he was
 by the space of .iii. dayes, but all the childrē of Israel
 had lighte where they dwelled.

24 Then Pharaō called for Moses and sayde: goo and
 serue the Lorde, only let youre shepe. and youre oxen
 25 abyde, but let youre childern go with you. And Moses
 answered: thou must geue vs also offringes and burnt-
 offringes for to sacrifice vnto the Lord oure God,
 26 Oure catell therfore shall goo with vs, and there shall
 not one hooffe be left behinde, for therof must we take
 to serue the Lorde oure God. Moreouer we cā not
 knowe wherwith we shall serue the Lorde, vntyll we
 come thither.

27 But the Lorde hardened Pharaos herte, so that he

℞. 19 greshopper in all the costes 22 there was a thicke
 darcknes vpo

V. 19 flare fecit ventum ab occid., 21 vt palpare queant. 26
 præsertim cum ignoremus

L. 19 wendet der Herr eyn seer starcken Westwind 21 das
 mans greiffen mag 26 Auch wissen wyr nicht

℞. *℞.* N. 26 This was an outward seruyce, but the true and
 ryght seruyce of god, is to feare him as a father, to loue hym,
 kepe hys cōmaundementes and to commyt a mānes selfe holy to
 him, trustyng in hys mercy only: setting al thought & care vpō
 him. And when we haue offended, to repēt and to be sory, &
 knowledge oure offence & beleue that he will forgeue it vs, for
 his trutthes sake as 1 Pet. v, b. & Ps. xxxvi, a.

28 wold not let thē goo. And Pharaο sayde vnto him:
 get the frō me ād take heade to thy selfe that thou see
 my face no moare, For whē soeuer thou comest in my
 29 fyghte, thou shalt dye. And Mofes saide: let it be as
 thou hast sayde: I will see thy face no moare.

.P. ¶ The .XI. Chapter.

1 **A**ND the Lorde sayde vnto Mofes: *M.C.S. The Lorde com-
 aundeth to
 trouble the E
 gyptians. The
 deith of all the
 fyrst begotten
 in Egypt.*
 yet wil I brynge one plage
 moare vppon Pharaο and vpp-
 on Egipte, and after that he
 wyll lett you goo hence. And when he
 letteth you goo, he shall vtterly dryue
 2 you hence. But byd the people that euery man
 borowe of his neghbour and euery woman of hir
 neghbouresse: iewels off syluer and iewels of golde.
 3 And the Lorde gatt the people fauoure in the fyghte
 of the Egiptians. Moreouer Mofes was very great in
 the lande of Egipte: both in the fyghte of Pharaο, and
 also in the fyghte of the people.
 4 And Mofes sayde: thus sayth the Lorde. Aboutemyd-
 5 nyghte will I goo out amonge the Egiptians, and all the
 firstborne in the lande of Egipte shall dye: euen from
 the firstborne off Pharaο that sitteth on his seate, vnto the
 firstborne of the maydeservaunte that is in the mylle,
 6 and all the firstborne of the catell. And there shall be
 a great crye thorow out all the lande off Egipte: so that
 7 there was neuer none lyke nor shall be. And among

¶. 28 caue ne vltra videas faciem meam. xi, 1 dimittet vos,
 et exire compellet. 2 vt postulet 3 vir magnus valde 4 egrediar
 5 ancillæ . . ad molam

¶. 28 hut dich, das du nicht mehr fur meyn augen komst.
 xi, 1 lassen von hynnen . . nicht alleyn alles lassen . . von hynnen
 treyben 2 gefefs foddere . 3 fast eyn groffer man 4 ausgehen ynn
 5 magd die hynder der mul ist

¶. M. N. 5 To fyt, is for to beare rule or to mynystre any
 maner of office, as in 1 Reg. ii, b.

all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egip-
8 tiās and Israel. And all these thy seruautes shal come downe vnto me, and fall before me ād faye [Fo. XVIII.] get the out and all the people that are vnder the, and than will I departe. And he went out from Pharaο in a great anger.

9 And the Lorde sayde vnto Mofes: Pharaο shall not regarde you, that many wondres maye be wrought in
10 the lande of Egipte, And Mofes ād Arō dyd all these wondres before Pharaο. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

■ The .XII. Chapter.

1 **A**ND the Lorde spake vnto Mofes and Aaron in the londe of
2 Egipte saynge: This moneth shall be youre chefe moneth: euē the first moneth of the yere shal it be
3 vnto you Speake ye vnto all the felowshipe of Israel saynge: that they take the x. daye of this moneth to euery hous-
4 *That I here cal a shepe is in Ebrue a worde indifferent to a shepe and a gotte both.* holde, a shepe. Yf the hous-
holde be to few for a shepe, then lett him and his neigh-
bour that is nexte vnto his house, take acordinge to the

M.C.S. The passeouer is eaten. The swete brede. They must teache their chyldren what the passeouer signifyeth. The destruction of the fyrst begotte in Egypt. The robbery of the Egyptians. The goynge oute of the Israelytes.

M. 8 And these thy seruautes xii, 2 euen of the fyrst moneth
V. 7 non mutiet canis ab homine vsque ad pecus; . . . quanto miraculo diuidat 10 signa et ostenta quæ scripta sunt. xii, 2 principium mensium . . . cœtum 3 agnum 4 animarum quæ sufficere possunt ad esum agni

L. 7 hund mit seyner zungen lippem . . . wie . . . **Æg.** vnd Israel scheyde xii, 3 eyn schaff 4 vnd rechnets aus, was eyn iglicher essen muge

M. M. N. 8 A foudayne chaunge of speakyng to dyuerse personnes, as in the Psal. xv, a. and thys is referred to the ende of the chapter that goeth before. xii, 3 That is here called a *shepe* is in Ebrew a worde indifferent to be takē ether for shepe or gote.

- nombre of fouldes, and counte vnto a shepe acordinge
 5 to euery mans eatinge. A shepe with out spott and
 a male of one yere olde shall it be, and from amonge
 the lambes ad the gootes shall ye take it.
- 6 And ye shall kepe him in warde, vntyll ^{in ward, in}
 the .xiiii. daye of the same moneth. And ^{separate con-}
 euery mā of the multitude of Israel shall ^{finement}
- 7 kyll him aboute .℞. te euē. And they shall take of the
 bloud ad strike on the .ii. fyde postes ad on the vpper
 8 dorpost of the houses, wher i they eate hi. And thei
 shall eate the flesh the same nyght, rost with fyre,
 ad with vnleueded bread, ad with fowre fowre, *bitter*
 9 herbes they shall eate it. Se that ye eate not therof
 fodē in water, but rost with fyre: both head fete, ad
 10 purtenance together. And se that ye let nothinge
 of it remayne vnto the mornynge: yf oughte remayne
 burne it with fyre.
- 11 Off this maner shall ye eate it: with youre loines
 girded, ad shoes on youre fete, ad youre staves in
 youre handes. And ye shall eate it in haste, for it
 12 is the Lordes *passeouer, for I will go ^{The lambe}
 aboute i the lade of Egipte this same ^{was called}
 nyghte, ad will smyte all the firstborne ^{passeouer that}
 in the lande off Egipte: both of mā ^{the very name}
 ad beeft, ad apō al the goddes off ^{itself shuld put}
 Egipte will I the Lorde do execution. ^{thē in remē-}
 13 And the bloude shall be vnto you a ^{braunce what}
 god ^{it signified for}
 ordined ^{the signes that}

℞. 6 shall kepe hym in, vntyll 9 therof rawe ner soden in water, but rost with fyre: both the head

℞. 5 Iuxta quem ritum tolletis & hœdum 6 vniuersa multitudo 8 affas agni, & azymos panes cum lactucis agrestibus 9 crudum quid, nec coctum aqua, sed assum tantum igni: caput cum pedibus eius & intestinis vorabit. 11 est enim phasē, id est transitus domini. 12 faciam iudicia, ego dominus.

℞. 5 lemmern vnd zigen 8 mit bitter salzen 9 mit seynen schenckeln vnd eyngeweyde 12 gerichte vben

℞. ℞. N. 12 The *lambe* was called the *passeouer*: that the very name it self shulde kepe in memorye what was signyfyed therby, which phrase & maner of speakynge the scripture vieth often, callynge the signe by the name of the thyng that it sygnifyeth, as Gen. xvi, b.

℞. ℞. N. 6 Was das osterlamb bedeut, leret gnugsam. S. Paulus. 1 Cor. 5. da er spricht, vnser osterlamb is Christus der geopffert ist.

tokē vppon the houfes where in ye are, for whē I fee the bloude, I will paffe ouer you, ād the plage ſhall not be vppō you to deſtroye you, when I ſmyte the londe off Egipte.

*ether ſignified
the benefites
done, or pro-
myſes to come
ād vvere not
dōme as are
the ſignes of
oure domme
God the Pope.*

- 14 And this daye ſhall be vnto you a remēbraunce, ād ye ſhall kepe it holie vnto the Lorde: euen thorow out youre generacions after you ſhall ye kepe it holie daye, that it be a cuſtome for euer
- 15 vii. dayes ſhal ye eate vnleuēded bre- [Fo. XIX.] ed, fo that euen the firſt daye ye ſhall put awaye leuen out off youre houſſes. For whoſoeuer eateth leuēded bread from the firſt daye vntyll the .vii. daye, that ſoule ſhall be
- 16 plucked out frō Iſrael. The firſt daye ſhall be a holie feaſt vnto you, and the .vii. alſo. There ſhal be no maner off worke done in thē, faue aboute that only which euer
- 17 man muſt eate that only may ye do. And ſee that ye kepe you to vnleuēded breed.

For vppō that ſame daye I will brynge youre armyes out off the londe of Egipte, therfore ye ſhall obſerue this daye and all youre childern after you, that yt be a cuſtome for euer.

- 18 The firſt moneth and the .xiii. daye off the moneth at euen, ye ſhall eate ſwete brede vnto the .xxi. daye off the moneth at euen agayne.
- 19 Seuē dayes ſe that there be no leuēded bred fōūde in youre houſſes. For whoſoeuer eateth leuēded bred, that ſoule ſhall be roted out frō the multi- roted, *rooted* tude of Iſrael: whether he be a ſtraunger or borne in
- 20 the londe. Therfore ſe that ye eate no leuēded bred, but in all youre habitacions eate ſwete bred.
- 21 And Moſes called for the elders off Iſrael and ſayde vnto them: chouſe out and take to euery houſholde a

¶. 14 in monimentum . . . cultu ſempiterno. 16 ſancta atque ſolennis . . . eadem feſtiuitate venerabilis: 17 exercitum veſtrum 19 de cœtu Iſrael 21 tollentes animal

¶. 14 zum ewigen brauch 16 on was zur ſpeys gehoret fur allerley feelen 17 heer

¶. 14 *Euer* is not here takē for a tyme without ende, but for a longe ceaſon whoſe end is not determynd, as in Gen. xiii. d. and Ex. xxviii. g.

- 22 shepe, ād kyll passeouer. And take a bunch of ysope,
 ād dyppe it in the bloud .℞. that is in the basyn, and
 stryke it vppon the vpperposte and on the .ii. fyde
 postes, and se that none of you goo out at the doore
 23 of his house vntyll the mornynge. For the Lorde will
 goo aboute and smyte Egipte. And when he seyth
 the bloude vppon the vpper doorposte ād on the .ii
 fyde postes, he will passe ouer the doore and will not
 suffre the destroyer to come in to youre houffe to plage
 24 you. Therefore se that thou obserue this thinge, that
 it be an ordinaunce to the, and thy sonnes for euer.
- 25 And when ye be come in to the land which the
 Lorde will geue you acordinge as he hath promysed,
 26 se that ye kepe this seruice.* And when
 youre childern axe you what maner off
 27 seruice is this ye doo. Ye shall faye, it is
 the sacrifice of the Lordes passeouer which
 passed ouer the houffes of the childern of
 Israel in Egipte, as he smote the Egiptians
 and saued oure houffes. Than the people
 28 bowed them selues and worshipped. And
 the childern of Israel went and dyd as
 the Lorde had commaūded Moses and
 Aaron.
- 29 And at mydnyghte the Lorde smote
 all the firstborne in the lōde of Egipte:
 from the first borne of Pharaο that satt
 on his feat, vnto the firstborne of the
 captyue that was in presone, and all first-
 30 borne of the catell. Than Pharaο [Fo. XX.] arose
 the same nyghte and al his seruautes ād all the
 Egiptians, and there was a great crieng thorowe out
 Egipte, for there was no houffe where there was not
 one dead.

℞. 22 in limine . . . ostium domus 23 percussorem . . . lædere.

25 obseruabitis ceremonias istas 26 ista religio ?

℞. 23 verderber . . . zu plagen 25 disen dienst 26 sur eyn dienst?

℞. ℞. N. 23 To passe ouer is a maner of speache of the
 scripture, & signifieth no more, but that as he wolde plage the
 wycked, as he dyd here the Egypciās, euē so he wold shew mercye
 to the faythfull, as he dyd to the Israelytes, as in Ex. xxxiii, d.

31 And he called vnto Moses and Aaron by nyghte
faynge: Ryse vp and gett you out from amonge my
people: both ye and also the children of Israel, and goo
32 and serue the Lorde as ye haue sayde. And take
yours shepe and your oxen with you as ye haue sayde,
33 and departe and blesse me also. And the Egyptians were
ferce vpon the people and made haste to send the out
of the land: for they sayde: we be al deed men

34 And the people toke the dowe before it was sower-
ed which they had in store, and bounde it in clothes
35 and put it vpon their shulders And the children of Is-
rael dyd accordinge to the saynge of Moses: and they
borrowed of the Egyptians: iewels of syluer, and iewels
36 of gold, and rayment. And the Lorde gat the people
faouore in the fyghte of the Egyptians: and so they bor-
37 owed and robbed the Egyptians.

Thus toke the children of Israel their journey fro Ra-
38 emses to suchoth .vi. hundred thousand men of foote, besyde
children. And moch comon people went also with the,
39 and shepe and oxen and catell excedinge moch. And they
baked swete cakes of the dowe which they brou- .P.
ghte out of Egypte, for it was not sowerd: because they
were thrust out of Egypte and coude not tarie, nether
had they prepared them any other prouision of meate.

40 And the tyme of the dwellinge of the children of
Israel which they dwelled in Egypte, was .iiii. hundred
41 and .xxx. yere. And when the .iiii. hundred and .xxx.
yeres were expyred, euē the selfe same daye departed
all the hostes of the Lorde out of the lande of Egypte.
42 This is a nyghte to be obserued to the Lorde, because
he broughte them out of the lande of Egypte. This is
a nyghte of the Lorde, to be kepte of all the children
of Israel and of their generacions after them.

43 And the Lorde sayde vnto Moses and Aaron, this is

¶. Suchoth, margin: otherwyse Socoth

¶. 31 immolate domino 32 vt petieratis 35 vestemque pluri-
mam 36 vt commodarent eis: & spoliauerunt 37 sexcenta fere
millia peditum virorum 39 dudum de Æg., conspersam . . &
nullam facere sinentibus moram

¶. 32 wie yhr gesagt habt (bis) 33 verflurzt auff das volck
34 zu yhrer speyse 36 leyheten, vnd entwandtens 39 sonst keyne
zehrung zubereyt.

the maner of Passeover: there shall no straunger eate
 44 there of, but all the seruauntes that are bought for
 money shall ye circumsise, and then let them eat
 45 there of. A straüger and a hyerd seruaunte shall not
 46 eate thereof. In one housse shall it be eatē. Ye shall
 carie none of the flesh out at the doores: moreouer, se
 47 that ye breke not a bone there of. All the multitude
 48 of the childern of Israel shall obserue it

Yf a straunger dwell amonge you ād wyll holde Passe-
 over vnto the Lorde, let him circūcise all that be males, ād
 thelet him come and [Fo. XXI.] obserue it ād betakē as one
 that is borne i the lōde. No vncircūcised persone shall
 49 eate there of. One maner of lawe shalbe vnto thē that
 are borne in the lōde, ād vnto the straügers that dwell
 50 amōge you. And all the childern of Israel dyd as the
 51 Lorde cōmaüded Moses ād Aarō. And euē the selfe
 same daye dyd the Lorde brynge the childern of Israel
 out of the londe of Egipte with their armies.

The .XIII. Chapter.

1 **AND** the Lorde spake vnto Moses *M.C.S. The*
 2 *fyrst begotten*
 saynge: sanctifie vnto me all the *must be sanc-*
 firstborne that opē all maner *tyfied vnto*
 matrices amōge the childern *the Lorde. The*
 of Israel, as well of mē as of beestes: for *memoryall of*
their delyuer-

V. 43 religio phase 47 coetus 48 in vestram voluerit transire colo-
 niam 49 colono 51 per turmas suas. xiii, 2 Sanctifica . . . mea
 sunt enim omnia

L. 43 die weyse 45 mietling 48 der beschneytte 51 mit yhrem
 heer.

M. M. N. 49 Those that were borne in the lande, are only
 those that were borne amonge thē: not descendinge of the stocke
 or lynage of Israel. And the straungers were those that dwelt
 amōge the Israelites, and were not borne among thē, as aboue in
 this same chapter at the letter .d. [i. e. v. 15 sq.] xiii, 2. Sanctifyg
 loke Gene ii, a.

L. M. N. 43 *Passah*, heyst eyn gang, darumb das der herr
 ynn Egyptēland des nachts gieng, vnd schlug alle erstegepurt
 todt, bedeut aber Christus sterbē vn auffersten, damit er von
 diser welt gangen ist, vnnd ynn dem selben fund, tod, vnd teuffel
 geschlagen vnd vns aus dem rechten Egypten gefurt hat zum
 vater, das ist vnser Passah oder ostern

- 3 they are myne. And Moses sayde vnto the people: thiike on thys daye i which ye came out of Egipte and out of the housse of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therfore that ye eate no leuended bred.
- 4 This daye come ye out of Egipte in the moneth of Abib.
- 5 whē the Lorde hath broughte the i to the lōde of the Canaanites, Hethites, Amorites, Heuites ād Iebusites, which he sware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē se that thou kepe this servyce in this fame moneth.
- 6 Seuē dayes thou shalte eate swete bred, ād the .vii
- 7 daye shal be feastfull vnto the Lorde. Therfore thou .P. shalt eate swete bred .vii. dayes, and se that there be no leuended bred sene nor yet leuē amonge you in all youre quarters.
- 8 And thou shalt shewe thy sonne at that tyme saynge: this is done, because of that which the Lorde dyd vnto me
- 9 when I came out of Egipte. Therfore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde
- 10 broughte the out of Egipte, se thou kepe therfore this ordinaūce in his season from yere to yere.

aunce. Why they were carryed thorow the wylder-nes. The bones of Ioseph. The pylar of the clowde.

The fathers nowv a dayes mayenot be sored to knowv ought of God them selues, howv can they then teach their childern vvhath the ceremonie meaneth.

℞. 9 hande a remembraūce

℥. 4 mense nouarum frugum . 5 hunc morem sacrorum 7 in cunctis finibus tuis. 9 monumentum ante oculos . . semper sit in ore 10 statuto tempore a diebus in dies.

℥. 7 an allen deynen orten 8 son sagen 9 fur deynen augen.

℞. ℞. N. 4 Abib: That is the moneth of Apryll. 9 *With a stronge hande:* Looke Psal. cxxxv, b.

℞. ℞. N. 4 Abib. Abib ist der mond den wyr April heyssen, denn die Ebreer heben yhr new iar an nach der natur wenn alle ding widder new grunet and wechset vnd sich zichtigtet, darumb heyst er auch Mensis nouorum, das denn alles new wirt. 6 *Ungeſewrt brod.* So hart wyrt der ſawerteyg verpoten, das man ia dz lautter Euangelion vnd Gottis gnade, nicht vnser werck vnd geſetz ſoll predigen nach der auferſtehung Chriſti, wie Paulus 1 Cor. v. auch zeygt, vnd iſt ſolch eſſen nichts anders denn glawben ynn Chriſto.

- 11 Moreouer when the Lorde hath broughte the in to
the londe of the Canaanytes, as he hath sworne vnto
12 the and to thi fathers, and hath geuen it the, thē thou
shalt appoynte vnto the Lorde all that appoynte, *as-*
openeth the matrice, and all the first- *sygn* *separate*
borne among the beestes which thou hast yf they be
13 males. And all the firstborne of the asses, thou shalt
redeme with a shepe: yf thou redeme him not, then
breake hys necke. But all the firstborne amonge thi
childern shalt thou bye out.
- 14 And when thi sonne axeth the in tyme to come
saynge: what is this? thou shalt saye vnto *Teach youre*
him: with a mightie hande the Lorde *chyldern.*
broughte us out of Egipte, out of the housse of bon-
15 [Fo. XXII.] dage. And when Pharaο was looth to
lete us goo, the Lorde slewe all the firstborne in the
lande of Egipte: as well the firstborne of men as of
beastes. And therfore I sacrifice vnto the Lorde all
the males that open the matrice, but all the firstborne
16 of my childern I must redeme. And this shall be as a
token in thine hande, and as a thinge hanged vpp be-
twene thine eyes: because the Lorde broughte vs out
of Egipte with a mightie hande.
- 17 when Pharaο had let the people goo, God caried
them not thorow the londe of the Philistines, though
it were a nye waye. For God sayde: the people
myghte happly repent when they se warre, and so
18 turne agayne to Egipte: therfore God led thē aboute
thorow the wylderneffe that bordreth on the redd see.
The childern of Israel went harnessed out *harnessed,*
19 of the lāde of Egipte. And Moses toke *armed*

¶ 12 matryce, all

¶ 12 feperabis . . . consecrabis domino 13 mutabis oue . . .
interficies . 14 filius tuus cras 16 appenſum quid, ob recordationem,
ante oculos 17 quæ vicina est 18 & armati aſcenderunt

¶ 13 loſen mit eynem ſchaff . . . brich yhm das genick
16 fur deynen augen 17 die am nehſten war 18 vmb, auff die
ſtraſſe 18 gewapnet

¶ 1. ¶ 1. N. 18 *Schilffmeer*. Die kriechen heyyſſen es, dz rote
meer vō dem roten ſand vnd boden, aber die Ebreeer heyyſſen
ſchilffmeer von dem ſchilff, vnd bedeut die welt mit yhrem pracht,
dadurch die heyligen mit viel leyden gehen muſſen.

- the bones of Ioseph with him: for he made the childern of Israel swere saynge: God will surely vyfet you, take my bones therfore away hence with you,
- 20 And they toke their iorney from Suchoth: and pitched their tentes in Etham in the edge of the wyl-
- 21 derneffe. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue thē lighte: that they
- 22 myghte goo both .P. by day ād nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples fighte.

The .XIII. Chapter.

- 1 **T**HAN the Lorde spake vnto *Pha.* *Pha-*
- 2 Mofes saynge: byd the childern of Israel that they turne *raos heart is*
 and pytch their tentes before *hardened &*
 the entrynge of Hiroth betwene Migdole *foloweth the*
 and the se toward Baal zephon: euen be- *Israelites with*
 fore that shall ye pytch upon the see. *all his hoost*
& capitaynes
and is drown-
ed. The Isra-
elites grudge.
 3 For Pharaos will saye of the childern of *They go thor-*
 Israel: they are tågled in the lōd the *ow the red*
 4 wilderneffe hath shott thē in. And I *see.*
 will hardē his harte, that he shall folowe after thē,
 that I maye gett me honoure vppō Pharaos ād vppō all
 his hoste, that the Egiptians maye knowe that I am
 the Lorde. And they dyd euen so.
- 5 And whē it was tolde the kynge of Egipte that the
 people fled, thā Pharaos harte and all his seruātes
 turned vnto the people ād sayde why haue we this
 done, that we haue let Israel go out of oure seruyce?

¶. 20 in extremis finibus solitudinis. 21 ignis: vt dux esset itin-
 eris vtroque tempore. xiiii, 2 eregione Phi-hahiroth . . Magdalum
 . . mare contra Beel-sephon 3 Coartati 5 immutatumque . . super
 populum.

¶. 20 forn an der wusten 22 die wolckefeule vnd fewrf. weych
 nymer von dem volck. xiiii, 2 gegen dem tall Hiroth 3 wiſſen
 nicht wo aus 5 verwandelt . . . gegen

- 6 and he made redie his charettes ad toke his people
 7 with hym ad toke .vi. hūdred chofen charettes ad all
 the charettes of Egipte ad captaynes vppō all his
 8 people. For the Lorde hardened the harte of Pharaο
 kyng of Egipte, that he folowed after the childern of
 Israel which for all that went out thorow an hye hāde,
 9 And the Egiptiās folo- [*Fo. XXV.] * *Folios*
 wed after thē ad ouertoke thē where they *XXIII, XXIII*
 pitched by the see, with all the horsses ad *are wanting*
 charrettes of Pharaο ad with his horssfe- *in the origi-*
 mē ad his hofte: euē fast by the entrynge *nal; a typo-*
 10 of Hiroth before Baal Zephon. And *graphical er-*
 Pharaο drewe nye, ad whē the childern *ror without a*
 of Israel lyft vp their eyes and sawe how the Egiptiās *break in the*
 folowed after thē, they were fore a fraide ad cried out *text.*
 vnto the Lorde
 11 Thā sayde they vnto Mofes? were there no graues for
 us in Egipte, but thou must bringe us awaye *
 for to dye in the wylderneffe? wherfore hast thou serued
 12 us thus, for to carie us out of Egipte? Dyd we not tell
 the this in Egipte saynge, let us be in rest and serue
 the Egiptians? For it had bene better for us to haue
 serued the Egiptians, than for to dye in the wilderneffe.
 13 And Mofes sayde vnto the people: feare ye not but
 stonde still and beholde how the Lorde shall saue you
 this daye: For as ye se the Egiptians this daye, shall ye
 14 see them nomore for euer till the worldes ende. The
 Lorde shall fighte for you and ye shall holde youre peace.
 15 The Lorde sayde vnto Mofes: wherfore criest thou

¶. 6 Iunxit ergo currum 7 duces totius exercitus. 9 vestigia
 præcedentium 13 Nolite timere: state & videte magnalia domini
 14 & vos tacebitis. 15 vt proficiscantur.

℣. 6 spannet . . . an 8 die doch durch eyn hohe hand 14 yhr
 werdet styl schweygen.

℣. ℣. N. 9 *An hye hande:* Loke in Pfalme. cxxxv, b. 14 *Ye
 shall holde youre peace:* that is, ye shall be in rest and quyetnes.
 15 *To crye vnto the Lorde,* is to praye vnto him wyth full harte &
 seruēt defyre, as Mofes here dyd, & yet spake neuer a worde. And
 so doth this word cryenge & makynge of noyes sygnifye thorow
 oute all the Pfalmes, as in Pfal. v, a. & ix, b & c.

℣. ℣. N. 15 *Was schreyestu:* merck hie eyn trefflich exempel,
 wie der glawbe, kempft zappelt vnd schreyet ynn notten vnd fer-
 lickeyt, vnd wie er sich an Gottis word blos hellt, vnd von Gott
 trost empfehlet vnd vberwindt.

- vnto me? speake vnto the childern of Israel that they
 16 goo forward. But lifte thou vp thi rodd and stretch
 out thi hande ouer the see and deuyde it a fonde, that
 .P. the childern of Israel may goo on drye groude
 17 thorow the myddeft thereof. And beholde I will
 harden the hertes of the Egiptians that they maye
 folowe you. And I will gett me honoure vpon Pharaο
 and vpon all his hoſte, vpon his charettes ād vpon his
 18 horſe mē. And the Egiptians ſhall knowe that I am
 the Lord whan I haue gotten me honoure vpō Pharaο
 vpon his charettes and vpon his horſemen.
- 19 And the angell of God which went before the hoſte
 of Israel, remoued ād went behinde them. And the
 cloudepiler that was before them remoued ād ſtoode
 20 behinde them ād wēt betwene the hoſte of the Egiptians
 ād the hoſte of Israel. Yt was a darke clowde,
 and gaue lighte by nyghte: ſo that all the nyghte long
 the one coude not come at the other.
- 21 when now Moſes ſtretched forth his honde ouer the
 ſee, the Lorde caried away the ſee with a ſtronge eaſt
 wynde that blewē all nyghte, and made the ſee drie
 22 londe ād the water deuyled it filſe. And the childern
 of Israel went in thorow the myddeft of the ſee vppon
 the drie grounde. And the water was a walle vnto
 them, both on their right hande ād on their lefte hande.
- 23 And the Egiptians folowed ād went in after them to
 the myddeft of the ſee, with all Pharaos horſes, and
 his charettes and [Fo. XXVI.] his horſemen.
- 24 And in the mornynge watch, the Lorde loked vnto
 the hoſte of the Egiptians out of the fyery and clowdie
 25 piler, and troubled their hoſte and ſmote of their charett
 wheles and caſt them doune to the grounde. Than
 ſayde the Egiptians: Let vs fle from Israel, for the
 26 Lorde ſygtheth for them agaynſt vs. Than ſayde the
 Lorde vnto Moſes: ſtretch out thine hand ouer the ſee,
 that the water maye come agayne vppō the Egiptians

V. 20 ad ſeinuicem . . . accedere non valerent. 21 flante vento
 vehementi & vrente 24 interfecit exercitum eorum 25 ferebanturque in profundum.

℣. 24 ſchuttert jr getzellte 25 ſturtzet ſie mit vngeſtüm

- 27 vppon their charettes ād horsfemen. Than stretched
forth Moses his hande ouer the see, and it came agayne
to his course erly i the mornig, ād the Egiptiās fledd
agaynst it. Thus the Lorde ouerthrewe the Egiptians
28 in the middest of the see, ād the water returned and
couered the charettes and the horsfemē: so that of all
the hoste of Pharaο that came in to the see after them,
there remayned not one.
- 29 But the children of Israel went vpon drie lōde in the
myddest of the see, ād the water was a walle vnto them:
both on the righte hand of them and also on the lifte.
- 30 Thus the Lorde delyuered Israel the selfe same daye
out of the honde of the Egiptians, and Israell sawe the
31 Egiptians deade vpō the see syde. And when Israel
fawe that myghtye .P. hande which the Lorde had
shewed vppō the Egiptians, they feared the Lorde:
and beleued both the Lorde and also his seruaunte
Moses

¶ The .XV. Chapter.



- 1 **I**HEN Moses and the childern off
Israel fange this songe vnto
the Lorde ād saide

Let vs synge vnto the Lorde,
for he is become glorious, the horse and
him that rode vpon him hath he ouer-
throwne in the see.

- 2 The Lorde is my strength ād my songe,
ād is become my saluation.

He is my God and I will glorifie him, he is my fa-
thers God and I will lifte him vp an hie

- 3 The Lorde is a mā off warre, Iehouah ys his name:
4 Pharaos charettes ād his hoste hath he cast in to the see.

*M.C.S. Mo-
ses and the
people wyth
the wemen
synge. At the
prayer of Mo-
ses, the bytter
waters were
swete. God
must be hear-
ed. They come
to Elim.*

V. 1 gloriose enim magnificatus 3 quasi vir pugnator
L. 30 Egypter hand, vnd sie fahen 31 das volck forchtet.
xv, 3 rechts kriegsman

- His iolye captaynes are drowned in the iolye, *spir.*
 5 red see, the depe waters haue couered *ited, brave*
 them: thei soncke to the botome as a stone.
- 6 Thine hande Lorde is glorious in power, thine hād
 Lord hath all to dashed the enemye. *to dashed,*
- 7 And with thy great glorie thou hast *thrust through*
 destroyed thine aduersaries, thou sentest forth thy
 wrath ād it consumed them: euē as stobell.
- 8 with the breth off thine anger the water gathered
 together and the flodes stode styll as a rocke ād the
 depe water congeled together in the myddeft off the
 see.
- 9 [Fo. XXVII.] The enymye sayde, I will folowe and
 ouertake thē ād will deuyde the spoyle: I will satysfie
 my lust apon thē: I will drawe my swerde and myne
 hand shall destroye them.
- 10 Thou blueft with thy breth ād the see couered thē,
 11 and they fanke as leed in the myghtye waters. ¶ who
 is like vnto the o Lord amōge goddes: who is like
 the so glorious in holynes, feerfull, laudable ād that
 shewest wondres?
- 12 Thou stretchedest out thy righte hande. ād the erth
 swalowed them.
- 13 And thou cariedest with thy mercie this people
 which thou deliueredest, ād broughtest thē with thy
 strength vnto thy holie habitation.
- 14 The nations herde ād were afrayde, pāges came
 vpon the Philistines.
- 15 Thā the dukes of the Edomites were amafed,
 ād trēblinge came apon the myghtiest off the Moa-
 bites, and all the inhabitors of Canaā waxed faynte
 harted.

¶. 4 electi principes 6 magnificata est in fortitudine: dextera tua . . percussisti 7 deposuisti 8 spiritu furoris tui . . stetit vnda fluens 9 euaginabo gladium 10 Flauit spiritus tuus . . aquis vehementibus. 11 similis tui in fortibus . . terribilis atque laudabilis, faciens mirabilia? 13 Dux fuisti in miser. 14 Ascenderunt populi (Heb. audierunt) 15 conturbati sunt principes Edom . . obriguerunt

¶. 4 auferwelten hawbtleut 7 deine widderwertigen zustoßen 8 geyst deyns zorns . . tieffe plumpten ynn eynander 9 mut an yhn kulen. 11 loblich vnd wunderthettig? 13 geleyttet . . heyligen haufe. 15 Canaan . . feyg.

- 16 Let feare and dreade fall apon thē thorow the great-
 nesse off thyne arme, and let them be as styll as a stone,
 while thy people passe thorow o Lorde while the peo-
 ple passe thorowe, which thou hast goten. ^{goten, ac-}
 17 Brynge them in and plante them in ^{quired}
 the mountayns of thine enherytaūce, the place Lorde
 whyche thou hast made for the to dweld in .P. the
 sanctuarye Lorde which thy handes haue prepared.
 18 The Lorde raygne euer and allwaye.
 19 For Pharaο wēt in an horsebacke wyth his charettes
 and horsemen in to the see, and the Lorde broughte
 the waters of the see apō thē. And the childern of
 Israel went on drie lande thorow the myddest of the see.
 20 And mir Iam a prophetisse the syster of Aaron toke
 a tymbrell in hir hande, and all the women came out
 21 after her with tymbrells in a daunse. And mir Iam
 fange before them: syng ye vnto the Lorde, for he is
 become glorious in deade: the horse and his ryder hath
 he ouerthrowne in the see.
 22 Moses broughte Israel from the redd see, ād they
 went out in to the wildernesse of Sur.
 And they went thre dayes longe in the wildernesse
 23 ād coude finde no water. At the last they came to Mara:
 but they coude not drynke off the waters for bitternesse,
 for they were better. therfore the name of the place
 24 was called Mara. Then the people mur- *
 mured agaynst Moses saynge: what shall we drinke?
 25 And Moses cried vnto the Lorde and he shewed him a
 tre: and he cast it in to the water, and they waxed swete.

℞. 17 made for to dwell in, 25 waters

℥. 16 formido et pavor . . donec pertranseat 17 plantabis . .
 sanctuarium tuum . . firmauerunt 18 in æternum & vltra. 20 Maria
 prophetissa . . tympanis & choris 23 vnde & congruum loco no-
 men imposuit, vocans illum Mara, id est amaritudinem.

℥. 16 erstarren wie die steyne . . erworben hast. 17 hand be-
 reyt hat. 20 Mir Iam 23 Mararath . . fast bitter

℞. M. N. 16 *Greatnesse of thyne arme*: Loke in Iob xl, a.
 18 *To raygne euer & all waye* is a maner of speaking of the ebrews,
 which signifieth without ende: because that euer is taken for a lōg
 tyme whose ende is not apoynted, & not for all waye, as in Exod. xii, c.

℥. M. N. 23 *Mara* heyst bitter Und bedeut leyden vnd an-
 fechtunge, wilche durch das creutz, Christi, ym glauben auch fusse
 werden. Math. xi. Meyn ioch ist fufs.

There he made them an ordinaunce and a [Fo. XXVIII.] lawe, and there he tempted them and saide:
 26 Yf ye will herken vnto the voyce of the Lord youre God, and will do that which is righte in his syght and will geue an eare vnto his cōmaūdmentes, and kepe all his ordinaunces: thā will I put none of this diseases apon the whiche I brought vpon the
furgione, phisycian, healer Egypciās: for I am the Lorde thy furgione.
Vve must do that vvhich is right in gods sight ād as his vvorde teacheth vs and not after our awne imaginacion,

■ The .XVI. Chapter.

27 **A**ND they came to Elim where were .xii. welles of water and .Lxx. date trees, and they pitched there by the water.
 XVI,1 And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israell came to the wilder nesse of Sin, which lieth betwene Elim ād Sinai: the .xv. daye of the seconde moneth after that they were come out of the lande of
 2 Egipte. And the hole multitude of the childern of Israel murmured agaynst Moses ād Aarō in the wilder nesse and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egipte, when we satt by the flesshe pottes and ate bred oure belies full for ye haue broughte vs out in to this wilder nesse to kyll this hole multitude for hunger.
 4 Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, ād let the people

M. 26 of these diseases
V. 26 cunctum langorem . . sanator tuus. xvi, 3 Vtinam mortui essemus . . ollas carnum . . panem in saturitate . . occider. omnem multitudinem fame?
L. 26 krankheyt keyne . . artzt. xvi, 3 Wollt Gott . . bey den fley sch topffen . . die gantze gemeyne
M. *M.* N. 26 We must do that whych is right in gods syght & as hys worde teacheth vs, & not after our awne ymagynacyon.

- goo out ad gather daye by da- .P. ye, that I maye
proue thē whether they wil walke in my lawe or no.
- 5 The .vi. daye let thē prepare that which they will
brige in, ad let it be twife as moch as they gather in
- 6 dayly. And Moses ad Aarō sayde vnto all the chil-
derē of Israēl: at euen ye shall knowe that it is the
Lorde, which broughte you out of the lāde of Egipte
- 7 ad in the mornynge ye shall se the glorie of the Lorde:
because he hath herde youre grudgynges agaynst the
Lorde: for what are we that ye shuld murmure against
- 8 vs. And moreouer spake Moses. At euē the Lorde
will geue you flesh to eate ad in the mornynge bred
ynough, because the Lord hath herde youre murmur
whiche ye murmur agaynst hi: for what ar we? youre
murmuryng is not agaynst vs, but agaynst the Lorde.
- 9 And Moses spake vnto Aarō: Say vnto all the cō-
panye of the childerē of Israēl, come forth before the
- 10 Lorde, for he hath herde youre grudgiges. And as
Aarō spake vnto the hole multitude of the childerē
of Israēl, they loked toward the wilderneffe: ad be-
holde, the glorie of the Lord appeared i a clowde.
- 11, 12 And the Lorde spake vnto Moses sayng: I haue
herde the murmurig of the childrē of Israēl, tell thē
therfore ad saye that at euē they shall eate flesh, ad
i the morninge they shall be filled with bred, ad [Fo.
XXIX.] ye shall knowe that I am the Lorde youre
god
- 13 And at euē the quayles came ad couered the groūde
where they laye. And in the mornynge the dewe laye
- 14 rounde aboute the hoste. And whē the dewe was fallē:
behold, it laye apō the grounde in the wilderneffe,
small ad rōūde ad thyn as the hore frost on the groūde.
- 15 when the childrē of Israēl sawe it, they sayde one to

¶ 6 at euen ye shall

¶ 5 parent 8 panes in saturitate 14 minutum, & quasi pilo
tufum

¶ 5 bereyten 12 zwischen dem abent 13 bedeckten die ge-
tzellte

¶ M. N. 7 *The glory of the Lorde* is here taken for the
bryghtnes and lyght that was sene in the clowde. Of whiche
glorye the Apostle maketh mencyon 2 Cor. iii, c. d.

another: what is this? for they wist not what it was
 And Moses sayde: this is the breed which the Lorde
 16 hath geuē you to eate. This is the thinge which the
 Lorde hath cōmaūded, that ye gather euery mā ynough
 for hī to eate: a gomer full for a mā acordige to the
 nōbre off you, ād gather euery mā for thē which are in
 his tente.

17 And the childern of Israel dyd euen so, ād gathered
 18 some more some lesse, and dyd mete it with a gomer.
 And vnto him that had gathered moch remayned
 nothinge ouer, ād vnto hī that had gathered litle was
 there no lacke: but euery mā had gathered sufficiēt for
 19 his eatinge. And Moses sayde vnto them. Se that
 no mā let oughte remayne of it tyll the morninge.
 20 Notwithstondinge they harkened not vnto Moses: but
 some of thē leste of it vntyll the mornynge, and it
 waxte full of wormes ād stāke and Moses was angrie
 wyth them.

21 And they gathered it all morniges: Euery mā .℞.
 as moch as sufficed for his eatinge, for as sone as the
 22 hete of the sonne came it moulte. And moulte, *melte*
 the .vi. daye they gathered twise so moch bred: .ii
 gomers for one mā, ād the ruelars of the multitude
 23 came ād tolde Moses. And he sayde unto thē, this is
 that which the Lorde hath sayde tomorow is the Sab-
 bath of the holie rest of the Lord: bake that which ye
 will bake ād feth that ye will feth, ād that which
 remayneth lay vp for you ād kepe it till the mornynge.
 24 And they layde it vp till the mornynge as Moses bad
 ād it stāke not nether was there any wormes theri.
 25 And Moses sayde: that eate this daye: for todaye it
 is the Lordes Sabbath: to daye ye shal finde none in

℞. 15 ad inuicem, Man hu? quod significat, Quid est hoc?
 18 habuit amplius . . . reperit minus 21 incaluisse sol, liquefiebat.
 23 requies sabbathi sanctificata

℥. 16 zall der seelen ynn seyner hutten. 18 vbrigs . . . seyls
 23 der Sabbath der heyligen ruge des Herrn

℥. M. N. 15 *Man* heyst auff Ebreisch eyn gabe odder teyl,
 bedeut das vns das Euangelion on vnser verdienst vnd gedanken,
 aus lautter gnaden von hymel geben wirt, wie dis Man auch
 geben wart.

- 26 the feld, Sixte dayes ye shal gather it, for the .vii. is the sabbath: there shal be none there in.
- 27 Notwithstondinge there went out of the people in the feuenth daye for to gather: but they founde none.
- 28 Thē the Lorde seyde vnto Moses: how longe shall it be, yer ye will kepe my cōmaundmētes ād lawes?
- 29 Se because the Lorde hath geuē you a Sabbath, therfor he geueth you the .vi. daye bred for .ii. dayes. Byde therfore euery mā athome, ād let no mā go out
- 30 of his place the feuenth daye. And the people rested
- 31 the feuenth daye. And the housse of Israēl called it Man, And it was lyke vnto Coriander [Fo. XXX.] feed and white, and the taste of it was lyke vnto wafers made with honye.
- 32 And Moses sayde: this is that which the Lord commaundeth: fyll a Gomor of it, that it maye be kepte for youre childern after you: that they maye se the bred wherewith he fedd you in wyldernesse, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vppe before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vppe before the testimonye there to be kepte.
- 35 And the childern of Israēl ate man .xl. yere vntill they came vnto a lande inhabited. And so they ate Man, euen vntill they came vnto the bordres of the
- 36 lāde of Canaan, And a Gomer is the tenth parte of an Ephā.

¶. 26 Sixe dayes

¶. 28 Vsq̃uequo non vultis 31 similæ cū melle. 34 in tabern. referuandum. 35 in terram habitabilem

¶. 31 femlen mit honig. 33 kruglin 34 fur dem zeugnis zu behalten.

The .XVII. Chapter.

- 1 **A**ND all the companie of the childern of Israel went on their iourneys from the wilderness of Sin at the commandment of the Lorde, and pitched in Raphidim: where was no water for
 2 the people to drynke. And the people
 * chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chide ye with me,
 * and wherefore do .P. ye tempte the Lorde?
 3 There the people thyrsted for water, and murmured agens Moses ad sayde: wherefore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?
 4 And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to stone
 5 me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ad thi rod wherwith thou smotest the riuer, take in thine
 6 hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shall come water out there of, that the people maye drynke. And Moses dyd euen so
 7 before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidynge of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?
 8 Then came Amalech ad foughte with Israel in Ra-

M. 4 all most redye

V. 1 per mansiones suas 2 iurgatus . . iurgamini 3 præ aquæ penuria: & murmurauit 6 coram te, ibi 7 Tentatio, propter iurgium (Hebr. & iurgium)

L. 1 tage reyße 2 zankten 3 murreten 6 daselbs stehen 7 Da hies man den ort, Massa Meriba

M. *M.* *N.* 2 To tempte the Lorde: is to prouoke the Lorde to be angry with them as Sapiē. 1, a.

L. *M.* *N.* 7 Massa heyst verfuchung. Meriba heyst zank.

- 9 phidim. And Moses sayde vnto Iosua: chose out men
and goo fighte with Amelech Tomorow I will stonde
on the toppe of the hyll and the rodd of God in myne
10 hande. And Iosua dyd as Moses bade him, and foughte
with the Amalechites. And Moses, Aa- [Fo. XXXI.]
11 ron and Hur went vp to the toppe of the hyll. And
when Moses helde vp his hande, Israel had the better.
And when he late his hande doune, Amelech had the
better.
- 12 when Moses handes were weery, they toke a stone
and put it vnder him, and he satt doune there on. And
Aaron and Hur stayed vpp his handes the one on the
one syde and the other on the other syde. And his
13 handes were stedie vntill the sonne was doune. And
Iosua discomfeted Amalech ad his people with the edge
of his swerde.
- 14 And the Lorde sayde vnto Moses: write this for a re-
membraunce in a booke and tell it vnto Iosua, for I will
put out the remembraunce of Amalech from vnder hea-
15 uen. And Moses made an alter ad called the name of it
16 *Iehouah Nissi, for he sayde: the hande is ^{Iehouah}
on the seate of the Lorde, that the Lorde ^{nissi the Lorde}
will haue warre with Amalech thorow out ^{is he that ex-}
^{alteth me.}
all generations.

V. 11 vincebat Israel: fin autem paululum remississet, super-
abat Amal. 12 ex vtraque parte . . . non lassarentur 13 Fugauit-
que 14 trade auribus 15 Dominus exaltatio mea 16 manus solii
domini & bellum domini erit

L. 11 lag . . . oben 12 schweer . . . auff iglicher seyten eyner
. . . hend gewiss 14 ynn die oren 16 durch eyn hand vnter Gottis
schutz

M. M. N. 15 *Iehouah Nissi*: that is, the Lord is he that ex-
alteth.

L. M. N. 12 *Gewiss*, das ist trew, das sie nicht feylenen noch
abliesen wie eyn trewlofer ablesst, bedeut aber, wie die werck des
gesetzes vntreglich vnd vntuchtig sind, wo sie nicht durch Christum
ym glawben verhalten werden. 16 *Nissi*, heyst, mein zeychen,
wie eyn panier, wappen odder fenlin ym freyt ist, bedeut das
Euangelion das auff geworffen wirt zum freyt zeichen, widder
fund, fleyisch, tod vnd teuffel.

The .XVIII. Chapter.

- ¹ **I**ETHRO the prest of Madian *M.C.S. Ieth-*
 Mosés father in lawe herde *ros counsell*
 of all that God had done vn- *is receaued of*
 to Mosés and to Israel his people, how that *Moses.*
- ² the Lorde had broughte Israel out of Egipte. And he
 toke Ziphora Mosés wyfe, ¶. after she was sente backe,
³ and hir .ii. sonnes, of which the one was called Gerson,
 for he sayde: I haue bene an alient in a straunge lande.
⁴ And the other was called Eliesar: for the God of my
 father was myne helpe ad delyuered me from the swerde
 of Pharaó.
- ⁵ And Iethro Mosés father in lawe came wyth his two
 sonnes and his wife vnto Mosés in to the wilderneffe:
 where he had pitched his tente by the mounte of God.
- ⁶ And he sent worde to Mosés: I thi father in law Iethro
 am come to the, and thi wyfe also, and hir two sonnes
⁷ with her. And Mosés went out to mete his father in
 lawe and dyd obeyssaunce and kyssed him, and they
 saluted etch other ad came in to the tente.
- ⁸ And Mosés tolde his father in lawe all that the
 Lorde had done vnto Pharaó and to the Egiptians for
 Israels sake, and all the trauayle that had happened
 them by the waye, and how the Lorde had delyuered
⁹ them. And Iethro reioesed ouer all the good which
 the Lorde had done to Israel, and because he had de-
¹⁰ lyuered them out of the hande of the Egiptians. And
 Iethro sayde: blessed be the Lorde which hath delyu-
 ered you out of the hande of the Egiptians ad out of
 the hande of Pharaó, which hath delyuered his people
 from vnder the power of [Fo. XXXII.] the Egiptians.
- ¹¹ Now I knowe that the Lorde is greater thē all goddes,
¹² for because that they dealte prouly with them. And

¶. 2 quam remiserat 3 Gersam, dicente patre 4 Deus enim,
 ait 7 se mutuo verbis pacificis . Cumque intrasset 8 vniuersum-
 que laborem 11 eo quod superbe egerint contra illos.

¶. 8 Muhe 10 der weys seyn volck 11 vermessen gewesen sind
 an yhn

Iethro Moses father in lawe offred burnt offrynges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

13 And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses
14 from mornynge vnto euen. when his father in lawe sawe all that he dyd vnto the people, he sayde: what is this that thou doest vnto the people? why fyttest thou thi self and lettest all the people stonde aboute
15 the frō mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me
16 to seke counsell of God. For whē they haue a matter, they come vnto me, and I must iudge betwene euery man and his neyboure, and must shewe them the ordinaūces of God and his lawes.

17 And his father in lawe sayde vnto him: it is not
18 well that thou dost. Thou doest vnwyfely and also this people that is with the: because the thinge is to greuous for the, and thou art not able to do it thi selfe
19 alone. But heare my voyce, and I will geue the counsell, and God shalbe with the. Be thou vnto the people to .℞. Godwarde, and brynge the causes vnto God
20 and prouyde them ordinaunces and lawes, ād shewe them the waye wherin they must walke and the werkes that they must doo.

21 Moreouer seke out amonge all the people, men of actiuite *which feare God and men that are true ād hate covetuousnes: and make them heedes ouer the people, captaynes
ouer thousandes, ouer hundredes, ouer fyf-
22 tie, and ouer ten. And let them iudge

Oure prelates nether feare God, for they preach not his vvorde truely: ner are lesse covetouse

℞. 13 qui assistebat 14 cur solus sedes 16 vt iudicem inter eos 18 stulto labore cōsumeris . . vltra vires tuas 19 Esto tu pop. in his quæ ad deum pertinent . 20 ostendasque pop. ceremonias & ritum colendi 21 tribunos & centuriones & quinquagenarios & decanos.

℞. 13 stund vmb 18 du thuft nerricht . . schwer 21 redlichen leuten


℞. ℞. N. 21 The condicions that Iudges shuld haue. 22 To Iudge look in Gen. xlix, c.

the people at all seasons: Yf there beany greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let
 23 them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

the Iudas: for they haue receaued of the devill the kyngdomes of the erth and the glorie thereof which christ refused Mathe. 4.

24 And Mofes herde the voyce of his father in lawe,
 25 and dyd all that he had sayde, and chose actyue men out of all Israell and made them heedes ouer the people, captaynes ouer thoufandes, ouer hundreds, ouer
 26 fiftie and ouer ten And they iudged the people at all seasons, ad broughte the harde causes vnto Mofes:
 27 and iudged all small maters them selues. And thā Mofes let his father in lawe departe, and he went in to his awne londe.

The .XIX. Chapter. [Fo. XXXIII.]

1  HE thyrde moneth after the chyl dren of Israell were gone out of Egipte: the same daye they came in to the wilder-
 2 nesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinay and had pitched their tentes in the wilderneffe. And there If-
 3 rael pitched before the mounte. And Mofes went vpp vnto God.

M.C.S. The chyl dren of Israell come to the mounte Sinai. The people of God are holy & a royall prest-hode. He that toucheth the hill dyeth. God appereth vnto Mofes vpon the

V. 22 leuiusque sit tibi, partito in alios onere. 23 implebis imp. dei, & præc. eius poteris sustentare. . . ad loca sua cum pace. 24 sug- gesserat. 27 reuerfus abiit. xix, 2 in eodem loco . . eregione montis.

L. 23 mit friden an seynen ort. xix, 2 gegen dem berg

L. M. N. 24 Natürlich vernunft ist ynn weltlichen sachen zu handeln kluger, denn die heiligen leutte, wie Christus auch sagt Luc. 16. das die kinder diser welt kluger find, denn die kinder des liechts. Darumb was vernunft meystern kan, da gibt Gott kein gesetz, sondern leßt die vernunft, als seyn Creatur (datzu verordnet Gen. i.) hie handeln.

- And the Lorde called to him out of *mounte in*
the mountayne saynge: thus saye vnto *thonder &*
lyghtenyng.
- 4 the housse of Iacob and tell the childern of Israel, Ye
haue sene what I dyd vnto the Egiptians and how I
toke you vpp apon Egles wynges and haue broughte
- 5 you vnto my selfe. Now therfore yf ye will heare my
voyce and kepe myne appoyntment: ye shall be myne
- 6 awne aboue all nations, for all the erth is myne. Ye
shall be vnto me a kyngdome of preastes and an holie
people: these are the wordes which thou shalt saye
vnto the childern of Israel.
- 7 And Moses came and called for the elders of Israel,
and layde before them all these wordes which the
- 8 Lorde had commaunded him. And the people an-
swered all together and sayde: All that the Lorde
hath sayde, we will doo. And Moses broughte the
- 9 wordes of the people vnto the Lorde .¶. And the
Lorde sayde vnto Moses: Loo, I will come vnto the in
a thicke clowde, that the people maye heare when I
talke with the and also beleue the for euer. And
Moses shewed the wordes of the people vnto the
Lorde
- 10 And the Lorde sayde vnto Moses: Go vnto the
people and sanctifie them to daye and tomorow, and
- 11 let them wash their clothes: that they maye be redie
agaynst the thyrde daye.
- For the thyrde daye the Lorde will come doune in
- 12 the sighte of all the people vpon mounte Sinai. And
fett markes rounde aboute the people and saye: be-
ware that ye go not vp in to the mounte and that ye
twych not the bordres of it, for whoso- twych, twich-
euer twicheth the mounte, shall surely *eth, touch,*
toucheth
- 13 dye There shall not an hande twych it,

V. 4 portauerim vos . . et assumpserim mihi. 5 in peculium
7 natu populi 12 Constituesque terminos populo per circuitum
. . morte morietur

℞. 4 getragen . . zu mir bracht. 5 eygentumb 12 stecke zeychen
vmb das volck her . . seyn ende anruret

℞. M. N. 10 To sanctyfye is here to purge & clense them
from the fylthynes of bothe their body and garmentes, as is in
this same chapter beneth c. d. & xxxi, c.

- but that he shall ether be stoned or els shot thorow:
whether it be beest or man, it shall not lyue. when the
horne bloweth: than let thē come vp in to the mounten
- 14 And Moses went doune from the mounte vnto the
people and sanctified them, ād they wasshed their
15 clothes: And he sayde vnto the people: be redie
agenst the thirde daye, and se that ye come not at
16 youre wiues. And the thirde daye in the mornynge
there was thunder, and lightenyng and a thicke clowde
apō the mounte, ād the voyce of the horne waxed ex-
[Fo. XXXIII.] ceadynge lowde, and all the people that
17 was in the hofte was afrayde. And Moses brought the
people out of the tētes to mete with God. and they
stode vnder the hyll.
- 18 And mounte Sinai was all together on a smoke: be-
cause the Lorde descended doune vpon it in fyre. And
the smoke therof ascēded vp, as it had bene the smoke
of a kylle, and all the mounte was ex-^{kylle,} ^{kiln,}
19 ceadinge fearfull. And the voyce of the ^{furnace}
horne blewe and waxed lowder, ād lowder. Moses
spake, ād God answered hī ād that with a voyce.
- 20 And the Lord came doune vppon mounte Sinai: euen
in the toppe of the hyll, ād called Moses vp in to the
toppe of the hyll. And Moses went vppe.
- 21 And the Lorde sayde vnto Moses: go doune and
charge the people that they prease not vp prease, *presse*
vnto the Lorde for to se hī, ād so many off thē perissh.
- 22 And let the preastes also which come to the Lordes
prefence, sanctifie them selues: lest the Lorde smyte
23 them, Then Moses sayde vnto the Lorde: the people
can not come vp in to mounte Sinai, for thou charged-

℣. 13 confodietur iaculis . . buccina 16 & mane inclaruerat . .
clangorque buc. vehementius perstrebat 17 ad radices montis.
19 crescebat in maius, & prolixius tendebatur . . deus respondebat
ei. 20 Descenditque 22 sanctificentur

℣. 13 mit geschloß erschossen . . horns dohn dehnet, 16 po-
saunen 17 vnden an den berg. 18 seer erschrecklich 19 Gott ant-
wortet yhm laut. 21 nicht erzu brechen 22 nicht zu scheytere

℣. M. N. 15 *Come not at youre wyues*, that is, when ye wyll
serue the Lord ye shall put frō you all lustes and fleshy concu-
piscences, geuing your selfe holy to prayer & abstinence, as
Paul teacheth 1 Cor. vii. c. that they that haue wyues shulde be
as though they had none.

est vs faynge: fett markes aboute the hyll and fanc-
tifie it.

- 24 And the Lorde sayde vnto him: awaye, and get the
doune: and come vp both thou ad Aaron with the.
But let not the preastes and the .P. people presume for
25 to come vp vnto the Lorde: lest he smyte them. And
Moses wēt doune vnto the people and tolde them.

¶ The .XX. Chapter.

- 1 **A**ND God spake all these wordes *M.C.S. The .x.*
2 ad faide: I am the Lorde thy *communde-*
God, which haue brought the *ments are*
out of the londe of Egipte ad *geuen. The*
3 out of the houe of bondage. Thou shalt haue none
other goddes in my fyght.
4 Thou shalt make the no grauen ymage, nether any
fymilitude that is in heauen aboue, ether in the erth
5 beneth, or in the water that ys beneth the erth. Se
that thou nether bowe thy sylf vnto them nether serue
them: for I the Lorde thy God, am a geloufe God, and
viset the synne of the fathers vppon the childern vnto
the third and fourth generacion of thē that hate me:
6 and yet shewe mercie vnto thousandes amonge them
that loue me and kepe my commaundmentes.
7 Thou shalt not take the name of the Lorde thy
God in vayne, for the Lord wil not holde him giltlesse
that taketh his name in vayne.
8 Remēbre the Sabbath daye that thou sanctifie it.
9 Sixe dayes mayst thou laboure ad do al that thou hast
10 to doo: but the seuenth daye is the Sabbath of the
Lorde thy God, in it thou [Fo. XXXV.] shalt do no

V. 24 interficiat illos. xx, 4 eorum quæ sunt in aquis 5 deus
tuus fortis zelotes

L. 4 des das oben . . des das vnden . . oder des das 5 eyn
starcker eyfferer 7 vnschuldig

M. M. N. 5 I am geloufe that is; I am the Lorde that watcheth
and looketh narrowly vnto your wekednes, & wyll punysshē it
straytly. And agayne, that seruently loueth youre godlynes &
will rewarde it aboundatly.

- maner worke: nether thou nor thy sonne, nor thy
doughter, nether thy manservaunte nor thy mayde-
servaunte, nether thy catell nether yet the straunger
11 that is within thi gates For in fixe dayes the Lorde
made both heauen and erth and the see and all that
in them is and rested the seuenth daye: wherefore the
Lorde blessed the Sabbath daye and halowed it.
- 12 Honoure thy father ād thy mother, that thy dayes
may be lōge in the lōde which the Lorde thy God
geueth the.
- 13 Thou shalt not kyll.
- 14 Thou shalt not breake wedlocke.
- 15 Thou shalt not steale.
- 16 Thou shalt bere no false witnesse agēst thy negh-
boure
- 17 Thou shalt not couet thy neighbours housse: nether
shalt couet thy neighbours wife, his māservaunte, his
mayde, his oxe, his asse or aughte that is his.
- 18 And all the people sawe the thunder *Thelavvecau-*
ād the lyghteninge and the noyse of the *feth vvrath*
horne, ād howe the mountayne smoked. *ād maketh a*
And whē the people sawe it, they re- *mā fle from*
moued ād stode a ferre of ād faide vnto *God: but the*
Moses: talke thou with vs and we wil *Gospell dravv-*
19 heare: but let not god talke with vs, lest *eth ād maketh*
a mā bolde to
come vnto
God.
20 we dye. And Moses sayde vnto the people feare not,
for God is come to proue you, and .P. that his feare
may be amonge you that ye synne not.
- 21 And the people stode aserre of, ād Moses went in
22 to the thicke clowde where God was And the Lorde
sayde vnto Moses: thus thou shalt saye vnto the chil-
dren of Israēl: Ye haue sene how that I haue talked


¶. 18 videbat voces et lampades . . . & perterriti ac pauore
conculsi

ℓ. 12 geben wirt. 14 nicht ehebrechen. 17 noch alles das deyn
nehister 18 sahe 19 vnd wancketen vnd tratten von ferne 20 euch fur
augen

¶ M. N. 12 *To honor father and mother* is not only to shew
obedience to them: but also to helpe them in their age yf they be
poore & nedy, as Ephe. vi, a. Col. iii, d. Marc. vii, b. Matt. ix, c.
Rom. xiii, b.

- 23 with you from out of heauen. Ye shal not make ther-
fore with me goddes of syluer nor goddes with, *beside*
24 of golde: in no wyfe shall ye do it. An alter of erth
thou shalt make vnto me ad there on offer thy burnt-
offerings ad thy peaceoffringes, and thy shepe ad thine
oxen. And in all places where I shall put the reme-
braunce of my name, thither I will come vnto the and
blesse the.
- 25 But and yf thou wilt make me an alter off stone, fe
thou make it not of hewed stone, for yf thou lyfte vp thy
26 tole vpon it, thou shalt polute it. Moreouer *tole, tool, chif-*
thou shalt not goo vp wyth steppes vnto *el or knife*
myne alter, that thy nakednesse be not shewed there on

The .XXI. Chapter.

- 1  HESE are the lawes which thou *M.C.S. Tem-*
2 shalt set before thē. Yf thou *porall and*
bye a seruaunte that is an he- *cuyile ordin-*
brue, sixte yeres he shall serue, and the seu- *aunces.*
enth he shall goo out fre paynge noth-
3 *Lawes* inge. Yf he came alone, he shall goo out
Bondemen alone: Yf he came married, his wife shall go out with
4 hi. [Fo. XXXVI.] And yf his master haue geuen him
a wife and she haue borne him sonnes or doughters:
then the wife and hir childern shalbe hir masters ad he
5 shall goo out alone. But and yf the seruaunte saye I
loue my master and my wife and my children, I will
6 not goo out fre. Then let his master bringe him vnto
the Goddes ad fet him to the doore or the *Goddes are*
dorepost, ad bore his eare thorow with a *the iudges*
a naule, *an* naule, ad let him be his ser- *vvhich are in*
awl *gods stede.*
uaunte for euer.

¶. 23 Non facietis mecum deos 24 mei: veniam ad te 25 leuaueris
cultrum xxi, 3 Cum quali veste intrauerit, cum tali exeat. 6 subula

ℓ. 23 neben myr machen 25 deym messer 26 fur yhm. xxi,
3 alleyne komen 6 pſrymen

¶. M. N. 6 Iudges and princes are called in the scripture of-
tentymes *goddes*: because they receaue their office of God, as in Ex.
xxii, b. which the apostle calleth the mynisters of God. Rom. xiii, a.

7 Yf a man sell his doughter to be a seruaunte: she
 8 shal not goo out as the men seruauntes doo. Yf she
 please not hir master, so that he hath geuen her to no
 man to wife, then shal he let hir goo fre: to sell her
 vnto a straunge nacion shal he haue no power, because
 9 he despised her. Yf he haue promysed her vnto his
 sonne to wife, he shal deale with her as men do with
 10 their doughters. Yf he take him another wife, yet hir
 fode, rayment and dutie off mariage shall he not myn-
 11 isse. Yf he do not these thre vnto her, then shall she
 goo out fre and paye no money.

12 He that smyteth a man that he dye, *Murther*
 13 shalbe slayne for it. Yf a mā laye not awayte but God
 delyuer him in to his hande, then I wyll poynte the
 14 a place whether he shall fle. Yf a man ^{whether, whi-}
 come presumptuously vppon his neygh- ^{ther}
 boure ad .℞. flee him with gile, thou ^{gile, guile}
 shalt take him fro myne alter that he dye. *But the pope*
 15 And he that smyteth his father or his *saith come to*
 mother, shall dye for it. *myne altare.*

16 He that stealeth a mā ad felleth him (yf it be
 17 proued vppon him) shall be slayne for it. And he
 that curseth his father or mother, shall be put to deth
 18 for it. Yf men stryue together and one smyte another
 with a stone or with his fyfte, so that he dye not, but
 19 lyeth in bedd: yf he ryse agayne and walke without
 vpon his staffe then shall he that smote hi goo quyte:
 faue only he shal bere his charges while he laye in bed
 and paye for his healinge.

20 Yf a man smite his seruaunte or his mayde with a
 staffe that they dye vnder his hande, it shalbe auenged.
 21 But ad yf they contynue a daye or two, it shall not be
 auenged for they are his money.

22 when men stryue and smyte a woman with childe

℞. 7 sicut ancillæ 8 Si displicuerit oc. dom. fui, cui tradita fuerit, dimittet eam . . . si spreuerit eam. 10 prouidebit puellæ nupt., & vest., & pretium pudicitie non negabit. 12 volens occidere, morte moriatur. 20 criminis reus erit. 22 sed ipsa vixerit

℞. 8 verschemecht 10 Futter, decke vnd eheschuld 12 tods sterben 15 muter schlegt 20 rach drumb leyden


- so that hir frute departe from her and yet no myff-
 fortune foloweth: then shall he be merfed, ^{merfed, a-}
 acordynge as the womans husbonde will ^{merced; daye-}
 laye to his charge, and he shall paye as ^{men, judges;}
 the dayesmen appoynte him. But and yf ^{judge}
 any myfffortune folowe, then shall he paye lyfe for lyfe,
 eye for eye, toth for toth, hande for hande, fote for fote,
 burnynge for burnynge, wonde for [Fo. XXXVII.]
 wonde and strype for strype.
- Yfa man smyte his seruaunte or his mayde in the
 eye and put it out, he shall let thē goo fre for the eyes
 sake. Also yf he smyte out his seruauntes or his
 maydes toth, he shall let thē go out fre for the tothes
 sake.
- Yf an ox gore a man or a woman that ^{God so abhor-}
 they dye, then the ox shalbe stoned, ^{reth murther,}
 and hys flesh shall not be eaten: and his ^{that the vn-}
 master shall go quyte. ^{reasonable be-}
^{sties must dye}
^{therfore, and}
^{there flesh cast}
^{away.}
- Yf the ox were wont to runne at men
 in tyme past and it hath bene tolde his
 master, and he hath not kepte him, but that he hath
 kylled a man or a woman: then the ox shalbe stoned
 and hys master shall dye also.
- Yf he be sette to a summe of money, ^{fette to, fined}
 then he shall geue for the delyueraunce ⁱⁿ
 off his lyfe, acordynge to all that is put vnto him.
- And whether he hath gored a sonne or a doughter,
 he shalbe serued after the same maner But yf it be a
 seruaunt or a mayde that the ox hath gored, then
 he shall geue vnto their master the summe of .xxx
 sicles, and the ox shall be stoned.
- Yf a man open a well or dygge a pytt and couer

¶. 22 arbitri iudic. 23 Sin autem mors eius fuerit subsecuta
 26 lufcos eos fecerit 29 bos cornupeta 30 impositum . . pro anima
 sua . . postulatus. 32 inuaserit 33 cisternam, & foderit

ℒ. 22 keyn schade widerferet . . teydings leut 23 feel vmb feel
 29 vorhyn stoffig gewesen 30 seyn feel zurlofen 33 gruben . . grube
 ff. ff. N. 28 God so abhorreth *murther*, that the vnreason-
 able beastes must dye therfore. and their flesh cast away. 32 *Sic-*
cle, after the Ebrewes is an ounce: but after the grekes & Latynes
 it is but the fourth part of an ounce. And it cōteyneth .xx. geras
 as in Ex. xxx. b. whych is ten pence sterlyng or thereabout.

- 34 it not, but that an oxe or an asse fall theryn, the owner off the pytte shall make it good and geue money vnto their master and the dead beest shalbe his.
- 35 Yf one mans oxe hurte anothers that he dye: then they shall sell the lyue oxe and deuyde the money,
- 36 and the deed oxe also they shall deuyde. But and yf it be knowne that the oxe hath vsed to puffle in tymes past, then because his master hath not kepte hi, he shall paye oxe for oxe. and the deed shalbe his awne.

■ The .XXII. Chapter

1  F a man steale an oxe or shepe *M.C.S. Soche lyke lawes as are in the chapter aboue.*
ad kille it or selle it, he shall restore .v. oxen for an oxe, and .iiii. shepe for a shepe.

- 2 *Thefte* Yf a thefe be founde breakynge vpp ad be smytten that he dye, there shall no bloude be shed for him: excepte the sonne be vpp when he is founde, then there shalbe bloude shed for him,

A thefe shall make restitucion: Yf he haue not wherewith, he shalbe folde for his thefte. Yf the thefte be founde in his hande alyue (whether it be oxe, asse or shepe) he shall restore double.

- 5 Yf a man do hurte felde or vyneyarde, so that he put in his beest to fede in another mans felde: off the best off hys owne felde, [Fo. XXXVII.] and of the best of his awne vyneyarde, shall he make restitucion.

- 6 Yf fyre breake out and catch in the thornes, so that the stoukes of corne or the stodynge corne *stoukes, stacks* or felde be consumed therwith: he that kynled the fyre shall make restitucion.

- 7 Yf a man delyuer his neghbour money or stufte to

¶. 36 cadauer integrum accipiet. xxii, 2 effringens . . . siue suffodiens 3 homicidium perpetravit & ipse morietur. 5 pro damni æstimatione

¶. 36 vnd das afs haben. xxii, 2 blut gericht (*bis*) 6 die mandel odder getreyde.

- kepe, and it be stolen out of his housse: Yf the thefe
 8 be foude, he shal paye double. Yf the thefe be not
 founde, then the goodmā of the housse ^{goodman,}
 shalbe brought vnto the goddes and swere, ^{master}
 whether he haue put his hande vnto his neighbours good.
 9 And in all maner of trespase, whether it be oxe,
 asse, shepe, rayment or ony maner lost thyng which
 another chalēgeth to be his, the cause of both parties
 shall come before the goddes. And whom ^{goddes,} *jud-*
 the goddes condēne: the same shall paye ^{ges, as xxi, 6}
 10 double vnto his neighbour. Yf a man delyuer vnto
 his neighbour to kepe, asse, oxe, shepe or what
 soeuer beest it be and it dye or be hurte or dryu-
 11 en awaye and no man fe it: then shall an othe of
 the Lorde goo betwene them, whether he haue put
 his hande vnto his neighbours good, and the owner
 of it shall take the othe, and the other shall not make
 it good:
 12 Yf it be stollen from him, then he shall make resti-
 13 tucion vnto the owner: Yf .P. it be torne with wyld
 beestes, thē let him bringe recorde of the teerynge:
 and he shall not make it good.
 14 when a man boroweth oughte of his neighbour yf it
 be hurte or els dye, and yf the owner therof be not
 15 by, he shall make it good: Yf the owner there of
 be by, he shall not make it good namely yf it be an
 hyred thinge ād came for hyre.
 16 Yf a man begyle a mayde that is not betrouthed
 and lye with her, he shall endote her and ^{endote, endow}
 17 take her to his wife: Yf hir father refuse to geue her
 vnto him, he shall paye money acordynge to the
 dowrie of virgens.

V. 8 dominus domus applicabitur ad deos 10 vel captum ab
 hostibus 13 deferat ad eum quod occisum 16 dotabit eam

L. 8 hauswirt fur die Gotter bringen

M. N. 11 An othe is the ende of stryfe and deuifyon, the
 which is lawfull to be done, when it is ether to the glorie of God
 or proffyt of our neybour or for the comen wealth, or elles not,
 as Math. v, f.

L. M. N. 8 Gotter heysen die richter, darumb dz sie an Got-
 tis stat, nach Gottis gesetz vnd wort, nicht nach eygen dunckel
 richten vnd regirn musten, wie Christus zeugt, Iohan. 10

- 18 Thou shalt not suffre a witch to lyue, *vuyches*
 19 who foeuer lyeth with a beest, shalbe slayne for it.
 20 He that offreth vnto ony goddes saue vnto the Lorde
 21 only, let him dye without redemption vexe not a
 straunger nether oppresse him for ye were straungers
 in the londe of Egipte.
- 22 Ye shall trouble no wedowe nor fa- *Let all op-*
 23 therlesse childe: * Yf ye shall trouble thē: *pressars of the*
 they shall crye vnto me, ād I wyll *pore take hede*
 to this texte.
- 24 surely heare their crye and then will my wrath
 waxe hoote and I will kyll you with swerde, and
 youre wyues shalbe wedowes and youre childern
 fatherlesse. [Fo. XXXVIII.]
- 25 Yf thou lende money to ani of my *Lend.*
 people that is poore by the, thou shalt not be as an
 vsurer vnto him, nether shalt oppresse him with
 vserye.
- 26 Yf thou take thi neighbours raymēt to *Plegge.*
 pledge, se that thou delyuer it vnto him agayne by
 27 that the sonne goo doune. For that is his couerlet
 only: euē the rayment for his skynne wherin he
 slepeth: or els he will crye vnto me ād I will heare
 him, for I am mercyfull.
- 28 Thou shalt not rayle vppon the goddes, *Goddess.*
 nether curse the ruelar of thi people.
- 29 Thy frutes (whether they be drye or moyft) se thou
 kepe not backe. Thi firstborne sonne thou shalt geue
 30 me: likewise shalt thou doo of thine oxen and of thy

ſſ. 24 y ſwerde

ſ. 20 diis, occidetur, præter dom. 25 vrgebis eum quasi ex-
 actor, nec vsuris opprimes. 27 indumentum carnis eius nec . . in
 quo dormiat.

ſ. 19 der ſey verbannet. 26 ſeyn eynige decke ſeyner haut,
 darynn er ſchlefft. 29 fulle vnd threnen

ſſ. ſſ. N. 22 Let all oppreſſars of the pore take hede to this
 texte. 29 By tythes & fyrſt frutes are vnderſtode geuyngē of
 thākes wher by the heart knowledgeth & confeſſeth to haue re-
 ceaued it of God, as in 1 Tim. iii. a.

ſ. ſſ. N. 29 *Fulle* heyft er alle hartte fruchte als da ſind, korn,
 gerſten, epffel, byrn, da man ſpeyſe von macht, *Threnen* heyft er
 alle weych fruchte, da man ſaß vnd tranck von macht, Als da ſind
 weyndrauben ole. Bedeut aber das Euangelion dz da ſpeyſet vnd
 trenckt geſtylich.

shepe. Seuen dayes it shall be with the dame, and the .viii. daye thou shalt geue it me.

- 31 Ye shalbe holye people vnto me, and therefore shall ye eate no flesh that is torne of beestes in the feld. But shall cast it to dogges.

The .XXIII. Chapter.

- 1 **T**HOU shalt not accept a vayne tale, nether shalt put thine hande with the wiked to be an vnrightous witnesse. *M.C.S. Here I set no some: because I wolde all men shuld reade the chapter thorow oute, and the two that are next before also.*
- 2 *Falssewitnesse.* Thou shalt not folowe a multitude to do euell: nether answere in a mater of plee that thou woldest to folow
- 3 many turne a syde .P. from the trueth, nether shalt thou paynte a porre mans cause. *paynte, favor his cause, see Hebrew.*
- 4 whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.
- 5 Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.
- 6 Thou shalt not hynder the right of the poore that are amonge you in their sute.
- 7 Kepe the ferre from a false mater, and the Innocent and righteous se thou slei not, for I will not iustifye the weked.
- 8 Thou shalt take no giftes, for giftes *Gyftes.* blinde the seyng and peruerte the wordes of the righteous.

V. 1 non suscipies vocem mendacii 2 vt a vero deuies. 3 non misereberis 5 sed subleuabis cum eo. 6 non declinabis in iud. pauperis. 7 quia averfor impium. 8 subuertunt verba

L. 1 annehmen vnnutzer teydinge 2 vom rechten weycheft 6 recht . . beugen 7 rechtfertige keynen gotlofen. 8 rechten sachen.

M. N. 8 By receauyng of giftes is vnderstonde all thyng by which one seketh hys awne profijt and honoure and not godes, as in Deut. xvi, d. xxvii, d. & Eccli. xx, d.

- 9 Thou shalt not oppresse a straunger, *Straunger*.
for I knowe the herte of straunger, because ye were
straungers in Egipte.
- 10 Sixe yeres thou shalt sowe thi londe ad gather in the
11 frutes theroff: and the seuenth yere thou shalt let it
rest and lye styll, that the poore of thi people maye
eate, and what they leaue, the beeftes of the felde
shall eate: In like maner thou shalt do with thi vyne-
yarde ad thine olyue trees.
- 12 Sixe dayes thou shalt do thi worke ad the [Fo.
XXXIX.] seuenth daye thou shalt kepe holie daye,
that thyne oxe and thine asse maye rest ad the sonne
of thi mayde and the straunger maye be refreshed.
- 13 And in all thinges that I haue sayde vnto you be
circumspecte.
And make no reherfall of the names of the straunge
goddess, nether let any man heare the out of youre
mouthes.
- 14 Thre feastes thou shalt holde vnto me in a yere.
- 15 Thou shalt kepe the feast of swete bred that thou eate
vnleuend bred .vii. dayes lōge as I cōmaunded the in
the tyme appoynted of the moneth of Abib, for in that
moneth thou camest out of Egipte: ad se that noman
16 appeare before me emptie. And the feast of Heruest,
when thou reapest the firstfrutes of thy laboures which
thou hast sowne in the felde. And the feast of ingad-
erynge, in the ende of the yere: when thou hast gath-
ered in thy laboures out of the felde.
- 17 Thre tymes in a yere shall all thy menchildern ap-
pere before the Lorde Iehouah.
- 18 Thou shalt not offer the bloude of my sacripyce with

7. 9 scitis enim ad. animas 12 refrigeretur 13 custodite . . non
iurabitur neque audietur 15 mensis nouorum 16 mensis primiti-
uorum

1. 9 yhr wisset vmb der fremdling herz 17 Herrn des hirschers
2. 14. N. 14 Das ist, das osterfest ym april, Pfingsten ym brach-
mond vnd das lauberhütten fest ym weynmond, davon lies am
23. Cap. des dritten buchs. Des iars ausgang heyst er den weyn
mond, das als denn aus ist mit frucht wachsen vnd samlen.
18 Das blut etc. das ist du solt das oster lamb nicht opffern ehe
denn all gefeuert brod aus deynem hause kompt, Bedeut das
Christus blut nicht neben sich leydet eygē menschen leer vnd
werck, Matth. 16, hut euch fur dem saurteyg der Phariseer.

leuended bred: nether shall the fatt of my feast remayne vntill the mornynge.

- 19 The first of the firstfrutes of thy lode thou .P. shalt bringe in to the housse of the Lorde thy God thou shalt also not seth a kyde in his mothers mylke.
- 20 Beholde, I fende mine angell before the, to kepe the in the waye, and to brynge the in to the place
- 21 which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf thou shalt herken vnto his voyce ad kepe all that I shall tell the, thē I wilbe an enemye vnto thyne enemies and an aduersarie vnto thine aduersaries.
- 23 when myne angell goth before the ad hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes nether serue them, nether do after the workes of them: but ouerthrowe them and breake doune the places of them
- 24 And se that ye serue the Lorde youre God, ad he shall blesse thi bred and thy water, ad I will take all fyckneffes awaye from amonge you.
- 26 Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I
- 27 will fulfyll. I will fende my feare before the and will kyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto
- 28 the, ad I will [Fo. XL.] send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

¶. 18 super fermēto 24 confringes statuas eorum. 25 vt benedicam . . auferam infirm. 26 dier. tuor. implebo. 28 emittēs crabrones prius, qui fug.

℞. 18 neben dem sawrteyg 19 an seyner mutt. milch 24 gotzen abthun vnd zubrechen 26 eynsame noch vnfruchtbar . . alter vol machen 28 hornissen . . ausjagen

℞. M. N. 19 That is, thou shalt not fethe it so longe as it fouketh, or as some thynke: they shuld not kyll bothe the dāme & the kyd. 28 A hornet is lyke a waspe—she is of a more venomous nature & styngeth moche forer, as in Deut. vii. & Iofu. xxiii. c.

℞. M. N. 19 Das bocklin etc. das ist die schwachglewbigen vnd iunge Christen solltu nicht ergern noch mit starcker lere vnd wercken beladen.

- 29 I will not cast them out in one yere, lest the lande growe to a wylderneffe: and the beestes of the felde multiplie upon the.
- 30 But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett
- 31 the londe. And I will make thi costes frō the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. I will delyuer the in- *By the ryuer vnderstonde the river Euphrates,*
- 32 And thou shalt make none appoyntment with them
- 33 nor wyth their goddes. Nether shall they dwell in thi londe, lest they make the synne agaynst me: for yf thou serue their goddes, it will surely be thy decaye.

The .XXIII. Chapter.

- 1 **A**ND he sayde vnto Moyses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the .Lxx. elders of Israel,
- 2 and worshippe a ferre of. And Moyses went him self alone vnto the Lorde, but they came not nye, nether came the people vp with him. *M. C. S. Moyses ascendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couen- aunt. The elders of Israel iudge the people.*
- 3 And Moyses came ad tolde the people al the .P. wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.
- 4 Then Moyses wrote all the wordes of the Lorde and rose vp early ad made an alter vnder the hyll, and .xii

¶ 31 tradam in man. vestris 32 inibis . . . foedus 33 quod tibi certe erit in scandalum. xxiii, 1 Ascēde 3 iudicia 4 ad radices montis

¶ 30 meylich 32 bund machen 33 zum ergernis geratten. xxiii, 1 Steyg erauff 4 vnden am berge

¶ M. N. 3 Eyner slym: Das gesetz zwinget wol eußerlich eynerley zu sagen oder geloben, aber das hertz ist nicht da, drum b ist hie des volcks wol eyne slym, aber keyn hertz.

- pilers acordynge to the nombre of the .xii. trybes of
 5 Israel, ad sent yonge men of the childern of Israel to
 facrifyce burntoffrynges ad to offre peaceoffrynges of
 oxen vnto the Lorde.
 6 And Moses toke halfe of the bloude and put it in
 basens, and the otherhalfe he sprenkeld on the alter.
 7 And he toke the boke of the appoynt- appoyntment,
 ment and red it in the audience of the *covenant*
 people. And they seyde. All that the Lorde hath
 8 sayde, we will do and heare. And Moses toke the
 bloude ad sprenkeld it on the people ad sayde: be-
 holde, this is the bloude of the appoyntment which
 the Lorde hath made with you upon all these wordes.
 9 Then went Moses and Aaron, Nadab ad Abihu and
 10 the .Lxx. elders of Israel vppe, and sawe the God of
 Israel, and vnder his fete as it were a brycke worke
 of Saphir and as it were the facyon of *facyon, ap-*
 11 heauen when it is cleare, and apō the *pearance, v.*
 nobles of the childern of Israel he sett not his hande.
 And when they had sene God [Fo. XLI.] they ate and
 dronke.
 12 And the Lorde sayde vnto Moses: come vpp to me
 in to the hyll and be there, ad I will geue the tables
 of stone and a lawe and commaundmentes, which I
 13 haue written to teach them. Then Moses rose vppe
 ad his minifter Iosua, and Moses went vppe in to the
 14 hyll of God, ad seyde vnto the elders: tarye ye here
 vntill we come agayne vnto you: And beholde here is
 Aaron and Hur with you. Yf any man haue any
 maters to doo, let him come to them

V. 5 victimas pacificas 7 volumen fœderis . . erimus obed.
 8 super cunct. ferm. 10 opus lapidis sapphirini . . cælum cum fe-
 renum 11 eos qui procul recessi. 12 doceas eos. 14 referetis ad eos.

L. 5 fridopffer 7 buch des bunds . . gehorchen 8 vber allen
 dis. wortten 10 zigel von Sapphir werck . . gestalt des hymels, wens
 klar ist, 11 furnemisten 14 an die selben gelangen.

M. M. N. 5 *Peace offrynge* is to reconcile God toward mē, to
 be at peace wyth them & to forgiue thē their trespase: or as
 some men saye for peace obtayned after victorie in batayle, as
 afore in the .ix. chapter, d and here after xxxii, b. 10 *They sawe*
God, that is: they knewe certainly thatt he was there present, and
 they sawe him as in a visyon, not in his godly maiestie: but as it
 were by a certen reuelacion.

15 when Moſes was come vpp in to the mounte, a
 16 clowde couered the hyll, and the glorie of the Lorde
 abode apon mounte Sinai, and the clowde couered it
 vi. dayes. And the ſeuenth daye he called vnto Mo-
 17 ſes out of the clowde. And the facyon of the glorie
 of the Lorde was like conſumynge fyre on the toppe
 of the hyll in the ſyghte of the childern of Iſrael.
 18 And Moſes went in to the mountayne And Moſes
 was in the mounte .xl. dayes and .xl. nyghtes.

The .XXV. Chapter

1 **A**ND the Lorde talked with Moſes *A. C. S. The*
 2 ſaynge: ſpeake vnto the chil- *Lord ſheweth*
 dern of Iſrael that they geue *Moſes the faſ-*
 me an heueoffrynge, and of *ſyon of the*
 euerey man that geueth it willingly wyth *holy place and*
 3 his herte, ye ſhall take it. And this is *the thynges*
 the heue- .*℥*. offrynge which ye ſhall take of them: *pertaynyng*
 4 gold, ſiluer ad braſſe: and Iacyncte col- *iacyncte, hya-*
 oure, ſcarlet, purpull, byſſe and gootes *cinth, blue*
 5 here: rams ſkynnes that are red, and the ſkynnes of
 6 taxus and ſethimwodd, oyle for lightes and ſpices for
 7 a noyntynge oyle and for ſwete cenſe: Onix ſtones
 and ſett ſtones for the Ephod and for the *Ephod is a*
 breſtflappe. *garment lyke*
 8 And they ſhall make me a ſanctuarye that I maye
 9 dwell amonge them. And as I haue ſhewed the
 facion of the habitaciō and of all the orna- *facion, pat-*
 mentes therof, euē ſo ſe that ye make it in *tern v, 40.*
 all thynges.

℥. 9 And I ſhall ſhewe the

℥. 15 op. nubes mont. 16 medio caliginis. 17 ignis ardens
 18 Ingreſſuſque M. medium nebulæ, aſcendit in . . xxv, 2 primi-
 tias 4 purpuram, coccumque bis tinctum 5 pellesque hyac. 7 ephod
 ac rationale.

℥. 17 vertzehrend ſewr. . xxv, 1 Hebopffer 4 gelle ſeyden,
 ſcharlacken, roſynrodt, 5 dachs fell 7 bruſt latzen.

℥. *℥*. N. 16 Of this glorie is ſpoken before in the .xvi. Chap-
 ter, c. xxv, 7 *Ephod* is a garment lyke an amyce.

10 And they shall make an arke of fethim wodd .ii. cu-
 bittes and an halfe longe, a cubite ad an halfe brode
 11 and a cubitt and an halfe hye. And thou shalt ouer-
 leye it with pure golde: both within and without, and
 shalt make an hye vppon it a crowne of golde rounde
 12 aboute. And thou shalt cast .iiii. rynges of golde for
 it and put them in the .iiii. corners there of .ii. rynges
 13 on the one syde of it and .ii. on the other. And thou
 shalt make staues of fethim wodd and couer them with
 14 golde, and put the staues in the rynges alonge by the
 15 sydes of the arke, to bere it with all. And the staues
 shall abyde in the rynges of the arke, and shall not be
 16 taken awaye. [Fo. XLII.] And thou shalt put in the
 arke, the wytnesse which I shall geue the.

17 And thou shalt make a mercyseate of pure golde .ii
 cubytes and an halfe longe and a cubete and an halfe
 18 brode. And make .ii. cherubyns off thicke golde on
 19 the .ii. endes of the mercyseate: and sett the one cherub
 on the one ende and the other on the other ende of
 the mercyseate: so fe that thou make them on the .ii
 20 endes there of. And the cherubyns shall stretch theyr
 wynges abroad ouer an hye, ad couer the mercy seate
 with their wynges, and theyr faces shall loke one to
 another: euē to the mercyseate warde, shall the faces of
 21 the cherubyns be. And thou shalt put the mercyseate
 aboute apon the arke, ad in the arke thou shalt put the
 wytnesse which I will geue the.

22 There I will mete the and will comon comon, com-
 with the from apon the mercyseate from *mune*
 betwene the two cherubyns which are apon the arke
 of witnesse, of all thyng which I will geue the in
 commaundment vnto the childern of Israel.

23 Thou shalt also make a table of fethim wod of two

V. 11 supra coronam 16 testificationē 18 productiles facies ex
 utraque parte oraculi. 22 Inde præcipiam, & loquar

L. 11 oben vmbher 12 geufs 13 foern holtz 16 zeugnis 17 Gna-
 den stuel 22 Von dem ort

L. M. N. 22 *Dyr zeugen*: das ist, dabey als bey eym gewissen
 zeichen vnd zeugnis will ich dich wissen lassen, das ich da bin
 gegenwertig, das ich dafelbs reden werde etc. Bedeut aber
 Christum ynn der menscheyt. Ro. 3.

cubittes longe and one cubett brode ād a cubett ād an
 24 halfe hye. And couer it with pure golde and make
 25 there to a crowne of golde rounde aboute. And
 make vnto that .℞. an whope of .iiii. fyngers brode,
 rounde aboute, And make a goldē crowne also to the
 26 whope rounde aboute. And make for it .iiii. rynges
 of golde and put them in the corners that are on the
 27 .iiii. fete therof: euē harde vnder the whope ^{harde vnder,}
 shall the rynges be, to put in staues to ^{immediatly}
 28 bere the table with all. And thou shalt make staues
 of Sethim wodd and ouerleye thē with golde, that the
 29 table maye be borne with them And thou shalt make
 his disshes, spones, pottes and flatpeces to poure out
 30 withall, of fyne golde. And thou shalt sett upon the
 table, shewbred before me allwaye.

31 And thou shalt make a candelfticke of ^{Shewbred be-}
 pure thicke golde with his shaft, braunches, ^{cause it was}
 bolles, knoppes ād floures proceadynge ^{alway in the}
 32 there out Syxe braunches shall procede ^{presence and}
 out of the fydes of the candelfticke .iiii. out of the one ^{sight of the}
 33 fyde and .iiii. out of the other. And there shalbe .iii ^{Lorde}
 cuppes like vnto almondes with knoppes ^{knoppes, buds}
 ād floures vppon euery one of the .vi ^{of a flower,}
 braunches that procede out of the cādel- ^{now spelled}
 34 stycke: and in the candelfticke felse .iiii. cuppes like
 35 vnto almondes with their knoppes and floures: that
 there be a knope vnder eueri .ii. braūches of the fyxe
 36 that procede out of the cādelstycke. And the knoppes
 and the braunches shal be altogether, one pece of pure
 thicke golde.

[Fo. XLIII.] *Woodcut with the inscription:* ☞ The
 forme of the arke of witnesse with his staues and two
 cherubyns.

℞. *Verso of Fo. XLIII. Woodcut with the inscrip-*

℥. 24 labium aureum 25 coronam interrasilem 29 libamina, ex
 auro purissimo 30 panes propositionis 35 vniuerſa ductilia de auro
 puriss.

℥. 29 aus lauter golt 30 schawbrod 36 alles eyn ticht lautergolt.
 ℥. ℥. N. 30 *Shewbreed*, because it was alwaye in the presence
 and fyght of the Lorde.

tion: ¶ The table of shewbreed with the loves of breed vppon it, and his other vessels.

[Fo. XLIIII.] *Woodcut with the inscription:* ¶ The facion of the cadelsticke with his lampes, snoffers and other necessaryes. F. S. by H. [in lower right hand corner.]

- 37 .P. *Verso of folio, but marked* [Fo. XLV.] And thou shalt make .vii. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst
38, 39 it: with snoffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it
40 with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The .XXVI. Chapter.

- 1 **A**ND thou shalt make an habitatyō with ten curteynes of twyned bysse, Iacyncte scarlet and purpull, and shalt make them with cherubyns of broderd
2 worke. The lenghte of a curtayne shalbe .xxviii. cubyttes, and the bredth .iiii. and they shalbe all of one
3 measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.
4 Then shalt thou make loupes of Iacyncte coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge courtayne. And likewise shalt thou make in the edge of the vtmost curtayne

M.C.S. This chapter also descrybeth the thynges pertaynyng to the holy place.


M. 39 And an hundred
V. 37 vt luceant ex aduerso. xxvi, 1 opere plumario 2 Vnius mensuræ fient vniuersa tentoria. 4 anfulas hyac.

L. 1 cherubim solltu dran machen kunstlich.

M. M. N. 1 *Bysse* loke in xxxv. of Exo. 4 *Iacynct* is a floure that we call: a vyolet: & it is also a precious stone or the coloure therof: but here it is taken only for the coloure of Iacynct of which coloure the curtayns shuld be of, as afore in the xxv, a.

L. M. N. 4 *Gell seyden:* dise farbe nennen viel, blawbefarb odder hymelfarb. So doch beyde kriechisch vnd latinsch Bibel Hiacinthen farb sagt, Nu ist yhre Hiacinht beyde die blume vnd der steyn gell oder goltfarb, darumb zu besorgen, das hie aber mal die sprach verfallen vnnd vngewisz sey.

5 that is couplid therwith on the other syde. Fyftie
loupes shalt thou make in the one curtayne, ad
fiftie in the edge of the other that is couplid ther-
with on the other syde: so that the loupes be one
6 ouer agenste a nother. And thou shalt make fyftie

.P. *Recto of folio, but without a folio numeral.*
Woodcut with the inscription:  The forme of the
ten cortaynes of the tabernacle with their cherubins
and fiftye loupes. F. S. by H. [*in lower right hand corner.*]

buttons of golde, and couple the curtaynes together
with the buttons: that it maye be an habitacyon.

7 And thou shalt make .xi. curtaynes of gotes heere,
8 to be a tente to couer the habitacyō The length of
a curtayne shalbe .xxx. cubettes, and the bredth .iiii
9 ad they shalbe all .xi. of one measure. And thou shalt
couple .v. by thē selues, and the other sixe by them
selues, ad shalt double the sixte in the forefront of the
10 tabernacle, And thou shalt make fyftie loupes in the
edge of the vtmost curtayne on the one syde: euen in
the couplynge courtayne, and as many in the edge
11 of the couplynge curtayne on the other syde. And
thou shalt make fyftie buttones off brasse and put them
on the loupes, and couple the tente together with
all: that there maye be one tabernacle.

12 And the remnaunt that resteth in the curtaynes of
the tente: euē the bredeth of halfe a curtayne that
resteth, shalbe lefte on the backe sydes of the habita-
13 cyon: a cubite on the one side and a cubite on the
other syde, of that that remayneth in the length of
the curtaynes off the tabernacle, which shall remayne
of ether syde of the habitacion to couer it with all.

14 And thou shalt make another coueringe for the
tente of rams skynnes dyed red: ad yet ano- [Fo.
XLVI.] ther aboue all of taxus skynnes. *taxus, badger,*

15 And thou shalt make bordes for the *cf. German*
Dachs
16 habitacion of sethim wod to stonde vp righte: ten cu-
bettes long shall euery borde be, ad a cubette and an

V. 6 circulos aureos 7 faga cilicina 11 vnum ex omnib. op-
rimētum fiat. 14 super hoc . . de hyac. pellibus 15 tabulas stantes

L. 7 zigen haar 14 dachs fellen. 15 bretter machen

- 17 halfe brode. Two fete fhall one borde haue to couple
 them together with all, and fo thou fhalt make vnto
 18 all the bordes of the habitacion. And thou fhalt
 make .xx. bordes for the habitacion on the south fyde,
 19 and thou fhalt make, xl. fockettes of fyluer ad put them
 vnder the .xx. bordes: two fockettes vnder euery borde,
 20 for their two fete. In lyke maner in the northfyde of
 21 the habitacyon there fhallbe .xx. bordes ad .xl. fockettes
 22 off fyluer: two fockettes vnder eueryborde. And for
 the west ende off the habitacyon, fhalt thou make fyxe
 23 bordes, ad two bordes moo for the two west corners of
 24 the habitaciō: fo that these two bordes be coupled to
 gether beneth and lykewyfe aboue with clampes. And
 25 fo fhall it be in both the corners. And fo there fhallbe
 viii. bordes in all and .xvi. fockettes of fyluer: ii. fockettes
 vnder euery borde.
- 26 And thou fhalt make barres off fethimwod fwe for
 27 the bordes of the one fide of the tabernacle, and fyue
 for the other fyde, and fyue for the bordes off the west
 28 ende. And the mydle barre fhall goo alonge thorow
 the myddes

.P. *Verſo of Fo. XLVI. Woodcut with the infcription:*

☞ The facion of the bordes of the tabernacle, with
 their fete, fockettes and barres,

[Fo. XLVII.] *Woodcut with the infcription:* ☞ The
 facion of the corner bordes with their fete fockettes
 and barres.

- 29 .P. of the bordes and barre them together frō the
 one ende vnto the other. And thou fhalt couer the
 bordes with golde and make golden rynges for them to
 30 put the barres thorow, ad fhalt couer the barres with
 golde alfo. And rere vp the habitacion acordinge to
 the facion ther of that was fhewed the in the mount.
- 31 And thou fhalt make a vayle off Iacyncte, of ſcarlett,
 purpull and twyned byffe, and fhalt make it off broderd
 32 worke and full of cherubyns. And hange it vppon .iiii

¶. 18 latere merid. quod vergit ad austrum. 28 per medias tab-
 ular a ſummo vſque ad ſummum 31 & pulchra variet. contextum

℥. 24 eynem klammer 26 rigel 31 geller feyden, ſcharlacken
 vnd roſinrodt vnd getzw. weyffer feyde

- pilers of fethim wodd couered with golde ad that their
 knoppes be couered with golde also, and stonde apon
 33 .iiii. fokettes of syluer. And thou shalt hāge vp the
 vayle with rynges, and shall brynge in within the vayle,
 the arke of wittnesse. And the vayle shall deuyde the
 holye from the most holye.
 34 And thou shalt put the mercyseate vppon the arcke
 35 of wittnesse in the holiest place. And thou shalt put
 the table without the vayle and candelsticke ouer
 agaynst the table: vppon the south fyde of the habita-
 cion. And put the table on the north fyde.
 36 And thou shalt make an hangynge for the doore of
 the tabernacle: of lacyncte, off scarlett, off purpull and
 37 off twyned bysse, wroughte with nedle worke. And thou
 shalt [Fo. XLVIII.] make for the hangynge, fyue pilers
 off fethim wodd, and couer both them ad their knoppes
 with golde, and shalt cast .v. fokettes off brasfe for them.

¶ The .XXVII. Chapter

- 1 **A**ND thou shalt make an altare *M.C.S. Yet
mo thynges
pertainynge
to the holye
place.*
 of fethim wodd: fyue cubettes
 longe ad .v. cubettes brode,
 that it be fouresquare, and .iii
 2 cubettes hye. And make it hornes proceeding out in
 3 the .iiii. corners of it, and couer it with brasfe. And
 make his asshepannes, shovels, basens, fleshhokes, fyre-
 4 pannes and all the apparell there of, of brasfe after the
 fasyon of a net, ad put apon the nette .iiii. rynges:

M. 33 shalt brynge. xxvii, 4 and thou shalt make a gredyern
 also lyke a net of brasfe, vpon whose .iiii. corners shalbe .iiii. brasen
 rynges: and the gredyern shall reache vnto the myddes of the
 altare. And thou shalt make

V. 33 quo et sanct. & sanct. sanctuaria diuidentur. xxvii, 2 ex
 ipso erunt 4 in modum retis . . . annuli ænei.


L. 33 dem Heyligen vnd dem Aller heyligsten. 36 tuch machen
 . . . gestrickt von geller seyden, rosinr., scharl., vnd getzwyrnet
 weiff. seyden. xxvi, 3 ertz 4 gitter . . . ehern netz

M. N. 33 *The most holy place*, was the secrete and in-
 ward place of the sanctuary wher stode the arcke & the mercye-
 seate, and into which none but the prestes only might come, and
 that but once a yere. The figure of which thyng is declared in
 the Hebrewes ix, a. iii. Reg. vi, c.

5 euen in the .iiii. corners of it, and put it beneth vnder
the compasse of the altare, and let the net reache vnto
6 the one half of the altare, And make staues for the
7 altare of fethim wodd, and couer the wyth brasse, and
let them be put in rynges alonge by the fydes off the
altare, to bere it with all.

8 And make the altare holowe with bordes: euen as
it was shewed the in the mount, so lett them make it,

9 And thou shalt make a courte vnto the habitacion,
which shall haue in the south fyde hāgynges of twyned
10 byffe, beyng an hundred cubettes longe, and .xx.
pilars thereof with there .xx. sockettes of brasse: but
the knoppes of the

.P. *Verso of Fo. XLVIII. containing a woodcut with
the inscription:*  The forme of the alter of the burnt-
offrynge with his hornes, ringes staues, gredyernes
and other ornamētes.

11 [Fo. XLIX.] pilars and their whopes shalbe fyluer.
In like wise on the north fyde there shalbe hāgynges
of an hundred cubettes longe and .xx. pilars with their
12 fokettes of brasse, and the knoppes and the whopes of
fyluer. And in the bredth of the courte westwarde,
there shalbe hangynges of fyfthe cubettes longe, and
13 x. pilars with their .x. fokettes. And in the bredth of
the courte eastwarde towarde the ryfynge of the sonne,
14 shalbe hangynges of .L. cubyttes. Hāgynges of .xv
cubittes in the one fyde of it with .iii. pilars, and .iii
15 fokettes: and likewise on the other fyde shalbe hang-
ynges of .xv. cubettes with .iii. pilars and .iii. fokettes.
16 And in the gate of the courte shalbe a vayle of .xx
cubettes: of Iacyncte, scarlet, purpul and twyned byffe
wroughte with nedle worke, and .iiii. pilars with their
17 .iiii. fokettes. All the pilars rounde aboute the courte
shalbe whoped with fyluer, and their knoppes of fyluer,
18 and their fokettes of brasse. The length of the courte,
shall be an hundred cubettes, and the bredth fiftye, and

V. 5 subter arulam . . . ad alt. medium. 8 Non solidū, sed inane
& cauum 10 viginti cum basibus . . . capita cum caelaturis

L. 5 vnden auff vmb 9 hoff

M. M. N. 9 *The courte* is that whych we call a church yarde.

the heygth fyue, and the hangynges shalbe of twyned
 19 byffe and the fokettes of brasse. And all the vessels of
 the habitacion to all maner seruyce ad the pynnes there
 of: ye and the pynnes also of the courte, shalbe brasse.

.P. *Verso of Fo. XLIX. containing a woodcut with
 the inscription:* ¶ The figure of the orderinge of all
 the ornamētes which must stande in the tabernacle.

20 [Fo. L.] And commaunde the childern of Israel that
 they geue the pure oyle olyue beaten for the lyghtes
 21 to poure all way in to the lampes. In the tabernacle
 of witnesse without the vayle which is before the wyt-
 nesse, shall Aaron ad his sonnes dresse it both even and
 mornynge before the Lorde: And it shalbe a dewtie
 for euer vnto youre generacyons after you: to be geuen
 of the childern of Israel.

The .XXVIII. Chapter.

1 **A**ND take thou vnto the, Aaron M.C.S. Aa-
rons apparell,
& hys sonnes.
 thi brother and his sonnes with
 him, from amonge the childern
 of Israel, that he maye min-
 ystre vnto me: both Aaron, Nadab, Abihu,
 2 Eleazar and Ithamar Aarons sonnes. And
 thou shalt make holye rayment for Aaron
 thy brother, both honorable and glory-
 3 ous Moreouer speake vnto all that are
 wyse harted which I haue fylled with
 the sprete of wysdome: that they make
 Aarons rayment to consecrate him wyth,
 that he maye mynistr vnto me. Frō hēce vn-
to the bokes
ende ad tho-
rouve out all
the nexte boke,
thou shalt se
vvhat moued
the Pope and
whence he
toke the fas-
cion of the gar-
mētes and or-
namētes that
are now versed
in the chyrche

M. 21 and Aaron and hys sonnes shall dresse

V. 19 cuncta vasa 20 vt ardeat lucerna semper 21 collocab.
 eam . . . vt vsque mane luceat . . . cultus per successiones eorum.
 xxviii, 1 vt sacerdotio fungantur 2 in gloriam et decorem.

L. 19 negel 21 von morgen bis an den abent. xxviii, 1 meyn
 Priester sey 2 zu ehren vnd ichmuck 3 weyßen hertzen

M. M. N. 21 It is called the *tabernacle of witnesse*: because
 therin was containyd the couenaūt & witnesse whervnto god
 wold that the chyldren of Israel shuld trust, as Leu. iii. c. *For-
 euer*: loke in Genesis xiii, d.

- 4 These are the garmentes which they shall make: a brestlappe, Ephod, a tuncycle, a strayte cote, a myter and a girdell. And they shall make holye garmentes for Aaron thi brother *ad* his sones, that he maye mynifstre vnto me. And they shal take there to, golde, Iacincte, scarlet,

and the maner of halouvenge off the church, altare, chalice, fonte, belles, ad so forth, ad is become as it vvere a prest of the olde lawve, ad hath brought vs in to captiuite as it vvere vnder the ceremonies of the old lawve, saue theirs spak and ours be domme.

.P. *Verfo of Fo. L. containing a wood-cut with the inscription:* ¶ The forme of Aaron with all his apparell.

[Fo. LI.] purpull and byffe.

- 6 And they shall make the Ephod: of golde Iacyncte, scarlett, purpull *ad* white twyned
7 byffe with broderdworke, The two fydes shall come
8 to gether, clossed vppe in the edges thereof And the girdell of the Ephod shalbe of the same worke-
manshippe *ad* of the same stufte: euen of golde, Iacyncte, scarlete, purpull *ad* twyned byffe,
9 And thou shalt take two onyx stones and graue
10 in them the names of the childern of Israel: fixe in the one stone, and the other fixe in the other stone:
11 acordinge to the order of their birth. After the worke of a stonegrauer, euē as fygnettes are grauen, shalt thou graue the .ii. stones with the names of the childern of Israel, *ad* shalt make thē to be set
12 in ouches of golde. And thou shalt put the two stones apō the two shulders of the Ephod, *ad* they shalbe stones off remembraunce vnto the childern off Israel.

ouches, ornaments fit to display Jewels or precious stones.

And Aaron shall bere their names before the Lorde vpon hys two shulders for a remembraunce.

- 13, 14 And thou shalt make hokes off golde and two

¶ 4 Rationale & superhumerales, tunicam et lineam strictam 6 bysso retorta, opere polymito. 7 Duas oras iunctas, 10 iuxta ordinem natiuit. eorum. 11 Opere sculptoris & cælatura gemmarii 12 memoriale fil. Israel, . . . ob recordationē. 13 vncinos ex auro

¶ 4 weyhe . . . brustlatz, leybrock, feyden rock, engen rock 10 orden yhrs alters 12 gedechtnis (*bis*)

¶ N. 4 *Brestlappe* or brestflappe is soche a flappe as is i the brest of a cope.

cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

- 15 And thou shalt make the brestlappe of en- .℥. sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacyncte, scarlet, purple ād twyned bysse shalt thou make it.
- 16 Fouresquare it shall be ād double, an hande brede
- 17 longe and an hande brede brode. And thou shalt fyll it with .iiii. rowes of stones. In the first rowe shalbe
- 18 a Sardios, a Topas and Smaragdus. The seconde rowe:
- 19 a Rubyn, Saphir and a Diamonde. The thyrd: Lyguri-
rios an Acatt and Amatist.

- 20 The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers.

- 21 And the stones shalbe grauen as sygnettes be grauē: with the names of the childern of Israel euen with xii. names euery one with his name acordynge to the .xii. trybes.

- 22 And thou shalt make vppon the brestlappe .ii. fasteninge cheynes of pure golde ād wrethen worke.

- 23 And thou shalt make likewyse vppon the brestlappe .ii. rynges of golde and put them on the edges of the
- 24 brestlappe, and put the .ii. wrethen cheynes of golde in the .ii. rynges which are in the edges of the brestlappe,

- 25 And the .ii. endes of the .ii. cheynes thou shalt fasten in the .ii. rynges, and put them vppon the shulders of the Ephod: on the foresyde of it.

- 26 And thou shalt yet make .ii. rynges of gol- [Fo. LII.] de ād put them in the .ii. edges of the brestlappe euē in the borders there of towarde the insyde of the

℞. 15 brestlappe of iudgemēt 19 Rubye

℥. 15 rationale quoque iudicii 17 Ponesque in eo . . ordines lapidum 17 in primo versu 20 in quarto chrysolitus, onych., et beryllus 21 cælabuntur 25 quod rationale respicit.

℥. 15 brustlatz des rechts . . nach der kunst 17 fullen mit vier rigen 25 ecken am leybrock gegen ander vber.

℞. ℞. N. 17 *Smaragdus*: Or an emeraude. 18 *Ruby*: Some rede a carbuncle.

℥. ℞. N. 15 *Des rechts*: Mit dem wort zeygt er an, was der brustlatz bedeut, nemlich, das ynn Christo dem hohen priester die macht stehet das geseze aus zu legen vnnd zu lencken nach gelegenheyt der sachen vnnd notturft der gewissen, wie Christus Matth. 12 mit dem Sabbath thut.

- 27 Ephod that is ouer agaynst it. And yet .ii. other
ryges of golde thou shalt make, ad put the on the,
ii. sydes of the Ephod, beneth ouer agaynst the brest-
lappe, alowe where the sydes are ioyned together
28 vppō the brodered girdell of the Ephod. And they
shall bynde the brestlappe by his rynges vnto the
rynges of the Ephod with a lace of Iacyncte, that
it maye lye cloffe vnto the brodered girdell of the
Ephod, that the brestlappe be not lowfed from the
Ephod.
- 29 And Aarō shall bere the names of the childern of
Israel in the brestlappe of enfāple vppō his herte, whē
he goth in to the holy place, for a remēbraūce before
30 the Lorde allwaye. And thou shalt put ī the brest-
lappe of enfāple* lighte and perfectnesse: *Light ad per-
fecteneffe: In
Hebrue it is
lightes and
perfectnesse:
ad I thynke
that the one
vvere stones
that did glift-
er ad had light
in them and
the other
clere stones*
- 31 And thou shalt make the tunycle vnto
the Ephod, all to gether of Iacyncte.
- 32 And ther shalbe an hole for the heed in

℞. 27 bordered 29 brestlappe of iudgement, so v. 30. 30 Vrim
and Thumin

℥. 28 vitta hyacinthina, vt maneat iunctura fabrefacta 29 super
pectus 30 doctrinam et veritatem 32 capitium, & ora per gyrum
eius textilis

℥. 30 Liecht vnd vollickeyt

℞. ℞. N. 30 *Vrym and Thumin*, are Hebrue wordes: Vrim
signifieth light & Thumin perfectnes: and I thynke that the one
were stones that dyd glyfter and had light in the, the other clere
stones as cristall. And the lighte betokened the light of Godes
worde & the purenesse cleane lyuynge acordynge to the same, &
was therfore called the enfample of the chyldern of Israel, because
it put them in remembraunce to seke Gods worde & to doo
therafter.

℥. ℞. N. 30 *Liecht* etc. Ebreisch heysen dise wort Urim
and Thumim, Urim heyst liechte odder glentze, Thumim heyst,
vollige vnd on wandel, was solchs sey gewesen leylich, weyfs
man itzt nit mehr, Bedeut aber on zweyfel, das Christus lere ist
vnd wirt behalten lauter, hel vnd on wandel ynn des prediger
hertzen, wie paulus. Tito gepeut, das er das wort heylsam, red-
lich vnd vnstrefflich furen sol, vnd Timotheo beflit, eyn gutte bey-
lage zu bewarē, das heyst auch hie, das recht der kinder Israel
auff Aarons hertzen tragen.

- the myddes of it, ad let there be a bonde of wouen worke rounde aboute the colore of a partlet, *collar of a ruff, or neckband.* of it: as it were the colore of a partlet, that it rent not.
- 33 And beneth .P. vppon the hem thou shalt make pomgranates of Iacyncte, of scarlet, and of purpull rounde aboute the hem, and belles of golde be-
 34 twene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vppon the hem of the tunicle.
- 35 And Aaron shall haue it vppon him when he minyfreth, that the founde maye be herde when he goeth in to the holy place before the Lorde and when he cometh out, that he dye not.
- 36 And thou shalt make a plate of pure golde, and graue there on (as signettes are grauen) the ho-
 37 lynes of the Lorde, and put it on a lace of Iacyncte and tye it vnto the mytre, *That he calleth the holynesse of the Lorde I suppose it be this name Iehouah.*
- 38 vppon the forefront of it, that it be apon Aarōs forehead: that Aaron bere the synne of the holy thynges which the childern of Israel haue halowed in all their holye giftes. And it shalbe alwayes vpon Aarons forehead, that they maye be accepted before the Lorde
- 39 And thou shalt make an albe of byffe, and thou shalt make a mytre of byffe ad a girdell of nedle worke.
- 40 And thou shalt make for Aarons sonnes also cotes,

¶. 35 vt audiatur sonitus 36 Sanctum domino: 38 muneribus et donariis 40 tunicas lineas

℞. 35 an haben wenn er dienet 36 die heylickeyt dem Herrn 38 gaben vnd heylthum . . . das er sie versune

℞. N. 36 *The holynes of the Lord*, was a name of God made with .iiii. letters, which the Hebrues durst not name for honoure wych they had to God, in stede wherof they sayd Adonay. Which we haue interpret in Ex. vi, a. by his name Iehouah. 38 *The synne*: for the offryng made for synne, as Rom. viii, a.

- 41 girdels and bonettes honourable and glorious, and
 thou shalt put them vppon Aaron thy brother *ad* on
 his sonnes with him [Fo. LIII.] and shalt anoynte
 them and fyll theyr handes and consecrate them,
 42 that they maye mynistr vnto me. And thou shalt
 make them lynen breches to couer their preuyties:
 43 from the loynes vnto the thyes shall they reach. And
 they shalbe apon Aaron and his sonnes, whē they goo
 in to the tabernacle of wytnesse, or when they
 goo vnto the altare to mynistr in holynes, that
 they bere no synne and so dye. And it shalbe a
 lawe for euer vnto Aaron *ad* his feed after him.

The .XXIX. Chapter.

- 1 **T**HIS is the thinge that thou shalt doo vnto them when thou halowest them to be my preastes. Take one oxe and two
 2 rammes that are without blemyshe, *ad* vnleueded
 bred and cakes of swete bred tempered with oyle
 and wafers of swete bred anoynted with oyle (of
 3 wheten floure shalt thou make them) and put
 them in a maunde and brynge thē in
 the maunde with the oyle and the .ii. *hand basket.*
 rammes.

M. 3 maunde with the oxe

V. 41 cunct. confec. manus 43 vt min. in sanctuario, ne iniqui moriantur. xxix, 2 crustulam absque fermento . . lagana 3 in canistro . . vitulū autem

L. 40 zu ehren vnd schmuck. 41 hende fullen 42 nydderkleyd 43 yhr missesthat tragen.

M. *M.* N. 43 *Tabernacle of witnesse:* Loke in Ex. xxvii, d. *Foreuer:* Loke in Gen. xiii, d.

L. *M.* N. 41 *Fullen:* Dis fullen ist ein Ebreisch sprach, der man mus gewonen, vnd war das, wie ym folgend capitel steht, das ynn der weyhe den Priestern die hende mit opfer gefullet wurden fur dem herrn, Bedeut, das die prediger sollen vol gutter werck feyn fur allen, wie Christus Math, 5. leret laß ewr gutte werck fur den menschen leuchten.

4 And brynge Aaron ād his sonnes vnto *Of thys they*
the doore of the tabernacle of wytnesse, ād *take the conse-*
5 wassh them with water, and take the gar- *cratyng of*
mentes, and put apon Aaron: the straye *bisshoppes ād*
cote, and the tuncle of the Ephod, and *annoyntyng of*
the Ephod ād the breftlappe: and gerth *preastes,*
thē to him with the brodered girdel of *though they*
6 the Ephod. And put the mitre vppō .℞. his heed and *haue altered*
7 put the holy crowne vpon the mytre. Then take the *the maner*
anoyntyng oyle and poure it apon his heed and *some what.*
8 anoynte him. And brynge his sonnes and put albes
9 apon them, ād gerth them with girdels: as well Aaron
as his sonnes, And put the bonettes on them that
the preastes office maye be theirs for a perpetuall
lawe.

And fyll the handes of Aaron and of hys sonnes,
10 and brynge the ox before the tabernacle of witnesse.
And let Aaron ād his sōnes put their hādes apō his
11 heed ād kyll hī before the Lord in the dore of the
12 tabernacle of witnesse And take of the bloud of the
ox ād put it apō the hornes of the alter with thi
finger ād poure all the bloude apon the botome of the
13 alter, ād take all the fatt that couereth the inwards,
ād the kall that is on the lyuer, and the .ii. kydneyes
with the fatt that is apō thē: and burne thē apō the
14 alter. But the flesh of the ox and his skynne and his
donge, shalt thou burne with fyre, without the hofte.
For it is a synneofferynge.

15 Then take one of the rammes, ād let Aaron and
his sonnes put their hondes apon the heade of the ram,
16 and caufe him to be slayne, ād take of his bloude, and
17 sprenkell it rounde aboute apon the alter, and cutt
the ram in peces and [Fo. LIIII.] whesh the inwards
of him and his legges, ād put them vnto the peces

℞. 17 wash

℞. 7 atque hoc ritu consecrabitur. 9 eruntque sacer. mihi re-
ligione perpetua. 9 initiaueris manus 12 reliquum autem 13 et
offeret incensum

℞. 6 heylige kron an den huet 9 hend fullen 10 hutte des
zeugnis 12 alles ander blut 14 fundopffer.

18 ad vnto his heed, ad burne the hole ram apon the alter. For it is a burntofferyng vnto the Lorde, and a fwete sauoure of the Lordes sacrifice.

19 And take the other ram and let Aaron and hys
20 sonnes, put their hondes apon hys heed and let him than be kylled. And take of his bloude and put it apon the typpe of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

21 Than take of the bloude that is apon the alter and of the anoyntyng oyle, ad sprekell it apon Aaron and his vestimētes, ad apō his sonnes ad apō their garmētes also. Thā is he ad his clothes holy ad his sonnes ad their clothes holye also

22 Than take the fatt of the ram and hys rompe and the fatt that couereth the inwards and the kall of the lyuer and the two kydneyes, and the fatt that is apon them and the righte shulder (for that ram is a
23 fulloffrynge) and a symnell of bred ad symnell, *a kind of cake, cf. Germ. Sem-*
a cake of oyled bred ad a wafer out of *mel.*
the baskett of fwete bred that is before

24 .P. the Lorde, and put all apon the handes of Aaron and on the handes of his sonnes: and waue thē in and
25 out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burntoffrynge, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

26 Then take the brest of the ram that is Aarons full-offrynge and waue it a waueoffrynge before the Lorde,
27 ad let that be thy parte. And sanctifie the brest of the waueoffrynge and the shulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is

¶. 18 oblatio est domino, odor suauissimus victimæ domini. 20 ac pedis, dextri 22 aruinā quæ operit vitalia . . aries consecrationis 24 eleuans coram dom. 25 holocaustum, odorem suauissimum 26 in partem tuam.

℟. 18 den gantzen wider antzunden . . . brandopffer, eyn suser geruch des opfers dem HERRN. 22 eyn widder der fulle 24 webe es 25 zunde es an . . . des HERRN opffer. 27 gewebet vnd gehebet

℞. M. N. 18 What a *fwete sauoure* is ye shall fynd in Leui. i, c. and Ez. xx, f.

28 the full offrynge of Aaron ad of his sonnes. And it shal be Aarons ad his sonnes dutye for ^{dutyē; due, i. e.} euer, of the childrē of Israel: for it is an ^{that which be-} ^{longs to him.} heueoffrynge. And the heueoffrynge shalbe the Lordes dutie of the childern of Israel: euen of the sacrifice of their peaceoffrynges which they heue vnto the Lorde.

29 And the holye garmentes of Aaron shalbe his sonnes after him, to anoynte them therin, and to fyll
30 their handes therin. And that sonne that is preast in his stede after him, shall put them on seuen dayes: that he goo in to the tabernacle of witnesse, to min-
istre in the holye place.

31 Thā take the ram that is the fullofferyng ad [Fo.
32 LV.] seth his flesh in an holye place. And Aarō and his sonnes shall eate the flesh of hī, ad the bred that is in the basket: euen in the dore of the tabernacle
33 of witnesse. And they shall eat thē, because the attonmēt was made therewith to fyll their handes and to sanctifie thē: but a straunger shal not eate therof, because they are holie

34 Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornynge, thou shalt burne it with fyre: for it shall not be eaten, because it is holye.
35 And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou
36 fyll their handes seuen dayes and offre euery daye an oxe for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcylest it,
37 and shalt anoynte it to sanctifie it. Seuē dayes thou shalt reconcyle the alter and sanctifie it, that it maye

¶. 26 quo initiatus est Aaron (and v. 28) 28 quia primitiua sunt & initia de victimis eorum pacificis 29*consecrentur manus 33 placabile sacrificium et sanct. off. manus. 36 consecrabis manus 36 Mundabisque alt. cum immol. exp. hostiam

¶. 28 todopffern vnd hebungen 36 vmb der willen die versunet werden

¶. A. N. 33 Sanctifie: Loke in Genesis .ii, a.

¶. A. N. 36 Entfundigen: das ist absoluieren vnd los sprechen wie Ps. 50 asperges me ysopo, das ist, entfundige vnd absoluir mich mit Isopen.

be an alter most holye: so that no mā maye twich it
but thei that be consecrate.

- 38 This is that which thou shalt offre vpō *Toch not the chalyce nor the altare stone nor holy oyle*
the alter: ii. lambes of one yere olde daye
39 by daye for euer, the one thou shalt offre *and holde youre hande out off the fonte.*
40 And vnto the one lābe take a tenth
deale of floure myngled with the fourth parte of an
hin of beaten oyle, and the fourth parte of an hin of
41 wyne, for a drinc- .℥. keoffrynge. And the other
lambe thou shalt offer at euen and shalt doo thereto
acordynge to the meateoffrynge and drinkeoffrynge
in the mornynge, to be an odoure of a fwete sauoure
42 of the sacrifice of the Lorde. And it shalbe a con-
tinuall burntoffrynge amonge youre children after you,
in the doore of the tabernacle of witnesse before the
Lorde, where I will mete you to spake vnto you there.
43 There I will mete wyth the childern of Israel, and wilbe
44 sanctified in myne honoure. And I will sanctifie the
tabernacle of witnesse and the alter: and I will sanc-
tifie also both Aaron and his sonnes to be my preastes.
45 And moreouer I will dwell amōge the children of
46 Israel and wilbe their God. And they shal knowe
that I am the Lorde their God that broughte them out
of the lond of Egipte for to dwell amonge them: euen
I the Lorde their God,

¶ The .XXX. Chapter.

- 1 **A**ND thou shalt make an alter to *M.C.S. The altare of incense. The*
burne cēse therin, of sethim *brassen lauer.*
2 wod: a cubet longe, and a *The anoynt- ynge oyle.*
cubet brode, euen fouresquare
shall it be and two cubettes hye: with hornes proced-

℥. 38 iugiter 40 & vinum ad libandum eiusdem mensuræ 41 et iuxta ea quæ diximus 42 oblat. perpetua . . . vbi cōstitutam 43 Ibi que præcipiam filiis Iſr., . . altare in gloria mea. xxx, 1 ad adolendum thymiana

℥. 37 wer . . anruren wil, der sol geweyhet seyn. 39 zwischen abents (v. 41) 42 betzeugen vnd mit dyr reden

3 yng out of it, ad thou shalt ouerlaye it with fyne golde
 both the roffe ad the walles round aboute, ad his
 hornes also, ad shalt make vnto it a crowne of gold
 4 roude aboute, ad .ii. goldē ringes

Fo. LVI. *containing a woodcut with the inscription:*

¶ The forme of the altare of incense with all that be-
 longeth vnto it.

¶. on ether fyde, euen vnder the crowne, to put staues
 5 therin for to bere it with all. And thou shalt make
 the staues of sethim wodd and couer them with golde.
 6 And thou shalt put it before the vayle that hangeth
 before the arcke of witnesse, and before the mercyseate
 that is before the witnesse, where I will mete the.
 7 And Aaron shall burne thereon swete cense euery
 8 mornynge when he dresseth the lampes: and lykewyse
 at euen when he setteth vpp the lampes he shall burne
 cense perpetually before the Lorde thorow out youre
 9 generacions Ye shall put no straunge cense thereon,
 nether burnt sacrifice nor meateoffrynge: nether poure
 10 any drynkeoffrynge thereon. And Aaron shall rec-
 oncyle his hornes once in a yere, wyth the bloude
 of the synneoffrynge of reconcylyge: euen once in the
 yere shall he reconcyle it thorow youre generacions.
 And so is it most holye vnto the Lorde.

11,12 And the Lorde spake vnto Moses saynge: when
 thou takest the summe of the childern of Israel ad
 tellest them, they shall geue euery mā a tellest, *num-*
 reconcylynge of his foule vnto the Lorde, *berest.*
 that there be no plage amonge them when thou tel-
 13 lest them. And thus moch shall euery man geue that
 goeth in the nombre: halfe a fycle, after the holye
 fycle: a fycle is .xx. geeras: [Fo. LVII.] and an halfe
 14 fycle shalbe the heueoffrynge vnto the Lorde. And

¶. 10 reconcyle vpon the hornes of it 13 after the fycle of the
 sanctuarie

¶. 3 coronam aureolam per gyrum 6 propitiatorio . . . vbi lo-
 quar tibi. 8 collocat eas ad vesp. 9 compositionis alterius 10 de-
 precabitur . . . super cornua 12 tuleris summam . . . recensiti
 13 mensuram templi . . . obolos


¶. 3 seyn dach 6 Gnaden stuel der auff dem zeugnis . . . zeu-
 gen. 9 fremd gereuch 10 auff seynen h. versunen 12 verfunung
 feyner feel 13 seckel des heyligthums

all that are numbred of thē that are .xx. yere olde
and aboue shall geue an heueoffrynge vnto the Lorde.

15 The rych shall not passe, and the poore shall not goo
vnder halfe a fycle, when they geue an heueoffrynge
16 vnto the Lorde for the attonemēt of their soules. And
thou shalt take the reconcylinge money of the children
of Israell and shalt put it vnto the vse of the taber-
nacle of witnesse, and it shall be a memoriall of the
childern of Israell before the Lorde, to make attone-
ment for their soules.

17,18 And the Lorde spake vnto Moses saynge: thou
shalt make a lauer of brasse and his fote also of brasse
to wash with all, and shalt put it betwene the taber-
nacle of witnesse and the alter and put water there-
19 in: that Aaron and hys sonnes maye wesch both their
20 handes ad theyr fete thereout, whē they go in to the
tabernacle of witnesse, or whē they goo vnto the
altare to minstre and to burne the Lordes offrynge,
21 lest they dye. And it shalbe an ordinaunce for euer
vnto him and his seed amonge youre childern after you.

22,23 And the Lorde spake vnto Moses saynge: take
principall spices: of pure myrre fwe hundred fycles, of
fwete cynamone half so moch

.P. *Verso of Fo. LVII. containing a woodcut with the
inscription:*  The figure of the lauer of brasse with
his fote.

[Fo. LVIII.] two hundred and fyftie ficles: of fwete
24 calamyte, two hundred and .L. Of cassia, two hundred
and .L. after the holye fycle, and of oyle olyue an hin.
25 And make of them holye anyntyng oyle euen an oyle
26 compoude after the crafte of the apotecarye. And noynt

ff. 16 an attonement

V. 14 dabit pretium. 16 monim. eorum 20 offerant . . . thymiana
domino 23 aromata primæ myrrhæ & electæ 24 pondere sanctuarii
℥. 18 handfafs 19 draus wasschen 23 specerey der besten myr-
rhen 25 nach der apotecker kunst.

ff. ff. N. 25 *Anoyntyng oyle:* This holy anyntyng oyle doth
figure the vertue of the holy ghooft declared or shewed by the
worde of god: & descendynge downe fyrst on the hed of Aarō
which is Christ & consequently vpon the Apostles & all the fayth-
full, as in Ps. cxxxii, a.

the tabernacle off wytnesse therewyth, and the arcke
 27 of witnesse, and the table with all his apparell, and the
 candelfsticke with all his ordinaunce, and the alter of
 28 incense, and the alter of burnt sacrifice and all his
 29 vessels, and the lauer and his fote. And sacrifice them
 that they maye be most holye: so that no man twyche
 30 them but they that be halowed. And anynte Aaron
 and his sonnes and consecrate thē to ministre vnto me.
 31 And thou shalt speake vnto the childrē of Israell
 saynge: this shalbe an holye oyntyng oyle vnto me,
 32 thorow out youre generacions. No mans flesh shalbe
 anynted therewith: nether shall ye make any other
 after the makynge of it for it is holye, se therfore that
 33 ye take it for holye. whosoever maketh like that, or
 whosoever putteth any of it apon a straunger, shall
 perysh from amonge his people.
 34 And the Lord sayd vnto Moses: take vnto the swete
 spices: stacte, onycha, swete galbanū ād pure frākē-
 35 sens, of etch like moch: ād make .℞. cens of them cō-
 pounde after the crafte of the apoticarye, myngled
 36 together, that it maye be made pure and holye. And
 beat it to powder and put it before the witnesse in the
 tabernacle of witnesse, where I will mete the, but let it
 37 be vnto you holye. And se that ye make none after
 the makinge of that, but let it be vnto you holye for
 38 the Lorde. And whosoever shall make like vnto that,
 to smell thereto, shall perish from amonge his people.

¶ The .XXXI. Chapter

1 **A**ND the Lorde spake vnto Moses *A.C.S. The*
 2 saynge: beholde, I haue called *callynge of*
 by name, Bezaleel the sonne *Bezaleel and*
 of Vri sōne to Hur of the *Ahaliab the*
 3 tribe of Iuda. And I haue filled hī with *workmen.*
The Sabbathis
commaunded.

℞. 29 facrisye

℞. 28 vniuersam supellectilem quā ad cult. eor. pertinet. 34 thus
 lucid. . 35 & sanctificatione dignissimum. 36 pones ex eo . . . sanctum
 sanctorum erit vobis thym. 38 vt od. illius perf., peribit

℞. 29 das allerheyligst feyen . . . anruren wil der sol geweyhet
 feyn. 33 ausgerottet

- the fprete of God, with wifdome, vnder-
ftondinge ād knowlege: euē in all maner
4 worke, to finde out fotle faytes, to worke faytes, *skilful*
5 in golde fyluer ād brasfe and with the *works.*
crafte to graue ſtones, to ſet ād to carue in tibre, ād
6 to worke in all maner workmāſhipe. And beholde,
I haue geuē him to be his companion Ahaliab the
ſonne of Ahifamach of the tribe of Dan, and in the
hertes of all that are wiſe harted I haue put wiſdom
7 to make all that I haue commaunded the: the taber-
nacle of witneſſe, and the arcke of witneſſe, and the
mercyſeate that is there vppon, all the ornamentes
8 of the tabernacle and [Fo. LIX.] the table with his
ordinaunce, ād the pure cādleſticke with al his appar-
9 ell, ād the alter of incens, ād the alter of burnt-off-
10 rynges with al his veſſels, ād the lauer with his fote,
ād the veſtimētes to miniſtre in, ād the holye garmētes
for Aarō the preaſt, ād the garmētes of his ſonnes to
11 miniſtre in, and the anoyntinge oyle and the ſwete
cenſe for the ſanctuarye: acordinge to al as I haue
commaunded the ſhall they doo.
- 12, 13 And the Lorde ſpake vnto Moſes ſayng: ſpeake
ūto the childern of Iſrael ād ſaye: ī any wyfe ſe that
ye kepe my Sabbath, for it ſhalbe a ſygne *The ſabbath*
betwene me and you in youre generacions *beſide that it*
for to knowe, that I the Lorde doo ſanctifie *ſerued to come*
14 you. Kepe my Sabbath therfore, that *ād heare the*
it be an holye thyng vnto you. He *vvorde of god*
that deſileth it, ſhal be ſlayne therfore. *and to ſeke his*
For whoſoeuer worketh therein, the ſame *vuil ād to*
ſoule ſhalbe roted out from amonge his *offer ād rec-*
15 people. Sixe dayes ſhall men worke, but *oncile thē*
ſelues vnto
god, it vvas a
ſigne vnto
them alſo ād

¶. 4 ad excogitandum quic. fabrefieri poteſt 10 vt fungantur officio ſuo in facris. 14 ſanctum eſt enim

¶. 6 allerley weyſen die weyſheyt 14 wer yhn entheyliget . . des tods ſterben (v. 15)

¶. M. N. 13 *Sabboth*: The Sabbath beſyde that it ſerued to come and heare the worde of God and to ſeke hys wil & to offer & recōcyle them ſelues vnto God. It was a ſygne vnto thē alſo & dyd put thē in remembraunce that it was god that ſanctified thē with his holye ſprete & not they thē ſelues with their holy workes.

- the feuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſo-
 euer doeth any worke in the Sabbath daye,
 16 ſhal dye for it. wherfore let the childern
 of Iſrael kepe the Sabbath, that they ob-
 ſerue it thorowe out their generacions, that
 17 it be an appoyntement for euer. For it
 ſhalbe a ſygne betwene me, and the chil-
 dern of Iſrael for euer. For in fixe dayes the Lorde
 made heauen and erth, and the .ṽ. feuenth daye he
 reſted and was reſreſhed.
- 18 And whē he had made an end of comening with
 Moſes vppon the mounte Sinai, he gaue him two tables
 of witneſſe: which were of ſtone and written with the
 finger of God.

¶ The .XXXII. Chapter

- 1 **A**ND when the people ſawe that it
 was löge or Moſes came doune
 out of the mountayne, they
 gathered them ſelues together
 and came vnto Aaron and ſayde vnto him:
 Vp and make vs a god to goo before vs:
 for of this Moſes the ſelowē that brought
 vs out of the londe of Egipte, we wote
 not what ys become.
- 2 And Aaron ſaide vnto them: plucke
 of the golden earynges which are in the
 eares of youre wyues, your ſonnes and of
 youre doughters: and brynge them vnto
 3 me. And all the people plucked of the
 golden earinges that were in their eares,

*M.C.S. The
 Iſraelytes
 worſhip the
 golden calſſe.
 Moſes pray-
 eth for them
 puttynge God
 in remem-
 braunce of his
 promyſe. He
 breaketh the
 tables for an-
 ger. He chyd-
 eth Aaron.
 The ydolaters
 are ſlayne.
 Moſes pray-
 eth God to for-
 geue them, or
 to put him
 oute of the
 booke of lyfe.*

ṽ. 15 requies ſancta domino 16 Pactum eſt ſempiternum . 17
 ſignumque perpetuum. xxxii, 1 congregatus aduerſus Aaron . .
 deos

ṽ. 15 Sabbath, die heylige ruge des HERRN 17 wart erquicket.
 xxxii, 1 widder Aaron . . Götter

M. N. 18 Wyth the ſynger of god, that is: wyth the ſpyrite
 of God, or with the power of god, as Luc. xi, c.

4 and broughte them vnto Aaron And he receaued them of their handes and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god, O Israel, whiche brought the out of the londe of Egipte.

5 And when Aaron sawe that, he made an al- [Fo. LX.] tare before it, and made a proclamacion saing tomorrow shalbe holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffrynges, and brought offrynges of attonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

7 Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde
8 of Egipte, haue marred all they are turned at once out of the waye whiche I cōmaunded thē, ād haue made thē a calfe of molten metall, ād haue worshipped it and haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande
9 of Egipte. And the Lorde sayde vnto Moses: beholde,
10 I see this people, that it is a stife necked people, and now therfore suffre me that my wrath maye waxe hote vppō thē, and that I may consume thē:
and than will I make of the a mightie people,

11 Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apō thy people which thou hast brought out of the lande of Egipte with great power and with a
12 mightie hande? wherfore shuld the Egyptians speake and saye: For a mischese dyd he

*The pope
vvolde curse
.xx. hundred
thousande as
blacke as coles,
and send thē
to hell for to
haue soche a
profre, and
vvolde not
haue prayed
as Moses did.*

¶. 4 opere fuforio . . dii tui 5 præconis voce clam. 9 duræ ceruicis

℣. 4 entwarffs mit eym griffel . . gotter 9 halßflarrig 10 sie auff fresse

℣. M. N. 4 *Entwarffs*: das ist er malet es yhn fur was sie fur eyn bild machen solten. Das bedeut, das menschen lere, dem volck fur bilden, was sie fur werck thun sollen da mit sie Gott dienen, denn hie sihestu, das die ynn difem kalb vermeynet haben dem rechten Gott zu dienen, weyl Aaron rufen left. Es fey des Herrn fest vnnd bawet ym eyn altar.

brynge them out: euen for to flee .P. them in the mountayns, and to consume them from the face of the erth. Turne from thi fearfe wrath, ād haue compassion ouer the wikednesse of thi people. Remēbre Abrahā, Isaac ād Israel thy seruautes, to whō thou sworeſt by thyne owne selfe ād ſaideſt vnto thē: I wil multiplie youre feed as the ſtarres of heauen, ād al this lande which I haue ſaide, I will geue vnto youre
 13 feed: ād they ſhall ēheret it for euer. And the Lorde refrayned him ſelfe from that euell, which he ſayde he wolde do vnto his people.

15 And Moſes turned his backe and wente doune frō the hyll, and the .ii. tables of witneſſe in his hande: which were wryttē on both the leaues and were the worke
 16 of God, ād the writige was the writinge of God grauē
 17 apōn the tables. And when Ioſua herde the noyſe of the people as they ſhouted, he ſaide vnto Moſes: there
 18 is a noyſe of warre in the hoſte. And he ſayde: it is not the crye of thē that haue the maſtrye, nor of thē that haue the worfe: but I doo heare the noyſe of ſynginge.

19 And as ſoone as he came nye vnto the hoſte and ſawe the calfe and the daunſyng, his wrath waxed hote, and he caſt the tables out of his hande, and
 20 brake them euen at the hyll fote. And he toke the calfe which they had made [Fo. LXI.] ād burned it with fyre, ād ſtampt it vnto powder and ſtrowed it in the water, and made the childern of Israel drynke.
 21 And thā Moſes ſayde vnto Aarō: what dyd this people vnto the that thou haſt brought ſo great a ſynne apōn them.

22 And Aaron ſayde: let not the wrath of my Lorde waxe fearfe, thou knoweſt the people that they are

¶. 12 callide eduxit . . eſto placabilis 13 & poſſidebitis 15 ex vtraque parte 16 ſculpta in tabulis, 17 Vlulatus pugnæ 18 clamor adhort. ad pugnam . . vociferatio compell. ad fugam . . vocem cant. 19 & choros 20 contriuit vſque ad 22 pronus ſit ad malum

℣. 13 deyne diener . . . deyner knechte 14 gerewet 17, 18 geſchrey (*thrice*) . . ſingentantz. 19 den reygen . . malmetz 22 volck bofe iſt

- 23 euen sett on myschefe: they sayde vnto me: make vs a god to goo before us, for we wote not what is become of Moses the fellow that brought us out of the lande of Egipte. And I sayde vnto them: let them that haue golde, take and brynge it me: and I keft it in to the fyre, and there of came out this calfe
- 25 when Moses sawe that the people were naked, *naked, bare-headed (Luther), more probably unruly (lxx. Onkel. Syriac).*
- 26 naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the hoste ad sayde: Yf any man perteyne vnto the Lorde, lett him come to me. And all the sonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them, thus sayeth the Lorde of Israel: put euery man his swerde by his syde, and goo in and out from gate to gate thorow out the hoste: and flee euery man his brother, euery man his frende and euery man his neghbourne. And the children of Leui dyd .P. as Moses had sayde. And there were slayne of the people the same daye,
- 29 aboute thre thousand men. Then Moses sayde: fyll your handes vnto the Lorde this daye, euery man vppō his sonne and vppon his brother: to brynge vppō you a blessinge this daye *The popis bullfleeth moothā Aarons calfe, euē an hundred thousand for one heere of them.*
- 30 And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre synne.
- 31 And Moses went agayne vnto the Lorde and sayde:

¶. 24 Quis . . aurum? 25 nudatus . . propter ignom. sordis & inter hostes nudū cōstituerat 29 Confecraftis . . vt detur vobis ben.

¶. 25 entbloffet . . auffrichtet . . entbloffet zur schande 29 sullet heutte . . . das heutte vber euch

¶. M. N. 25 *Entbloffet*: dis bloffen ist, des heubts, wenn das heubt on decke vnd schmuck ist, vnd ist die meynung, das Aaron hatte das volck Gotte entzogen, das er nicht mehr vber sie regirt, fondern giengen barheubt ynn eygen wercken, denn dise geschicht ist eyn exempel, aller die on glauben, ynn eygen wercken wandeln, wilche schande zu richten die priester mit menschen lere, vnd meynen doch die leut damit auff zurichten vnd wol zu helfen.

Oh, this people haue synned a great synne and haue
 32 made thê a god of golde: Yet forgeue them their synne
 I praye the: Yf not wye me out of thy boke which thou
 33 hast written. And the Lorde sayde vnto *O pitiful Mo-*
 Moses: I will put him out of my boke that *ses, ad likewise*
 34 hath synned agaynst me. But goo and *O mercifull*
 brynge the people vnto the lande which *Paul Rom. ix.*
 I sayde vnto the: beholde, myne angell *And o abhom-*
 shall goo before the. Neuerthelater in *inable pope*
 the daye when I vyfet, I will vyfett their synne vppon *vwith all his*
 35 them. And the Lorde plagued the people, because *mercilesse I-*
 they made the calfe which Aaron made. *doles.*

The .XXXIII. Chapter

1 **A**ND the Lorde sayde vnto Moses: *M.C.S. The*
 departe ad goo hence: both *Lord sendeth*
 thou ad the [Fo. LXII.] peo- *an angell be-*
 ple which thou hast brought *fore his peo-*
 out of the lād of Egipte, vnto the lande *ple. The Lorde*
 which I swore vnto Abrahā, Isaac ad Ia- *denyeth to goo*
 cob, saynge: vnto thi seed I will geue it. *vp with the*
 2 And I will sende an angell before the, *people. The*
 and will cast out the Canaanytes, the *people lament*
 Amorites, the Hethites, the Pherezites, *their synne.*
 3 the Heuites and the Iebusites: that thou *Moses talketh*
 maſt goo in to a lande that floweth with *wyth the*
 mylke ad honye. But I will not goo *Lorde & de-*
 among you my ſelfe, for ye are a ſtyfnecked people: *ſyreth to ſe his*
 left I conſume you by the waye. *face: and is*
commaunded
to ſtander vpon
the rocke.

V. 31 obsecro, peccauit 32 aut dimitte . . aut 34 istum quo locutus . . in die ultionis 35 pro reatu. xxxiii, 3 disperdam te in via.

L. 31 Ach, das volck 34 dahyn ich dyr . . heymſuchunge . . heymſuchen. 35 plaget . . gemacht, . . machet. xxxiii, 3 vnter wegen auff freſſen

M. N. 32 To wye him oute of the booke, is to put him oute of the nombre of the choſen and to caſt him cleane oute from god, as Rom. ix, a. 34 To vyfet their ſynne, is to haue their ſynne in remembraunce to ponythe it as in Gen. i, d.

- 4 And when the people heard this euell tydings,
they forowed: ad no mā dyd put on his best rayment.
- 5 And the Lorde spake vnto Moses, saye vnto the
childern of Israel: ye are a styffnecked people: I must
come ons sodenly apon you, ad make an ^{ons, once, cf.}
ende of you. But now put youre goodly ^{Lat. semel,}
raymēt from you, that I maye wete what to do vnto ^{Germ. einmal.}
- 6 you. And the childern of Israel layde their goodly
raymēt from them euē vnder the mount Horeb.
- 7 And Moses toke the tabernacle ad pitched it with-
out the hoste a ferre of frō the hoste, ad called it
the tabernacle of wytnesse. And al that wold axe
any questiō of the Lorde, went out vnto the taber-
8 nacle of wytnesse which was without the hoste. And
when Moses wēt out vnto the tabernacle, all the
people rose .℞. vp and stode euery man in his tent-
dore and loked after Moses, vntill he was gone in to
9 the tabernacle. And as sone as Moses was entred
in to the tabernacle, the cloudē piler descended and
stode in the dore of the tabernacle, ad he talked with
10 Moses. And when all the people sawe the cloudē
piler stonde in the tabernacle dore, they rose vp and
worshipped: euery man in his tentdore.
- 11 And the Lorde spake vnto Moses face to face, as a
man speaketh vnto his frende. And when Moses
turned agayne in to the hoste, the ladd Iosua his
seruaunte the sonne of Nun departed not out of the
12 tabernacle. And Moses sayde vnto the Lorde: se,
thou saydest vnto me: lede this people forth, but
thou shewest me not whom thou wilt send with me.
And hast sayde moreouer: I knowe the by name and
thou hast also founde grace in my fyghte:

℞. 4 indutus est cultu suo. 7 Tabernaculum sœderis . . aliquam
quæstionem 8 respiciebantque tergum Moyfi . . tentorium 11 min-
ister eius Iosue filius Nun, puer

℞. 5 alle machen 7 hutte des zeugnis 10 wolcken seule 11 seyn
diener Iosua der son Nun der iungling

℞. ℞. N. 11 To se God or to speake to God face to face, is:
to haue a manyfeste & a sure knowledge of him as in Gen. xxxii, g.

℞. ℞. N. 8 Den rucken Mose sehen alle werck heyligen, die
das gesetz nicht verstehen noch vnter augen kennen.

- 13 Now therfore, yf I haue founde fauoure in thi fyghte, the shewe me thy waye ad let me know the: that I maye fynde grace in thi fighthe. And loke on this also, how that this nacyon is thi people.
- 14 And he sayde: my presence shall goo *The popish*
 15 with the, and I will geue the rest. And *saye, my*
 he sayde: Yf thi presence goo not with *chyrch, mi pa-*
 16 me, carye us not hense for how shall it *reshe my di-*
 be knowne now that both [Fo. LXIII.] *ocese, and the*
 I and thi people haue founde fauoure in *monkes and*
 thi fighthe, but in that thou goest with us: that both *is oures.*
 I and thi people haue a preemynence before all the
- 17 people that are vpon the face of the erth. And the Lorde sayde vnto Moses: I will doo this also that thou hast sayde, for thou hast founde grace in my fighthe, and I knowe the by name.
- 18 And he sayde: I besech the, shewe me thi glorye:
- 19 And he sayde: I will make all my good goo before the, and I will be called in this name Iehouah before the, ad wil shewe mercy to whom I shew mercy, and will haue compassion on whom I haue compassion.
- 20 And he sayde furthermore: thou mayst not se my face, for there shall no man se me and lyue.
- 21 And the Lorde sayde: beholde, there is a place by

¶. 13 vt sciam te . . respice populū tuum gentē hāc. 14 Facies mea præcedet te . . requiē dabo 16 vt glorificemur ab omnib. pop. 19 ostendam omne bonum tibi . . miserebor . . clemens ero . . mihi placuerit

℣. 13 las mich deynen weg wyssen, damit ichs erkenne 14 meyn angesicht wirt gehen 16 etwas besonders werden 19 alle meyn gut . . gnedig . . gnedig . . erbarme . . erbarme 20 kanst . . nicht sehen

℟. M. N. 20 *There shal no man se my face and lyue.* Not that the face of God which is the face of lyfe, is the cause of death to them that se it, for the sayntes that are in heuen do in dede se it. But that none that lyueth in the bodye can se ner cōprehend the maiestye of his face: but must be fyrst purified by death, as Paule declareth . i Cor. xv, g.

℣. M. N. 19 Das ist alles gesagt von Christo, wie der solt leben, predigen, sterben, vnd auferstehen vnter dem volck Moſis, vnd sie seyn angesicht nicht sehen sondern yhm hynden nach sehen wurden, das ist, sie solten Christum ym glawben seyner menscheyt vnd noch nicht ynn der gottheyt sehen, vnd das ist der rawm vnnd der fels, darauff alle glewbigen stehen ynn difem leben. Aber dz ist alles Gottis gabe on vnser verdienst, drum spricht er, wem ich gnedig byn dem byn ich gnedig etc.

22 me, and thou shalt stonde upon a rocke, and while
 my glorye goeth forth I will put the in a clyste of
 the rocke, and will put myne hande upon the while I
 23 passe by. And then I will take awaye myne hande,
 and thou shalt se my backe partes: but my face shall
 not be sene.

The .XXXIIII. Chapter.

1 **A**ND the Lorde sayde vnto Moses: *M.C.S. The tables are ren-
 ewed. The mer-
 cye of God.
 To haue fellow-
 ship with the
 gentylis for-
 bidden, and
 their ydolatrie
 also. The feast
 of swete
 breade. The
 first begottē.
 The Saboth.
 The feast of
 iii. wekes. The
 first frutes.
 Moses fast, Mo-
 ses face glyf-
 treth.*
 hew the .ii. tables of stone like
 vnto the first that I maye write
 in the wordes which we-
 .P. re in the fyrst .ii. tables which thou
 2 brakest. And be redye agaynst the morn-
 inge that thou mayst come vpp early vnto
 the mount of Sinai and stode me there apō
 3 the toppe of the mount. But let no man
 come vp with the, nether let any man be
 sene thorow out all the mount, nether let
 shepe nor oxen fede before the hyll.
 4 And Moses hewed .ii. tables of stone like
 vnto the first ad rose vp early in the morn-
 inge ad went vp vnto the moūt of Sinai as the Lorde
 cōmaunded him: ad toke in his hāde the .ii. tables of
 5 stone. And the Lorde descēded in the cloude, ad stode
 with him there: ad he called apō the name of the Lorde.
 6 And whē the Lorde walked before him, he cryed: Lorde
 Lorde God full of compassion ad mercy, which art not
 7 lightly angrie but abundāt in mercy ad trueth, ad kepest
 mercy in store for thousandes, ad forgeuest wikednesse,
 trespase ad synne (for there is no man ynnocēt before
 the) and visetest the wikydnesse of the fathers vpō the

¶. 22 protegam dextera mea 23 posteriora mea, faciem . . . non
 poteris. xxxiiii, 1 Ac deinceps præcide, ait, tibi duas 2 stabisque
 mecum 4 Excidit ergo 6 Dominator domine deus 7 apud te per se
 innocens

¶. 23 sol nicht gesehen werden. xxxiiii, 2 zu myr trettest
 6 HERR HERR GOTT

- childern ād apōn childerns childern, euen vnto the
 8 thryd ād fourth generatiō. And Mofes bowed hymself
 9 to the erth quykly, ād worshipped ād sayde: Yf I haue
 foude grace in thi fighte o Lorde, than let my Lorde
 goo with us (for it is a stuburne people) and haue
 mercy [Fo. LXIIII.] apō oure wikednesse ād oure
 synne, and let us be thyne enheritaunce.
- 10 And he sayde: beholde, I make an appoyntment
 before all this people, that I will do maruells: soch as
 haue not bene done ī all the worlde, nether amōge
 any nacyon. And all the people amonge which thou
 art, shall se the worke of the Lorde: for it is a terryble
 11 thinge that I will doo with the: kepe all that I com-
 maunde the this daye, and beholde: I will cast out
 before the: the Amorites, Canaanites, Hethites, Pher-
 12 ezites, Heuites and Iebusites. Take hede to thi selfe,
 that thou make no compacte with the inhabiters of the
 lōde whether thou goest lest it be cause of ruyne
 13 amonge you. But ouerthrowe their alters and breke
 14 their pilers, and cutt doune their grooues, for thou
 shalt worshippe no straunge God For the Lorde is
 15 called gelous, because he is a gelous God: lest yf thou
 make any agreement with the inhabiters of the lande,
 when they go a whoorynge after their goddes ād do
 sacrfyce vnto their goddes, they call the and thou eate
 16 of their sacrfyce: ād thou take of their daughters vnto
 thi sonnes, and when their daughters goo a whoorynge
 after their goddes, they make thi sonnes goo a whoor-
 ynge after their goddes also.
- 17 .P. Thou shalt make the no goddes of metall
- 18 The fest of fwete bred shalt thou kepe, ād .vii. dayes
 thou shalt eate vnleuended bred (as I commaunded
 the) in the tyme apoynted in the moneth of Abib: for
 19 in the moneth of Abib thou camest out of Egipte. All

¶. 8 curuatus est pronus in terrā & adorans 9 & auferas iniq.
 ... nosque possideas 10 Ego inibo pactum . . opus dom. terribile quod
 facturus sum. 12 ne vnquam . . iungas amicitias, . . in ruinam.
 14 Dominus zelotes . . æmulator. 15 in eas pactum . . adorauerint
 simulachra 18 mensis nouorum: mense enim verni temp.

℣. 8 neyget sich eylend . . bettet yhn an . . deyn erbgut feyn.
 10 denn schrecklich fols feyn 14 eyfferer . . eyfferiger Gott

that breaketh vp the matryce shalbe mine, and all that breaketh the matryce amonge thi catell, yf it be
 20 male: whether it be oxe or shepe. But the first of the
 affe thou shalt by out with a shepe, or yf thou redeme
 him not: fe thou breake his necke. All *That is a god*
 the firstborne of thi sonnes thou must nedes *texte for the*
 redeme. And fe that no mā appeare before me emptye. *pope.*

21 Sixe dayes thou shalt worke, and the seuēth thou
 shalt rest: both from earynge and reap- *earynge,*
 22 ynge. Thou shalt obserue the feast of *ploughing, or*
 wekes with the fyrst frutes of wheate *tilling; cf.*
Latin aro.

heruest, ād the feast of ingaderynge at the yeres ende.
 23 Thrife in a yere shall all youre men childern appeare
 24 before the Lorde Iehouah God of Israel: for I will cast
 out the nacyons before the and will enlarge thi costes,
 so that no man shall desyre thi londe, while thou goest
 vp to appeare before the face of the Lorde thi God,
 thryse in the yere.

25 Thou shalt not offre the bloude of my sacrifice with
 leuended bred: nether shall ought [Fo. LXV.] of the
 sacrifice of the feast of Passeover, be leste vnto the
 26 morninge. The first of the firstfrutes of thy lōde, thou
 shalt brynge vnto the house of the Lorde thy God.
 And fe, that thou seth not a kydd in his mothers mylke.

27 And the Lorde sayde vnto Moses: write these wordes,
 for vppon these wordes I haue made a couenaunt with
 28 the and with the childern of Israel. And he was there
 with the Lorde .xl. dayes ād .xl. nyghtes, ād nether
 ate bred nor dronke water. And he wrote in the
 tables the wordes of the couenaunt: euen ten verses.

29 And Moses came doune from mount Sinai and the
 ii. tables of witnesse in his hande, and yet he wyft not
 that the skynne of his face shone with beames of his

V. 20 dederis, occidetur. 23 omnipotentis domini dei Israel.
 24 tulero gentes a facie tua 27 quibus . . . pepigi fœdus. 29 cor-
 nuta esset facies sua ex consortio sermonis domini.

Æ. 20 brich yhm das genig. 23 dem hirscher dem Herrn vnd
 Gott yrael. 26 noch an seyner mutter milch 28 die zehen wort.
 29 die haut seyns angesichts glentzet, dauon, das

Æ. M. N. 19 *All that breaketh vp the matryce*, that is all
 the fyrst born, as in Gen. xxxviii.

30 comenyng with him. And when Aaron and all the
 childern of Israel loked apon Mofes and sawe that the
 skynne of his face shone with beames, they were a frayde
 31 to come nye him. But he called thē to him, and then
 Aaron and all the chefe of the companye came vnto
 him, ād Mofes talked with them.

32 And at the laft all the childern of Israel came vnto
 him, and he commaunded them all that the Lorde had
 33 sayde vnto him in mount Sinai. And as foone as he
 had made an ende of comenyng with them, he put a
 34 couerynge .P. apō his face. But whē he went before
 the Lorde to speak with him, he toke the couerige of
 vntill he came out. And he came out and spake vnto
 the childern of Israel that which he was
 35 commaunded. And the childern of Israel *The Pope
 speaketh that
 whiche he is
 not com-
 manded.*
 sawe the face of Mofes, that the skynne
 of his face shone with beames: but Mofes
 put a couerynge vppon his face, vntill he went in, to
 comen with him.

The .XXXV. Chapter.

1 **A**ND Mofes gathered all the com- *M.C.S. The
 panye of the childern of Israel Saboth. The
 together, and sayde vnto them: fyrst frutes
 these are the thinges which are requyred.
 the Lorde hath commaunded to doo: Theredynes of
 the people to
 offer. Bezaleel
 2 Sixe dayes ye shal worke, but the seu- and Ahaliab
 enth daye shal be vnto you the holy are prayfed
 Sabbath of the Lordes rest: so that who- of Mofes and
 sett to worke.
 3 foeuer doth any worke therein, shal dye. Moreouer
 ye shal kyndle no fyre thorow out all youre habita-
 cyons apō the Sabbath daye.*

V. 31 principes synagogæ. 33 velamen. xxxv, 1 Israel, dixit
 ad eos 2 sanctus, sabbathum & requies domini . . . occidetur.

L. 31 vbirften der gemeyne 33 eyn deck. xxxv. 2 eyn Sab-
 bath der ruge des Herrn

M. M. N. 30 The shynnyng of Mofes face is expounded in
 2 Cor. iii, b.

4 And Mofes fpake vnto all the multitude of the chil-
 dern of Ifrael fainge: this is the thinge which the Lorde
 5 cōmaūded faynge: Geue frō amōge you an heueoffringe,
 vnto the Lorde. All thatt are willynge in their hartes,
 fhall brynge heueoffringes vnto the Lorde: golde, fyl-
 6 uer, braffe: Iacyncte, ſcarlet, purpull, byffe ād gootes
 7 hare: rams ſkynnes red and taxus ſkyn- [Fo. LXVI.]
 8 nes and Sethim wodd: and oyle for lightes ād ſpices
 9 for the anoyntyng oyle ād for the ſwete cens: And
 Onixſtones and ſtones to be fett for the Ephod and
 for the breſtlappe.

10 And let all them that are wyſeharted amōge you,
 come and make all that the Lorde hath commaūded:
 11 the habitacion and the tent there of with his couer-
 ynge ād his rynges, bordes, barres, pilers and ſokettes:
 12 the arke and the ſtaues thereof with the mercyſeate
 13 ād the vayle that couereth it: the table and his ſtaues
 with all that perteyneth thereto ād the ſhewebred:
 14 the candelticke of lighte with his apparell and his
 15 lampes ād the oyle for the lyghtes: the cenſalter and
 his ſtaues, the anoyntyng oyle and the ſwete cens ād
 16 the hangyng before the tabernacle dore: the alter of
 burntſacrifyces ād his braſen gredyren that longeth
 there to with his ſtaues ād all his ordynaūce ād the
 17 lauer and his fote: the hangynges of the courte with
 his pilers and their ſokettes, and the hangyng to the
 18 dore of the courte: the pynnes of the habitacion and
 19 the pynnes of the courte with their boordes: the myn-
 yſtrynge garmentes to mynyſtre with in holynēſſe, and
 the holy veſtimentes of Aaron the preaſt and the veſti-
 mentes of his ſonnes to mynyſtre in.

20 ¶ And all the companye of the childern of Ifrael
 21 departed from the prefence of Mofes. And they went
 (as many as their hartes coraged them and as many

¶. 12 velum quod . . . oppanditur 13 menſam cum vectibus &
 vaſis 16 craticulā eius aeneā cum vect. & vaſis 18 paxillos taberna-
 culi atrii 21 mente promptiſſima atque deuota

¶. 5 von freyem hertzen 13 tiſch mit . . . alle ſeynem geredt
 21 hertzen gabe, vnd . . . aus freyem willen

¶¶. N. 6 *Iacynct* is before in the xxvi, a. *Gotes hearre* is
 that which we call chāblet.

- as their spirites made them willynge) and broughte heueoffrynges vnto the Lord, to the makynge of the tabernacle of wytnesse and for all his vses and for
 22 the holy vestmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Iewels of golde.
- 23 And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacyncte, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it.
- 24 And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde fethim wodd mete for any maner worke or feruyce, broughte it.
- 25 And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacyncte, scarlet, purpull and bysse.
- 26 And all the wemen that excelled in wysdome of herte, 27 spāne the gotes hayre. And the lordes brought Onix stones and settstones for the Ephod, and for the brest 28 lappe, and spyce and oyle: both for the lightes [Fo. LXVII.] and for the anoyntyng oyle and for the swete 29 cens. And the childern of Israel brought wyllynge offrynges vnto the Lorde, both men ād women: as many as their hartes made thē wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

V. 22 armillas & inanes, annulos & dextralia . . Omne vas aureū in donaria dom. separatim est. 25 mulieres doctæ . . dederunt 26 sponte propria cuncta tribuentes. 29 mente deuota obtulerunt donaria

I. 22 armspangen, ohr rincken, ringe vnd gurtel vnd allerley gulden geredich 25 spunnen mit yhren henden . . spynerck 26 spunnen zigen har

II. M. N. 23 Bysse is syne white, whether it be fylke or lynen.

I. II. N. 22 Dife zwey wort, *Heben* vnd *Weben*, müssen wir lernen brauchen vnd verstehen, denn eyn opffer oder gabe zu Gottis dienst heyst darumb eyn Hebe, odder Hebopffer das mans dem herrn stracks empor hub. Webe aber heyst es, das mans hyn vnd her zog ynn vier ortter gegen morgen, abent, mittag vnd mitternacht, Bedeut alles, das Euangelisch wesen, das sich zuerst gegen got hebt mit rechtem glauben, vnd darnach sich ausbreyt ynn alle welt, durch predigen vnd bekentnis des glaubens zu leren auch den nehisten.

- 30 And Moses sayde vnto the childern of Israel: be-
 holde, the Lorde hath called by name Bezabeel the
 31 son of Vri the son of Hur of the trybe of Iuda, and
 hath fylled him with the sprete of God, with wifdome,
 vnderftödinge and knowlege, euen in all maner worke,
 32 ād to fynde out curyous workes, to worke in golde,
 33 fyluer and brasse: and with grauyng of stones to sett,
 and with keruyng in wodd, and to worke in all maner
 34 of fotle workes. And he hath put in hys harte the
 grace to teach: both him and Ahaliab the son of
 35 Ahifamach of the trybe of Dan hath he fylled with
 wifdome of herte, to worke all maner of grauen worke:
 they are also broderers and workers with nedle, In
 Iacyncte, scarlet, purple and byffe, and are weuers
 that can make all maner worke, and can deuyse fotle
 workes.

The .XXXVI. Chapter.

- 1 **A**ND Bezaleel wrought and Aha- *M.C.S. The*
 liab ād all wyfe harted mē to *thynges that*
 whom the Lorde .P. had geuen *Bezaleel and*
 wysdome and vnderftondynge, *Ahaliab made*
 to knowe how to worke all maner worke *for the holy*
 for the holye service, in all that the Lorde commaunded. *place of the*
 2 And Moses called for Bezaleel Ahaliab and all the *Lorde.*
 wise harted men in whose hertes the Lorde had put
 wysdome, euē as many as their hartes coraged to
 3 come vnto the worke to worke it. And they receaued
 of Moses all the heueoffrynges which the childern of

M. 30 by name Bezaleel

V. 31, 32 & omni doctrina ad excogitandū 33 & opere car-
 pentario quicquid fabre adinueniri potest, 34 dedit in corde eius.
 35 abietarii, polymitarii, ac plumarii . . & texant omnia, ac noua
 quæque reperiāt. xxxvi, 1 quæ in vfus sancti, necessaria 2 opus,
 3 tradidit eis vniuerfa donaria

L. 33 allerley kunstlich erbeyt 34 vnd hat yhm vnterweyfung
 ynn feyn hertz geben 35 machen allerley werck, . . . vnd kunstlich
 erbeyt erfinden. xxxvi, 1 allerley werck . . . zum dienst des hey-
 ligthums

Israell had brought for the worke of the holye service to make it with all. And they brought besyde that wyllyngeoffringes euery mornynge.

- 4 And all the wyse men that wrought all the holye worke, came euery man from his worke which they
 5 made, and spake vnto Moses saynge: the people brynge to moch and aboue that is ynough to serue for the werke which the Lorde hath commaunded to make.
 6 And then Moses gaue a commaundment, and they caused it to be proclaimed thorow out the hoste saynge: fe that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people
 7 were * forboden to brynge: for the stuffe they had, was sufficyent for them vnto all the worke, to make it and to moch.
- 8 [Fo. LXVIII.] And all the wyse harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned bysse, Iacyncte, scarlet and purple, and made them full of
 9 cherubyns with broderd worke. The length of one curtayne was .xxviii. cubettes and the bredth .iiii. and were all
 10 off one fyfe. And they coupled fyue curteyns by them selues, and other fyue by them selues.
 11 And they made fyfthe loupes of Iacincte alonge by the edge of the vtmost curtayne, euen in the silvege of the couplynge courtayne: And likewise they made on the fyde of the vtmost couplynge curtayne on the other
 12 fyde, fyfthe loupes they made in the one curtayne, and fyfthe in the edge of the couplynge curtayne on the other fyde: so that the loupes were one oueragenst
 13 another. And they made fyfthe rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

¶ 6 forbidden

V. 3 Qui cum instarent operi quotidie, mane vota populus offerebat. 6 præconis voce cantari 7 sufficerent & superabundarent. 8 opere vario & arte polymita 13 qui morderent cortinarum ansas

L. 3 yhr willige steure zu yhm.

14 And they made .xi. curtaynes of gootes heere to be
15 a tent ouer the tabernacle .xxx. cubettes longe a pece
and .iiii. cubettes brode, and they all .xi. of one fyfe.

16 And they coupled .v. by them felues, and .P. vi. by
17 them felues, and they made fyfthe louppes alonge by
the border of the vtmost couplinge curtayne on the
one fyde, and fyfthe in the edge of the couplynge cur-
18 tayne on the other fyde. And they made fyfthe
rynges of braffe to couple the tent together that it
19 myghte be one. And they made a couerynge vnto
the tent of rammes skynnes red, and yet another of
taxus skynnes aboue all.

20 And they made bordes for the dwellynge place of
21 fethim wodd that stode vpright euery borde .x. cubetes
22 longe and a cubet ad an halfe brode. And they made
ii. fete to euery boorde of the dwellinge place ioyninge
23 one to another. And they made .xx. boordes for the
24 south fyde of the habytacyon, and .xl. fokettes of syluer
vnder the .xx. boordes .ii. fokettes vnder euery boorde,
25 euen for the .ii. fete of thē. And for the other fyde of
the dwellynge towarde the north, they made other .xx
26 boordes with .xl. fokettes of syluer .ii. fokettes vnder
27 euery boorde. And behynde in the ende of the taber-
28 nacle towarde the west, they made .vi. boordes and .ii
29 other bordes for the corners of the habitacyon behynde,
and they were ioyned cloffe both beneth and also aboue
with clampes, and thus they dyd to both the corners:
30 so they were in all .viii. boordes and .xvi. fokettes,
vn-[Fo. LXIX.] der euery borde two fokettes.

31 And they made barres of fethim wodd .v. for the
32 bordes of the one fyde of the habitacion and .v. for the
other, ad fue for the bordes of the west ende of the
33 habitacion. And they made the myddell barre to
shote thorowe the bordes: euen from the one ende to
34 the other, and ouerlayde the bordes with golde, and

V. 14 faga vndecim 18 quib. necteretur tectū, vt vnum palli-
um ex omnibus fagis fieret. 22 Sic fecit in omnibus tabern. tabulis.
27 contra occidentem vero, id est, ad eam partē tabernaculi quæ
mare respicit 29 & in vnam compaginem pariter ferebantur. 32 oc-
cidentalem . . . contra mare.

L. 20 fœrn holtz strack

made the rynges of golde to thrust the barres thorow,
 35 and couered the barres with golde. And they made
 an hangynge of Iacincte, of scarlett purple and twyned
 36 byffe with cherubyns of broderd worke. And made
 thervnto .iiii. pilers of sethim wodd and ouerlayde them
 with golde. Their knoppes were also of gold, and they
 37 cast for them .iiii. sokettes of syluer. And they made
 an hangynge for the tabernacle dore: of Iacincte, scar-
 38 let, purple and twyned byffe of nedle worke, and the
 pilers of it were fiue with their knoppes, and ouerlayde
 the heades of them and the whooppes with golde, with
 their fiue sokettes of brasse.

The .XXXVII. Chapter

- 1 **A**ND bezaleel made the arcke of *M.C.S. The*
 sethim wodd two cubettes and *arcke of wit-*
 an halfe longe and a cubette *nesse. The*
 and a halfe brode, and a cu- *mercyfeate.*
 2 bett and a halfe hye: and ouerlayde it *The table. The*
 with fyne golde. .P. de both within and *candelstycke.*
 without, and made a crowne of golde to *The lyghtes.*
 3 it rounde aboute, and cast for it .iiii. rynges of golde *The altare*
 for the .iiii. corners of it: twoo rynges for the one syde *and the in-*
 4 and two for the other, and made staues of Sethim wodd, *cense.*
 5 and couered them wyth golde, and put the staues in
 the rynges alonge by the syde of the arcke to bere it
 with all.
 6 And he made the mercyfeate of pure golde two
 cubettes and a halfe longe and one cubette and a
 7 halfe brode, and made two cherubyns of thicke golde

¶. 35 varium atque distinctum. xxxvii, 2 coronam auream per gyrum 6 propitiatorium, id est oraculum 7 Duos et. cher. ex auro ductili

℥. 35 Vnd machet Cherubim am furhang kunstlich. xxxvii, 7 Cher. von tichtem golt

℥. M. N. 6 *Mercyfeate* was the place where God spake vnto the children of Israel, whyche was vpo the arcke of witnesse figuryng Christ, as it is sayde Hebr. ix, b.

- 8 apon the two endes off the mercyseate: One cherub
 on the one ende, and another cherub on the other
 9 ende of the mercyseate. And the cherubyns spredde out
 their wynges aboue an hye, and couered the mercy-
 seate therewith, And their faces were one to another:
 euen to the mercyseate warde, were the ^{mercyseate}
 faces of the cherubins. ^{warde, i. e. to-}
 10 And he made the table of sethim wodd ^{ward the}
^{mercy seat}
 two cubettes longe and a cubette brode, and a cu-
 11 bette and an halfe hyghe, and ouerlayde it with fine
 golde, and made thereto a crowne of golde rounde
 12 aboute, and made thereto an whope ^{hande brede.}
 of an ^{the breadth of}hande brede rounde aboute, and ^{a hand cf.}
 made vnto the whope a crowne of ^{xxxix, 9.}
 13 golde rounde aboute, and cast for it .iiii. rynges of
 golde ad put the rynges in the .iiii. corners by the fete:
 14 [Fo. LXX.] euen vnder the whope to put staues in to
 15 bere the table with all. And he made staues of Sethim
 wodd and couered them with golde to bere the table
 16 with all, and made the vessels that were on the table
 of pure golde, the dyffhes, spones, flattpeces and pottes
 to poure with all,
 17 And he made the candelfticke of pure thicke golde:
 both the candelfticke and his shaft: with braunces,
 18 bolles, knoppes ad floures procedynge out of it. Sixe
 braunches procedinge out of the fydes thereof .iii. out
 19 of the one syde and .iii. out of the other. And on
 euery braunche were .iii. cuppes like vnto almondes,
 wyth knoppes and floures thorow out the fixe
 20 braunches that proceded out of the candelfticke. And
 apon the candelfticke felfe, were .iiii. cuppes after the
 21 facyon of almondes with knoppes and floures: vnder

V. 8 in fummitate . . . duos cherub. 9 seque mutuo & illud res-
 picientes. 12 coronam aur. interrasilem quatuor digit., & super
 eandem alteram cor. aur. 19 sphaerulæque simul & lilia

L. 13 an feynen fussen 14 hartt an der leyften 16 aus vnd eyn
 goffe. 26 feyn dach vnd feyne wende rings vmb her vnd feyne
 horner

L. M. N. 19 *Wie mandelnusse*: das ist dise koppfe oder becher
 waren aufwendig vmbher bocklicht oder knorricht, als weren
 gulden nufs schalen vmbher dreyen gesetzt.

22 eueri two braunches a knoppe. And the knoppes and
the braunches proceded out of it, and were all one pece
23 of pure thicke golde. And he made feuen lampes
thereto, and the snoffers thereof, ad fyrepānes of pure
24 golde. An hundred weyghte of pure golde, made both
it and all that belonged thereto.

25 And he made the cēsalter of sethī wodd of a cubett
lōge ad a cubett brōde: euē .iiii. square .℥. and two cu-
26 bettes hye with hornes procedynge out of it. And he
couered it with pure golde both the toppe ad the sydes
rounde aboute ad the hornes of it, and made vnto it
27 a crowne of golde rounde aboute. And he made two
rynges of golde vnto it, euen vnder the crowne upon
ether syde of it, to put staues in for to bere it with al:
28 and made staues of sethim wodd, ad ouerlayde them
29 with golde. And he made the holy anyyntinge oyle
and the swete pure incēs after the apothecarys crafte.

¶ The .XXXVIII. Chapter

- 1 **A**ND he made the burnt-offrynge-
alter of sethim wodd, fue cu-
bettes longe ad .v. cubettes
brode: euen .iiii. square, and
2 iii. cubettes hye. And he made hornes
in the .iiii. corners of it procedinge out of
3 it, and ouerlayde it with brasē. And he
made all the vessels of the alter: the
cauldrons, shouels, basyns, fleshokes and
colepannes all of brasē.
- 4¹ And he made a brasen gredyren of networke vnto
the alter rounde aboute alowe beneth vnder the com-
passe of the alter: so that it reached vnto half the
5 altare, and cast .iiii. rynges of brasē for the .iiii. endes
6 of the gredyren to put staues in. And he made staues
7 of sethim wodd and couered them with brasē, and put

*M.C.S. The
altare of
burnt-offer-
ynges. The
brasen lauer.
The somme of
that the peo-
ple offred to
the buyldyng
of the habyta-
cyon of the
Lorde.*

℥. 26 cum craticula ac parietibus & cornibus.

℥. 29 reuchwerck von reynher speerey

the staues in the rynges alonge by the alter fy-[Fo. LXXI.] de to bere it with all, and made the alter holowe with bordes.

- 8 And he made the lauer of brasse and the fote of it also of brasse, in the syghte of them that dyd watch* before the dore of the tabernacle of witnesse.
- 9 And he made the courte with hangynges of twyned byffe of an hundred cubettes longe vppon the southsyde, 10 ad xx. pilers with .xx. fokettes of brasse: but the knoppes 11 of the pilers, ad the whoopes were syluer. And on the north syde the hanginges were an hundred cubettes longe with .xx. pilers and .xx. fokettes of brasse, but the knoppes and the whopes of the pilers were of syl- 12 uer. And on the west syde, were hangynges of .L. cubettes longe, and .x. pilers with their .x. fokettes, and the knoppes ad the whoopes of the pilers were 13 syluer. And on the east syde towarde the sonne ryfynge, 14 were hangynges of .L. cubettes: the hangynges of the one syde of the gate were .xv. cubettes longe, and 15 their pilers .iii. with their .iii. fokettes. And off the other syde of the court gate, were hanginges also of xv. cubettes longe, and their pilers .iii. with .iii. fok- 16 ettes. Now all the hanginges of the courte rounde 17 aboute, were of twyned byffe, ad the fokettes of the pilers were brasse: but the knoppes ad the whoopes of the pilers we-.P. re syluer, and the heedes were ouer-

¶ 7 *Ipsum autem altare non erat solidum, sed cauum* 8 *de speculis mulierū, quæ excubabant*

L. 8 auff dem platz der heere die fur der thur der hutten des zeugnis lagen 9 gezwirnter weyffer seyden (and so throughout)

L. M. N. 8 *Der heere*: Die heere waren die andechtigen wittyn vnd weyber, die mit fasten vnd beten fur der hutten Gott ritterlich dienen, wie .i. Reg. 2. zeygt, vnd Paulus .i. Tim. 5. beschreybt, wie auch S. Lucas die heylige prophetyn Hanna rümet Luc. 2. Es reden aber hie die Iuden vnd viel andere, von frauen spiegeln, die da solten am handfafs gewesen sein, die lassen wyr yhrs synnes walden. Es bedeut aber geystlich, die historien des alten testamēts die man prediget durchs Euangelion, wilche gar ritterlich streyten den glawben zu beweyfen ynn Christo widder die werckheyligen etc.

* NOTE.—Tyndale's rendering is suggested by the Latin *excubant*, while Luther's is an ingenious inferential rendering drawn from the Greek. The Hebrew *mareah* may be rendered *sight*, or *mirror*; the latter is the rendering of the LXX., which, if correct, imports that the laver of brass was made of the brazen mirrors, offered by the women. This meaning is sustained also by the Targums and good critics.

layde wyth fyluer, ād all the pilers of the courte were
 18 whoped aboute with fyluer. And the hanginge of the
 gate of the courte was nedleworke: of Iacincte, scar-
 let, purple, and twyned byffe .xx. cubettes longe and
 fūe in the bredth, acordynge to the hangynge of the
 19 courte. And the pilers were .iiii. with .iiii. fokettes of
 brasse, ād the knoppes of fyluer, ād the heedes ouer-
 20 layde with fyluer and whoped aboute with fyluer, ād
 all the pyennes of the tabernacle ād of the courte rounde
 aboute were brasse.

21 This is the summe of the habitacyō of witnesse,
 whiche was counted at the commaundment of Moses:
 and was the office of the Leuites by the hande
 22 of Ithamar sonne to Aaron the preast. And Beza-
 leel sonne of Vri sonne to Hur of the trybe of
 Iuda, made all that the Lorde commaunded Moses,
 23 and with hī Ahaliab sonne of Ahisamach of the tribe
 of Dan, a cōnyngre grauer ād a worker of nedle worke
 In Iacincte, scarlett, purple ād byffe.

24 All the golde that was occupyde apon occupyde, *used*
 all the worke of the holy place (whiche was the golde
 of the waueofferynge) was, .xxix. hundred weyght and
 feuen hundred and .xxx. fycles, acordynge to the holy
 25 fycle. And the summe of fyluer that came of the mul-
 titude, was .v. [Fo. LXXII.] score hundred weyght and
 a thoufande feuen hundred and .Lxxv. fycles of the
 holye fycle.

26 Euery man offrynge halfe a fycle after the weyght
 of the holye fycle amonge them that went to be nom-
 bred from .xx. yere olde and aboue, amonge .vi. hun-
 dred thoufande ād .iii. thoufande ād .v. hundred ād .L. men.

27 And the .v. score hundred weyght of fyluer went to
 the castynge of the fokettes of the sanctuary and the
 fokettes of the vayle: an hundred fokettes of the fūe
 score hundred weigh an hundred weyght to euery
 28 fokette. And the thoufande feuen hundred and .Lxxv
 fycles, made knoppes to the pilers ād ouerlayde the
 heedes and whoped them.

℣. 24 ad mensuram sanctuarii

℣. 24 nach dem seckel des heyligthums

29 And the brasfe of the waueofferynge was .Lxx.
 hundred weyght and two thousande, and .iiii. hundred
 30 fycles. And therewith he made the fokettes to the
 doore of the tabernacle of witneffe, and the brafen
 altare, and the brafen gredyren that longeth thereto,
 31 and all the vessels of the alter, and the fokettes of the
 courte rounde aboute, and the fokettes of the courte
 gate, and all the pynnes off the habitacyon, and all
 the pynnes of the courte rounde aboute.

.P. ¶ The .XXXIX. Chapter.

1 **A**ND of the Iacyncte, scarlet, purple and twyned byffe, they made the vestimētes of min-
 istracion to do seruyce in in that holye place, and made the holye
 garmentes that perteyned to Aaron, as the Lorde commaunded Moses.

*M.C.S. The
 makynge of
 Aaron and his
 sonnes appar-
 ell. All that
 the Lorde com-
 maunded was
 offred.*

2 And they made the Ephod of golde, Iacinte, scar-
 3 let, purple, and twyned byffe. And they dyd beate
 the golde in to thynne plates, ad cutte it in to
 wyres: to worke it in the Iacincte, scarlet, purple,
 4 and the byffe, with broderd worke. And they made
 the sydes come together, and cloofed them vp by the
 5 two edges. And the brodrynge of the girdel that
 was vpon it, was of the same stuffe and after the
 same worke of golde, Iacincte, scarlet, purple and
 twyned byffe, as the Lorde commaunded Moses.

6 And they wrought onix stones cloofed in ouches
 of golde and graued as fygnettes are grauen with the
 7 names of the children of Israel, and put them on the
 shulders of the Ephod that they shulde be a remem-
 braunce off the childern of Israel, as the Lorde com-
 maunded Moses.

8 And they made the brestlappe of conning worke,

¶ 6 duos lap. onychinos, astrictos & inclusos auro

after the worke of the Ephod: euen of golde, Iacincte,
 9 scarlet, purple ad twyned byffe [Fo. LXXIII.] And
 they made it .iiii. square ad double, an hāde bredth
 10 longe and an hande bredth brode. And thei filled it
 with .iiii. rowes of stones (the frst rowe: Sardios, a
 11 Topas ad smaragdus. the secōde rowe: a Rubin, a
 12 Saphir ad a Diamōde. The .iii. rowe: Ligurios, an
 13 Achat ad a Amatist. The fourth rowe: a Turcas,
 an Onix ad a Iaspis) closed in ouches of gold in their
 14 inclofers. And the .xii. stones were gra- inclofers, *set-*
 uē as sygnettes with the names of the *tings*
 childern of Israēl: euery stone with his name, acordinge
 to the .xii. trybes.

15 And they made apon the breftlappe, twoo fasten-
 16 ynge cheynes of wrethen worke ad pure golde. And
 they made two hokes of golde and two golde rynges,
 and put the two rynges apō the two corners of the
 17 breftlappe. And they put the two chaynes of golde
 in the .ii. rynges, in the corners of the breftlappe.
 18 And the .ii. endes of the two cheynes they fastened
 in the .ii. hokes, ad put them on the shulders of the
 Ephod apon the forefront of it.

19 And they made two other rynges of golde and put
 them on the two other corners of the breftlappe alonge
 apon the edge of it, toward the insyde of the Ephod
 20 that is ouer agaynst it And they made yet two other
 golde rynges, ad put them on the .ii. sydes of the
 Ephod, beneth .P. on the fore syde of it: euē where
 the sydes goo together, aboue apon the brodrynge
 21 of the Ephod, ad they strayned the breft- strayned, *tied,*
 lappe by his riges vnto the ringes of the *bound*
 Ephod, with laces of Iacincte, that it mighte lye fast
 apon the brodrynge of the Ephod, and shulde not be
 lowfled from of the Ephod: as the Lorde cōmaūded
 Moses.

22 And he made the tunycle vnto the Ephod of wo-

V. 10 gemmarum ordines quatuor. in primo versu 11 sapphi-
 rus & iaspis 12 amethystus 13 chrysolithus

L. 10 die erste riege 11 Demant

ff. ff. N. 10 *Smaragdus*, or an Emeraude. 11 *Rubye*, or a
 carbuncle.

- uen worke and all together of Iacincte, heade, *i. e. the opening for the head to pass through, see xxviii, 32.*
- 23 *ad* the heade of the tunycle was in the middest of it as the color of a partlet, with a bonde rounde aboute the color,
- 24 that it shulde not rent, And they made beneth apon the hem of the tunycle: pomgranates of Iacincte,
- 25 scarlet, purple, and twyned bysse, And they made litle belles of pure golde, *ad* put them amonge the pomgranates rōude aboute apō the edge of the tuny-
- 26 cle a bell *ad* a pomgranate, a bell *ad* a pomgranate rounde aboute the hemmes of the tunycle to mynistr in, as the Lorde commaunded Moses.
- 27 And they made cotes of bysse of wouē worke for
- 28 Aaron and his sonnes, and a mytre off bysse, and goodly bonettes of bysse, and lynen breches off twyned bysse,
- 29 and a gyrdell of twyned bysse, Iacyncte, scarlett and purple: euen of nedle worke, as the Lorde cōmaūded Moses,
- 30 [Fo. LXXIII.] And they made the plate of the holy croune of fine golde, *ad* wrote apō it with
- 31 grauē worke: the holynes of the Lorde. *ad* tyed it to a lace of Iacincte to fasten yt an hye apon the mytre, as the Lorde commaunded Moses.
- 32 Thus was all the worke of the habitacyon of the tabernacle of witnesse, fynyshed. And the childern of
- 33 Israël dyd, acordynge to all that the Lorde had commaunded Moses. And they brought the habitacyon
- 34 vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and fokettes: and the couerynge of rams skynnes red, and the couerynge of
- 35 taxus skynnes, and the hanginge vayle, and the arcke of witnesse with the staues thereof, and the mercyseate:
- 36 the table and all the ordinaunce thereof, and the
- 37 shewbred, and the pure candelsticke, and the lampes

¶. 23 capitium in superiori parte contra medium 26 quibus ornatus incedebat pontifex. 30 Sanctum domini 32 Perfectum est igitur omne opus tabernac. et tecti testimonii. [The references are to the Authorized Version; in the Vulgate see instead vv. 21, 24, 29, 31.]

¶. 23 feyn loch oben mitten ynn 30 Die heylickeyt des HERRN 32 Also ward vollendet das gantze werk der wonung der hutten des zeugnis.

prepared therevnto with all the vessells thereof, and
 38 the oyle for lyghtes, and the golden altare and the
 anoyntyng oyle and the fwete cens, and the hang-
 39 ynge of the tabernacle doore, ad the brasen alter, and
 the gredyern of brasse longynge therevnto with his
 barres and all hys vessels, and the lauer with his fote,
 and the hanginges of the courte with his pilers and
 40 fokettes, and the hangynge to the courte gate, hys
 boordes and pynnes, ad all the ordinaunce that .P.
 ferueth to the habitacion of the tabernacle of witnesse,
 41 and the ministringe vestimentes to serue in the holy
 place, and the holy vestimentes of Aaron the preast
 42 and his sonnes raymētes to ministre in: acordyng to
 all that the Lorde commaunded Moses: euen so the
 43 childern of Israel made all the worke. And Moses
 behelde all the worke: and se, they had done it
 euen as the Lorde commaunded: and thā Moses
 blessed them.

■ The .XL. Chapter

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 saynge: In the first daye of *tabernacle is*
 the first moneth shalt thou *reared vp.*
 sett vp the habitaciō of the *The glorie of*
 3 tabernacle of witnesse, ad put theri the *the Lorde ap-*
 arcke of witnesse, and couer the arcke *pereth in a*
 with the vayle, ad bryng in the table and apparell *clowde couer-*
 4 it, and bryng in the candelticke and put on his *ynng the ta-*
 5 lampes, and sett the censalter of golde before the *bernacle.*
 arcke of witnesse, and put the hangynge of the dore
 6 vnto the habitacion. And sett the burntoffrynge
 alter before the dore of the tabernacle of witnesse,

¶. 43 Quæ postq. Moyfes . . benedixit eis. xl, 2 tabernaculum
 testimonii

ℒ. 43 Und Moses sahe an . . vnd segnet sie. xl, 2 die wonung
 der hutten des zeugnis 5 das tuch ynn der thur

7 ād sett the lauer betwene the tabernacle of witnesse,
8 ād the alter, ād put water therī, and make the
courte rōūde aboute, ād set vp the hāgyng of the
courte gate.

9 [Fo. LXXV.] And take the anyoyntinge oyle and
anyoynt the habitacion and all that is there in, and halow it and all that be-
longe there to: that it maye be holye. *Of this texte
the scole men
dispute that
the very smer-
inge alone
maketh the
prest now
also with out
the breslapp
of light and
perfectnesse
so that they
haue all pow-
er thereby
and what
thei saye is
done immedi-
atly wheth-
er thei send
to heuen or hell,
and that with
out preach-
ynge ether of
the lawe of
God or of his
holy Gospell.*
10 And anyoynte the altar of the burnt off-
ringes and all his vessels, and sanctifye
the altar that it maye be most holye.
11 And anyoynte also the lauer and his fote,
and sanctifye it.
12 Than brynge Aaron and his sonnes
vnto the dore of the tabernacle of wit-
nesse, and wash them with water. And
13 put apon Aaron the holye vestmentes.
and anyoynte him and sanctifye him that
14 he maye ministre vnto me, that their *
15 anyoyntige maie be an euerlastinge preast-
hode vnto thē thorow out their genera-
16 tions. And Moses dyd acordige to all
that the Lorde commaunded him.

17 Thus was the tabernacle reared vp the first moneth
18 in the secōde yere. And Moses rered vp the taber-
nacle ād fastened his sokettes, ād set vp the bordes
19 ād put in their barres, ād rered vp the pillers, ād spred
abrode the tēt ouer the habitaciō ād put the coueringe
of the tent an hye aboue it: as the Lorde commaunded
Moses.

20 And he toke ād put the testimonye in the arke ād
sett the staues to the arcke and put the merciseate an
21 hye apon the arcke, and brough- .P. te the arcke in to

℞. 17 reared vp the fyrst daye in the fyrst
F. 7 quod implebis aqua. 19 sicut dom. imperauerat. 20 Po-
suit & testimonium . . subditis infra vectib. 21 vt exleret dom.
iussionem.

℞. 7 wasser dreyn thun 13 priester sey, 14 Vnd seyne sone auch
ertzu furen vnd yhn die enge rocke antzihen vnd sie salben wie du
yhren vater gefalbet hast 16 wie yhm der Herr gepotten hatte. [and
so throughout the chapter, viz. vv. 19, 21, 23 etc.] 20 vnd nam das
zeugnis

the habitaciō and hanged vp the vayle ād couered the arcke of witnesse, as the Lorde commaunded Mofes.

22 And he put the table in the tabernacle off witnesse in the north syde of the habitaciō with out the vayle,
23 and fet the bred in ordre before the Lorde, euē as the Lorde had commaunded Mofes.

24 And he put the candellsticke in the tabernacle of witnesse ouer agaynst the table in the fouth syde
25 of the habitacion, and fet vp the lampes before the
26 Lorde: as the Lorde commaunded Mofes. And he put the golden alter in the tabernacle of witnesse be-
27 fore the vayle, ād brent fwete cens there on as the
28 Lorde commaunded Mofes. And fet vp the hangynge
29 in the dore of the habitacion, and fet the burntoffringe alter before the dore of the tabernacle of witnesse, and offred burntofferings and meatofferings there on as the Lorde commaunded Mofes.

30 And he fet the lauer betwene the tabernacle of witnesse and the alter, and poured water there in to
31 wash with all. And both Mofes Aaron and his sonnes
32 washed their hādes and their fete there at: both when they went in to the tabernacle of witnesse, or whē they went to the alter, as the Lorde cōmaunded Mofes.
33 [Fo. LXXVI.] And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hanginge of the courte gate: and so Mofes fynished the worke.

34 And the clowde couered the tabernacle of witnesse,
35 and the glorie of the Lorde fylled the habitacion: so that Mofes coude not entre in to the tabernacle of witnesse, becaufe the clowde abode there in, and the glorie of the Lorde fylled the habitacion.

¶. 25 lucernis, iuxta præceptum domini. 27 aromatum. sicut iusserat dominus Moyfi. 29 sacrificia, vt dom. imperauerat. 30 implens illud aqua. 32 ad altare, sicut præceperat dominus Moyfi. 33 Postquam omnia perfecta 35 nube operiēte omnia, & maiest. dom. coruscante [The references are to A. V., in the Vulgate, see instead vv. 17, 18, 19, 23, 25, 27, 28, 31, 33, 34, 35, 37.]

¶. 24 leuchter auch hyneyn 30 vnd thet wasser dreyn zu wasschen 31 draus, 32 denn sie müssen sich wachen 34 Da bedeckt eyn wolcke 35 die wolck drauff bleyb

36 When the clowde was taken vp from of the habita-
 cyō, the childern of Israel toke their iornayes as oft as
 37 they iornayed. And yf the clowde departed not, they
 38 iornayed nott till it departed: for the clowde of the
 Lorde was apon the habitacion by daye, and fyre by
 nyghte: in the sighte of all the house of Israel in all
 their iornayes.

The ende of the seconde booke of Moses:

M. 36 had iorneyed

V. 36 per turmas suas 37 si pēdebat desuper 38 Nubes . . . in-
 cubabat . . . cunctas mansiones suas.

L. 38 denn die wolcke des HERRN war des tags auff der
 wonung, vnd des nachts war fewr drynnen . . . so lang sie reyseten.

A PRO^d
LOGE IN TO THE
thirde boke of Mofes
called Leuiticus.

**¶ A prologe in to the thirde boke of Moses,
called Leuiticus.**

THE ceremonies which are described in the boke folowinge, were cheslye ordained off God (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of
5 that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zele and good entent: that their consciences might be stablised and they sure that they pleased God therein, which were impossible, yf a man did of his awne
10 heed that which was not commaunded of God nor depēded of any appoyntement made betwene him and God.
Such ceremonies were vnto them as an A. B. C. to lerne to spelle and read, and as a nurce to fede them with milke and pappe, and to speake vnto them after
15 their awne capacityte and to lifpe the wordes vnto them acording as the babes and childern of that age might founde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and sawe that sonne which we se openlye, but thorowe a
20 cloude and had but feble and .P. weake imaginacions of Christ, as childern haue of mennes deades, a fewe prophetes excepte, whiche yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, prouerbes, and darke and straunge speakinge vntyll the full
25 age were come that God wold shewe him openlye vnto the whole worlde and delyuer them from their shadowes and cloudelight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe vaniseth awaye at the comynge of the light, euen so
30 doo the ceremonyes and sacrifices at the comynge of Christ, and are henceforth no moare necessarye then a

token left in remembraunce of a bargayne is necessary
 whē the bargayne is fulfilled. And though they seme
 playne childish, yet they be not altogether frutelesse: as
 the popettes and .xx. maner of tryfles which mothers
 5 permitte vnto their yonge childern be not all in vayne.
 For all be it that soch phantasyes be permytted to
 satisfie the childers lustes, yet in that they are the
 mothers gifte and be done in place and tyme at hir
 cōmaundement, they kepe the childern in awe and
 10 make them knowe the mother and also make them
 more apte agenste a more stronger age to obaye in
 thinges of greater erneste.

.P. And moraouer though sacrifices and ceremonies can
 be no ground or fundacion to bild apou: that is, though
 15 we can proue noughte with them: yet when we haue
 once found oute Christ and his misteries, then we maye
 borow figures, that is to saye allegoryes, similitudes or
 examples to open Christ and the secrettes off God hyd
 in Christ euen vnto the quicke, and to declare them
 20 more lyuely and sēseably with them than with all the
 wordes of the worlde. For similitudes haue more ver-
 tue and power with them than bare wordes, and lead
 a mans wittes further in to the pithe and marye and
 spirituall vnderstondinge of the thinge, than all the
 25 wordes that can be imagined. And though also that
 all the ceremonies and sacrifices haue as it were a
 sterrelyght of Christ, yet some there be that haue as
 it were the lighte of the brode daye a litle before the
 sonne risinge, and expresse him, and the circumstaunces
 30 and vertue of his deth so playnly as if we shulde playe
 his passyon on a scaffold or in a stage play opelye before
 the eyes of the people. As the scape gote, the brafen
 serpent, the oxe burnt without the hoste, the passeouer-
 lambe &c. In so moch that I am fully perswaded and
 35 can not but beleue that God had shewed Moses the
 secrettes of Christ and the verey maner of his deth
 be- .P. fore hande, and commaunded him to ordene
 them for the confirmacion of oure faythes whiche are
 now in the cleare daye lighte. And I beleue also that
 40 the prophetes whiche folowed Moses to confirme his
 prophesyes and to mayntayne his doctrine vnto Christes

cominge, were moued by soch thinges to serche further
of Chriftes secrettes. And though God wold not haue
the secrettes of Christ generallye knowne, saue vnto a
few familer frendes which in that infancye he made
5 of mans witte to helpe the other babes: yet as they
had a generall promysse that one of the seed of Abrahā
shuld come and blesse them, euen so they had a gener-
all fayth that God wold by the same man saue them,
though they wist not by what meanes as the very
10 apostles when it was oft told them yet they coude
neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices and ceremonies
as farforth as the promyses annexed vnto them ex-
tende, so farforth they saued thē and iustified them
15 and stode them in the same steade as oure sacramentes
doo vs: not by the power of the sacrifice or deade it selfe,
but by the vertue of the faith in the promysse whiche
the sacrifice or ceremonye preached and wherof it was
a token or sygne. For the ceremonies .℞. and sacri-
20 fices were lefte with them and commaunded them to
kepe the promysse in remēbraunce and to wake vpp
their fayth. As it is not ynough to sende manye on
errandes and to tell them what they shall doo: but
they must haue a remembraunce with them, and it be
25 but a ringe of a rush aboute one of their fingers. And
as it is not ynough to make a bargayne with wordes
onlye, but we must put thereto an oth and geue earnest
to confirme the faith off the person with whom it is
made. And in like maner yf a man promysse, what
30 soeuer trifull it be, it is not beleued excepte he hold
vppe his finger also, soch is the wekenesse of the world.
And therefore christ him self vsed oftymes diuerse cere-
monyes in curyng the seke, to sturre vpp their faith
with all. As for an ensample it was not the bloud of
35 the lambe that saued thē in Egipte, when the angell
smote the Egiptians: but the mercye of God and his
truth wherof that bloude was a token and remembraunce
to sturre vppe their faythes wyth all. For though God
make a promysse, yet it saue none finallye but them
40 that longe for it and praye God with a stronge fayth
to fulfill it for his mercye and truthe onlye and knowl-

ege theyr vnworthynesse. And euen so oure sacramen- .P. tes (yf they be truelye ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by whiche faithe oure synnes are done awaye and not by the
 5 deade or worke of the sacrament. For as it was impossible that the bloude off calues shuld put awaye synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clēse
 10 vs and absolue vs of oure synnes as the preastes doo, in preachinge of repentaunce and faith, for which cause ether other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the .iiii. chapter
 15 sayeng: Excepte a man be borne agayne of water and the holye goste he can not se the kingdome of God, and will therefore that the holy gost is present in the water and therefore the verye deade or worke doth put awaye synne: then I will send him vnto Paule which
 20 axeth his Galathians whether they receaued the holy goste by the deade of the lawe or by preachinge of faith, and there concludeth that the holy gost accompanyeth the preaching of faith, ad with the worde of faith, entreth the harte ad purgeth it, which thou mayst
 25 also vnderstonde by saynt Paule sayenge: ye are borne .P. a new out of the water thorowe the worde. So now if baptim preach me the wassing in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow fayth doth put awaye my
 30 synnes. For the holy gost is no dome god nor no god that goeth a mummige. Yf a man saye of the sacrament of Christes bodye ad bloude that it is a sacrifice as well for the dead as for the quicke and therefore the very deed it self iustifieth and putteth away synne. I
 35 answere that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne ad his bloude there shed: but that is not so. And therefore it is properly no sacrifice but a sacrament and a memoriall of that euer-
 40 lastinge sacrifice once for all which he offered apou the crosse now apou a .xv. hundred yerres ago and preach-

eth only vnto them that are alyue. And as for them
that be dead, it is as profitable vnto them as is a can-
dell in a lantrene without light vnto them that walke
by the waye in a darke night, and as the gospell song
5 in laten is vnto them that vnderstond none at all, and
as a sermon preached to him that is dead and hereth
it not. It preacheth vnto them that are a lyue only,
for they that be dead, yf they dyed in the faith which
that sacrament preacheth, they .℞. be safte and are
10 past all ieopardye. For when they were alyue their
hartes loued the lawe off God and therfore synned not,
and were sory that their membres synned and euer
moued to synne, and therfore thorow faith it was for-
geuen them. And now their synnefull membres be
15 dead, so that they can now synne no more, wherfore
it is vnto them that be dead nether sacrament nor
sacrifice: But vnder the pretence of their soule health
it is a seruaunt vnto oure spiritualtyes holy couetous-
nesse and an extorcyonar and a bylder of Abayes,
20 Collesges, Chauntries and cathedrall churches with false
gotē good, a pickpurse, a pollar, ād a bottomlesse bagge.

Some man wold happely saye, that the prayers of
the masse helpe moch: not the lyuinge only, but also
the dead. Of the hote fire of their faruent prayer
25 which consumeth faster then all the world is able to
bringe sacrifice, I haue sayde sufficiently in other places.
Howe be it it is not possible to bringe me in beleffe
that the prayer which helpeth hir awne master vnto
no vertue, shuld purchesse me the forgeuenesse of my
30 synnes. If I sawe that their prayers had obtayned
thē grace to lyue soch a liffe as goddes worde did not
rebuke, then coud I sone be borne in hande that what
foeuer they axed off .℞. God their prayers shuld not
be in vayne. But now what good can he wysh me in
35 his prayers that envieth me Christe the fode and the
liffe of my soule? What good can he wish me whose
herte cleaveth a fundre for payne when I am taught
to repent of my euell?

Forthermore because that fewe knowe the vse of
40 the olde testament, and the moste parte thinke it
nothinge necessarye but to make allegoryes, which

they fayne euery mā after hys awne brayne at all wyle
 advēture without any certayne rule: therfore (though I
 haue spoken off them in another place) yet left the
 boke come not to all mennes handes that shall reade
 5 this, I will speake off them here also a worde or twayne.

We had nede to take hede euery where that we be not
 begyled with false allegories, whether they be drawne out
 of the new testament, or the olde, ether out of any other
 storye or off the creatures of the worlde, but namely in
 10 this boke. Here a man had nede to put on all his
 spectacles and to arme him selfe agenst invisible spretes.

Firſt allegories proue nothinge (and by allegories vnder-
 ſtonde examples or ſimilitudes borrowed of ſtraunge
 matters and of another thinge than that thou entreateſt
 15 off) As thou- .¶. gh circumcyſion be a figure of bap-
 tim, yet thou canſt not proue baptim by circumcyſion.

For this argumēt were verye feble, the Iſraelites
 were circūcyſed therfore we muſt be baptiſed. And
 in like maner though the offering of Iſaac were a
 20 figure or enſample off the reſurrection, yet is this
 argument nought, Abraham wold haue offered Iſaac,
 but God delyuered him from deth, therfore we ſhall
 ryſe agayne, and ſo forth in all other.

But the very vſe of allegories is to declare and open
 25 a texte that it maye be the better perceaved and
 vnderſtonde. As when I haue a cleare texte of Chriſt
 and of the apoſtles, that I muſt be baptiſed, then I
 maye borowe an enſample of circumcyſion to expreſſe
 the nature power and frute or effecte of baptim. For
 30 as circumcyſion was vnto them a comen bagge ſyg-
 nifieng that they were all ſodiars off God to warre
 his warre and ſeparatinge them from all other nacyns
 diſobedient vnto God: euen ſo baptim is oure comen
 bagge and ſure ernest and perpetuall memoriall that
 35 we pertayne vnto Chriſt and are ſeparated from all
 that are not chriſtes. And as circumciſion was a
 token certifiyenge them that they were receaved vnto
 the fauoure off God and theyr .¶. ſynnes forgiven them:
 euen ſo baptim certefyeth vs that we are waſhed in
 40 the bloude of chriſt and receaued to fauoure for his
 ſake. and as circumcyſion ſignified vnto thē the cut-

tynge awaye of theyr awne lustes and sleynge of their fre will, as they call it, to folowe the will of god even fo baptim signyfyeth vnto vs repentaunce and the mortefyng of oure vnruly mēbres and body of synne, to
5 walke in a newe lyffe and so forth.

And likewyse though that the savyng of Noe and of them that were with him in the shyppe, thorow water, is a figure, that is to saye an ensample and likeness of baptim, as Peter maketh it .i. Petri 3. yet I
10 can not proue baptim therwith, saue describe it only. for as the sheppe faued thē in the water thorow faith, in that they beleved god and as the other that wold not beleve Noe peryshed: even so baptim saveth vs thorow the worde of faith which it preacheth when
15 all the world of the vnbelevinge perysh. And Paule .i. Corin. 10. maketh the see ād the cloude a figure of baptim, by which and a thousand mo I might declare it but not proue it. Paule also in the sayde place maketh the rocke out of which Moses brought water vnto the
20 childerne of Israel a figure or ensample of christ not to proue christ (for that were impossi- .¶. ble) but to describe christ only: even as christ hī sīlf Iohānis .3 boroweth a similitude or figure of the brafen serpent to lead Nichodemus frō his erthy imaginacyon in to the
25 spirituall vnderstondinge of christ sayenge: As Moses lyfted vpp a serpent in the wildernesse, so must the sonne of man be lifted vpp, that none that beleue in him perysh but haue everlastinge liffe. by which similitude the vertue of christes deth is better described
30 then thou coudest declare it with a thousande wordes. for as those murmurars agens̄t god as sone as they repented were healed of their deadly woundes thorow lokynge on the brafen serpent only without medycyne or any other helpe, yee ād without any other reason but
35 that god hath sayed it shuld be so, and not to murmoure agayne, but to leue their murmuringe: even so all that repent ād beleue in christ are saved from euerlastinge deth, of pure grace without and before their good workes, and not to synne agayne, but to fight agayns̄t
40 synne ād henceforth to synne no moare.

Even so with the ceremonies of this boke thou canst

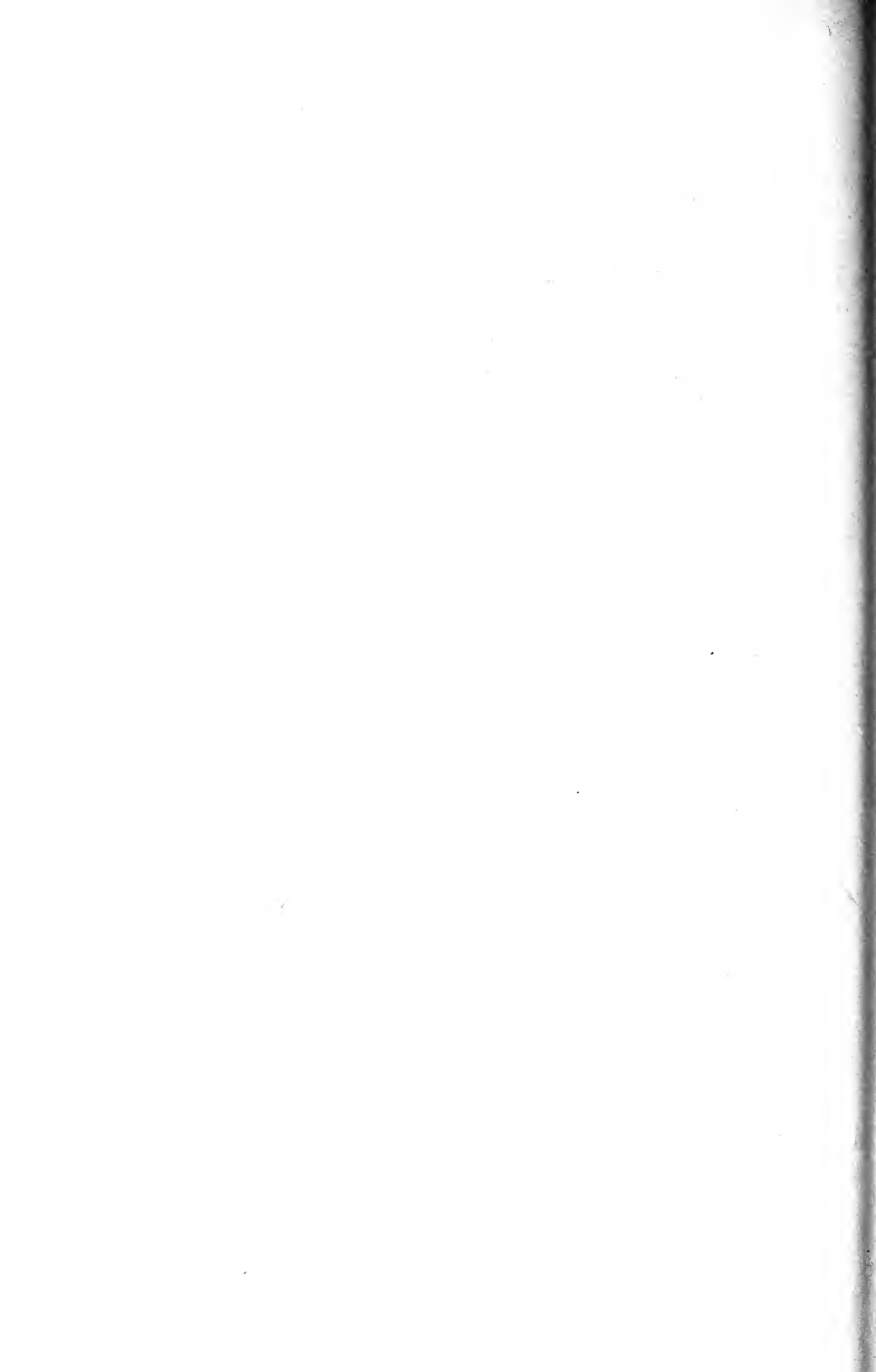
prove nothings faue describe and declare only the
 puttyng awaye. of oure synnes thorow the deth of
 christ. for christ is Aaron and Aarons sonnes and
 all that offer the sacrifice to purge synne, And christ
 5 is all maner .P. offering that is offered: he is the oxe,
 the shepe, the gote, the kyd and lambe: he is the oxe
 that is burnt without the host and the scapegoate that
 caryed all the synne of the people awaye in to the
 wilder nesse. for as they purged the people frō their
 10 worldly vncleannes thorow bloud of the sacrifices,
 even so doth christ purge vs from the vncleannes of
 everlastinge deth with his awne bloude. and as their
 worldly synnes coude no otherwyse be purged then
 by bloude of sacrifice, even so can oure synnes be no
 15 otherwyse forgiven then thorow the bloude of christ.
 All the deades in the world, faue the bloude of christ,
 can purchase no forgiveness of synnes: for oure deades
 do but helpe oure neyghboure and mortefye the flesh
 ad helpe that we synne no moare, but and if we haue
 20 synned, it must be frely forgiven thorow the bloude of
 christ or remayne ever.

And in lyke maner of the lepers thou canst prove
 nothing: thou canst never coniure out confessiō thense,
 how be it thou hast an handfome example there to
 25 open the bindinge and lowfinge of oure preastes with
 the keye of goddes word. for as they made no man
 a lepre even so oures haue no power to commaunde
 any man to be in synne or to go to purgatory or
 hell. And therefore (in as moch as bindinge .P. and
 30 lowfinge is one power) As those preastes healed no
 man, euen so oures can not of their inviseble and
 domme power dryve any mannes synnes awaye or de-
 lyver hym from hell or sayned purgatorye. how be it
 if they preached gods word purely which is the au-
 35 thorite that christ gaue them, then they shuld binde
 ad lowse, kyll and make alyue agayne, make vncleane
 and cleane agayne, and send to hell ad fett thence
 agayne, so mighty is gods word. for if they preached
 the lawe of god, they shuld bind the consciences of syn-
 40 ners with the bondes of the paynes of hell and bringe
 them vnto repētaunce. And then if they preached

them the mercye that is in christ, they shuld lowse them and quiet their raging consciences and certefie them of the fauoure of god and that their synnes be forgeven.

- 5 Fynallye beware of allegoryes, for there is not a moare handfome or apte a thinge to be gile withall then an allegorye, nor a more sotle and pestilent thinge in the world to persuade a false mater then an allegorye. And contrary wyse there is not a bet-
 10 ter, vehementer or myghtyer thinge to make a man vnderstond with all then an allegory. For allegoryes make a man quicke witted and prynte wyf- .P. dome in him and maketh it to abyde, where bare wordes go but in at the one eare and out at the other. As this
 15 with soch like sayenges: put salt to all youre sacrifices, in steade of this sentence, do all youre deades with discrecion, greteth and biteth (yf it be vnderstond) moare thē playne wordes. And when I saye in steade off these wordes boft not youre self of youre good deades, eate not
 20 the bloude nor the fatt of youre sacrifice, there is as great differēce betwene them as there is distaunce betwene heauen ād erth. For the liffe and beutye of all good deades is of God and we are but the caren leane, we are onlye the instrument wherby god worketh only,
 25 but the power is his. As god created Paule a newe, poured hys wifdome in to him gaue him mighte and promysed him that his grace shulde neuer fayle him &c. and all without deservinges, excepte that nurter-
 inge* the sayntes and makinge them curse and rayle on
 30 Christ be meritorious. Now as it is death to eate the bloude or fatte of any sacrifice, is it not (thinke ye) damnable to robbe god of his honoure and to glorifye my self with his
 35 honoure?

* Probably a misprint for *murtheringe*, i. e., murdering; *nurtering* is given in Daye's folio of 1573.



The
THYRDE BO
ke of Mofes. Cal
led Leuiti
cus.

THE THIRDE BOKE

OF MOSES, CALLED LEUITICUS.

The firste Chapter.

- 1 **A**ND the Lorde called Moses, *A.C.S. The*
 And spake vnto him oute off *order of burnt-*
 the tabernacle of witnesse say- *offringes, whe-*
 2 **A**enge, Speake vnto the childern *ther it be of*
smal or great
 of Israel, and saye vnto them. Who so- *catell or*
foules.
 euer of you shall bringe a gifte vnto the Lorde, shall
 bringe it of the catell: euen of the oxen and of the
 shepe.
- 3 Yf he brynge a burnt offrynge of the oxen he shall
 offre a male without blimesh, and shal brynge him to
 the dore of the tabernacle of witnesse, that he maye be
 4 accepted before the Lorde. And let him put his hande
 upon the heed of the burnt sacrifice, and sauoure shalbe
 5 geuen him to make an attonemēt for hym, ad let him
 kyll the ox before the Lorde. And let the preastes
 Aarons sonnes brynge the bloude and let them sprinckell
 it rounde aboute upon the alter that is before the dore
 6 of the tabernacle of witnesse. And let the burnt off-
 7 rynges be strypped and hewed in peces. And thē let
 the sonnes of Aaron the preast put fire apō the alter
 8 and put wodd upon the fire, and let them laye the
 peces with the heed and the fatte, upon the wod that
 9 is on the fire in the alter. .P. But the inwardes ad the
 legges they shall wash in water, and the preast shall
 burne altogether upon the alter, that it be a burnt sac-

V. 2 Homo qui obtulerit 3 ad placādū sibi dominū 4 caput
 hostiæ & acceptabilis erit, atque in expiationē eius proficiēs.
 6 detractaque pelle hostiæ 7 strue lignorū ante cōposita 8 & cuncta
 quæ adhærēt iecori

rifice, and an offerynge of a swete odoure vnto the Lorde.

10 Yf he will offer a burnt sacrifice of the shepe whether
it be of the lambes or of the gootes: he shall offer a
11 male without blimesh. And let him kyll it on the
north syde of the alter, before the Lorde. And let the
preastes Aarons sonnes sprinkle the bloude of it,
12 rounde aboute upon the alter. And let it be cut in
peces: euen with his heed and his fatte, and let the
preast putte them upon the wodd that lyeth upon the
13 fire in the alter. But let him wash the inwardes and
the legges with water, and than bringe altogether and
burne it upon the alter: that is a burnt offeringe and a
sacrifice of swete fauoure vnto the Lorde.

14 Yf he will offer a burnt offeringe of the foules he
shall offer eyther of the turtill doves or of the ionge
15 pigeons. And the preast shall brynge it vnto the alter,
and wrynge the necke a fundre of it, and burne it on
the alter, and let the bloude runne out upon the sydes
16 of the alter, ad plucke awaye his croppe ad his fethers,
ad cast the besyde the alter on the east parte vppō the
17 hepe of ashes, ad breke his winges but [Fo. III.] plucke
the not a fundre. And the let the preast burne it vpo
the alter, euē apō the wodd that lyeth apō the fire, a
burnt sacrifice ad an offerynge of a swete fauoure vnto
the Lorde.

¶. 9 intestinis 12 diuidentque membra, caput & omnia quæ
adh. iecori 13 Et oblata omnia adol. sacerdos 15 capite, ac rupto
vulneris loco, 17 & nō fecabit, neque ferro diuidet eā

¶. 10 von lemmern odder zygen eyn brando. 13 Vnd der
priester soles alles opffern 15 forn den hals abstechen 17 spalten,
aber nicht abbrechen

¶. ¶. N. 9 This *swete odoure* is: the sacryfice of fayth & of
pure affeccyon, in whych God is as delited, as a man is delited in
the good fauoure of meates, as it is sayd of Noe, Gen. viii, d.

¶ The seconde Chapter.

- 1 **Y**F any foule will offer a meatoffrynge vnto the Lorde, his offerynge shalbe fine floure, and he shall poure thereto oyle ad
 2 put frankencens theron and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the floure, and of the oyle with all the frankencēs, ad burne it for a memoriall apō the alter: an offryng of a swete sauoure vnto the
 3 Lord. And the rēnaunt of the meatofferynge shalbe Aarons ad his sonnes, as a thinge most holye of the sacrifices of the Lorde.
 4 Yf any mā bringe a meatoffrynge that is bakē in the ouē, let him brynge swete cakes of fine floure mingled with oyle, ad vnleuended wafers anoynted with oyle.
 5 Yf thy meatoffrynge be baken in the fryenge pan, then
 6 it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, ad poure oyle thereon: ad so is it a meatoffrynge.
 7 Yf thy meatofferynge be a thyng broyled vppon the greadyerne, of floure myngled with oyle it shalbe.
 8 And thou shalt brynge the .℞. meatoffryng that is made of these thinges vnto the Lorde, and shalt deliuer it vnto the preast, and he shall brynge it vnto the
 9 altare and shall heue vppe parte of the meatoffrynge for a memoriall, and shall burne it upon the alter: an
 10 offerynge of a swete sauoure vnto the Lorde. And that which is left of the meatofferynge shalbe Aarons and his sonnes, as a thyng that is most holye of the offerynges off the Lorde.
 11 All the meatoffrynges which ye shall brynge vnto

M.C.S. The order of meat-offrynges, of swete cakes, of syne flower, of franckencens. &c. with oute leuen, & with oute hony, but not with oute salt.

V. 2 ad filios A. facerdotis 4 coctum in clibano 6 & fundes super eam oleum. 7 Si autem de craticula 9 tollet memoriale de sacrificio

℞. 2 Semel mehl 4 gebacken ym offen 7 so ifs eyn speysoffer. M. N. 2 This swete sauoure figureth the prayers of the meake & faithfull, as it is interpretate in Apoc. viii, a the which prayers do withstand the furie of the Lorde.

- the Lorde, shalbe made without leuē. For ye shall neither burne leuen nor honye in any offerynge of the
- 12 Lorde: Notwithstondinge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete sauoure.
- 13 All thy meatofferynges thou shalt salt with salt: nether shalt thou soffre the salt of the couenaunt of thy God to be lackynge from thy meatofferynge: but upon all thyne offerynges thou shalt brynge salt.
- 14 Yf thou offer a meatofferynge of the firstripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire and beat it small, and so offer the meat-
- 15 offerynge of thy firstripe frutes. And than poure oyle there to, and put frankencens thereon: and so it is a
- 16 [Fo. IIII.] meatoffrynge. And the preast shall burne parte of the beten corne and parte of that oyle, with all the frākencens: for a remembraunce. That is an offerynge vnto the Lorde.

■ The thyrd Chapter

- 1 **Y**F any man brynge a peaceoffer- *M.C.S. The order of peace-offrynges, whyche were offered for the keepynge of peace, made*
- 2 blemyshe, before the Lorde, and let him

M. 14 then take that

V. 12 Primitias tantum eorum 13 de sacrificio tuo. 14 munus primitiarū . . . de spicis adhuc virentibus . . . confringes in morem farris 16 farris fracti [The Latin has nothing to represent Tyndale's: "That is an offerynge vnto the Lorde."]

L. 15 weyr. drauff legen, so ist eyn speysopffer. iii, 1 Ist aber seyn opffer ein tödopffer von rindern

M. N. 13 All offrynges must be *salted with salt*, whiche signifyeth that all our good workes must be directed after the doctrine of the Apostles & prophetes, for then shall they be acceptable in the syghte of the Lorde, yf they sauer of the salt therof, & elles not.

L. M. N. 1 *Tödopffer* soll hie nicht eyn *todtopffer* heissen das nicht lebet, sondern das da todtet vnd wurget vnnd des dings eyn end macht, vollend aus richt, Denn es bedeut das opffer, da S. Paulus Ro. 12. vnd Petrus 1. Pet. 2. von leren, das wir nach dem glauben, sollen vnsern leyb vnd seyne luste vollend todtend vnd aufferbeytten, dz frid werd zwischen geyst vnnd fleysch, vnd weret, wie die andern die leben lang.

put his hande upon the heed of his offer- *of oxen, shepe,*
 ynge, and kyll it before the dore of the *lambes and*
 tabernacle of witnesse. And Aarons sonnes the preastes,
 shall sprinkle the bloude upon the alter rounde aboute.
 3 And they shall offre of the peaceofferynge to be a fac-
 rifice vnto the Lord: the fatt that couereth the in-
 4 wardes and all the fatt that is upon the inwardes: and
 the two kydneyes with the fatt that lyeth upon the
 loynes: and the kall that ys on the lyuer, they shall
 5 take away with the kydneyes. And Aarons sonnes
 shall burne them upon the alter with the burnt sacrifice
 which is upon the wodd on the fire. That is a sacrifice
 of a swete sauoure vnto the Lorde.

6 Yf a man brynge a peaceoffrynge vnto the Lorde
 from of the flocke: whether it be male, or female,
 7 it shalbe without blemyshe. Yf he offre a lambe, he
 8 shall brynge it before the Lord .℞. and put his hande
 upon his offrynges heede, and kyll it in the doore off
 the tabernacle off wytnesse, and Aarons sonnes shall
 sprinkle the bloude thereof rounde aboute the alter.

9 And of the peaceoffringe they shall brynge a sacri-
 fyce vnto the Lorde: the fatt there of ad the rompe
 altogether, which they shall take off harde by the
 backe bone: and the fatt that couereth the inwardes
 10 and all the fatt that is upon the inwardes and the .ii.
 kydneyes with the fatt that lyeth upon them and upon
 the loynes, and the kall that is upon the lyuer he
 11 shall take away with the kydneyes. And the preast
 shall burne them upon the alter to fede the Lordes
 offrynge withall.

℞. 9 offerent de pacificorum hostia sacrificium domino 10 op-
 erit ventrem atque vniuersa vitalia, & vtrumque ren. c. adipe qui
 est iuxta ilia 11 in pabulū ignis et oblationis dom.

℞. 6 Ist aber seyn fridopffer (also v. 9) 11 zur speyse des opffers
 dem HERRN.

℞. ℞. N. 4 By the takyng away of the fat, the inwardes,
 the .ii. kydneyes & the kalle is signified vnto us, that yf we wylbe
 a swete sacrifice vnto the Lorde we must cut of all concupiscēces
 & naughty desyres of the fleshe, and the euell vse of all our mē-
 bres, and must subdue & mortyfy our affectiōs, & offre thē to
 God, by the mortificacyon of the crosse, as sayth the Prophete
 Ps. xxv, a.

12 Yf the offrynge be a goote, he shall brynge it be-
 13 fore the Lorde and put his hande upon the head of it
 and kyll it before the tabernacle of witnesse, and the
 sonnes of Aaron shall sprinkle the bloude thereof upon
 14 the alter rounde aboute. And he shall brynge thereof
 his offrynge vnto the Lordes sacrifyce: the fatt that
 couereth the inwardes and all the fatt that is apō the
 15 inwardes and the .ii. kydneyes and the fatt that lyeth
 upon them and upon the loynes, and the kall that is
 apō the lyuer he shall take awaye with the kydneyes.
 16 And the preast shall burne them apō the alter to fede
 the Lordes sacrifyce [Fo. V.] wyth all ād to make a
 swete sauoure. And thus shal all the fatt be the Lordes,
 17 and it shalbe a lawe forever amonge youre generacions
 after you in youre dwellynge places: that ye eate
 nether fatt nor bloude.

¶ The .IIII. Chapter.

1 **A**ND the Lorde talked with Moses *M.C.S. The*
 2 *offryng made*
for synnes
done of igno-
raunce.
 saynge: speake vnto the chil-
 dern of Israel ād faye: when a
 soule synneth thorow igno-
 raunce and hath done any of those thinges which the
 Lorde hath forbydden in his commaundmentes to be
 3 done: Yf the preast that is anoynted synne and make
 the people to doo amyffe, he shall brynge for his synne
 which he hath done: an oxe wythout blemyshe vnto
 4 the Lorde for a synneoffrynge. And he shall brynge
 the oxe vn to the dore of the tabernacle of wytnesse be-
 fore the Lorde, and shall put his hande upon the oxes
 heade and kyll him before the Lorde.

5 And the preast that is anoynted shall take of the

M. 1 Lorde spake vnto Moses 4 vpon the oxe heade

V. 13 altar. circumitū, 14 tollentque ex ea in pastū ignis do-
 minici ad. qui operit ventrē, & qui tegit vniv. vital., 15 duos ren.
 cum reticulo quod est super eos iuxta ilia 16 in alimonā ignis &
 suavissimi od. iiii, 2 et de vniuersis mādatis domini . . vt non
 fierent 3 delinquere faciens

L. 16 zur speyz des opfers zum fuffen geruch.

- oxes bloude and brynge it in to the tabernacle of wit-
6 nesse and shall dyppe his synger in the bloude and
sprinkle thereof .vii. tymes before the Lorde: euen be-
7 fore the hangynge of the holy place. And he shall
put some of the bloude apou the hornes of the alter of
swete cens before the Lorde which is in the .P. taber-
nacle of witnesse, and shall poure all the bloude of the
oxe apou the botome of the alter of burntofferynge
which is by the dore of the tabernacle of witnesse.
8 And he shall take awaye all the fatt of the oxe that
is the synne-offerynge: the fatt that couereth the in-
9 wardes and all the fatt that is aboute them, and the
ii. kydneies with the fatt that lyeth apou the and
apou the loynes, and the kall apou the lyuer let them
10 take awaye also with the kydneies: as it was taken
from the oxe of the peaceoffrynge and let the preast
11 burne them apou the altare of burntofferynge. But
the skynne of the oxe and all his flesh with his heede,
12 his legges, his inwardes with his donge, shall he carye
altogither out of the hoste vnto a clene place: euen
where the asshes are poured out, and burne hi on wodd
with fyre: euen apou the heape of asshes.
- 13 Yf the hole comynalte of the childern *comynalte,*
of Israel synne thorow ygnorauce and the *community,*
thyng be hyd from their eyes: so that they *congregation.*
haue commytted any of these thinges which the Lorde
hath forbidden to be done in his commaundmentes
14 ad haue offended, ad the synne which they haue synned
be afterwarde knowne, than shal they offre an oxe for
a synneofferynge ad shall brynge him before the taber-
15 nacle of wit- [Fo. VI.] nesse, and the elders of the
multitude shall put their handes apou his heed before
16 the Lorde And the preast that is anoynted shall
brynge of his bloude in to the tabernacle of witnesse,

¶ 5 of the oxe bloude

¶ 6 cōtra velum sanctuarii 7 thym. gratissimi domino 8 tam
eum qui vitalia operit, quam omnia quæ intrinsecus sunt 11 omnes
carnes 12 & reliquo corpore . . . cin. effundi solent . . . quæ in loco
effusorū ciner. cremabuntur. 13 omnis turba Isr. ignorauerit & per
imperitiā fecerit 15 seniores populi

¶ 9 fett das ynnwendigst ist 13 eyn gantze gemeyne ynn Israel

17 and shall dyppe his finger in the bloude, and sprinkle
it feuen tymes before the Lorde: euen before the uayle.
18 And shall put of the bloude apon the hornes of the
alter whiche is before the Lorde in the tabernacle of
witnesse, and shall poure all the bloude apon the
botome of the alter of burntoffrynges which is by the
19 dore of the tabernacle of witnesse, and shall take all
20 his fatt from him and burne it apon the altare, and
shall do with his ox as he dyd wyth the synneoff-
ryngeoxe. And the preast shal make an attonement
21 for them, ad so it shalbe forgeuen them. And he shall
brynge the ox without the hoste, ad burne him as
he burned the first, so is this the synneofferynge of the
comynalte.

22 When a Lorde synneth and committeth thorow
ignoraunce any of these thynges whiche the Lorde his
God hath forbydden to be done in his commaund-
23 mentes and hath so offended: when his synne is shewed
vnto him which he hath synned, he shall brynge for
24 hys offerynge an he goote without blemyshe and laye
his hande apon the heed of it, and kyll it in .P. the
place where the burntoffrynges are kyllled before the
25 Lorde: this is a synneoffrynge. Thā let the preast take
of the bloude of the synneoffrynge with his finger, and
put it apon the hornes of the burntoffryngalter, and
poure his bloude apon the botome of the burntoffer-
26 yngealter and burne all his fatt apon the alter as he
doth the fatt of the peaceoffrynges.

And the preast shall make an attonement for him
as concernynge his synne, and so it shalbe forgeuen
him.

27 Yf one of the comē people of the londe synne thorowe
ignoraunce and committe any off the thinges which
the Lorde hath forbidden, in his commaundementes
28 to be done, and so hath trespassed, when his synne

V. 20 sic faciēs & de hoc vitulo quomodo fecit & prius & rog.
pro eis fac., propitius erit eis dom. 21 quia est pro peccato multi-
tud. (v. 24) 22 quod domini lege prohibetur. 25 & reliquum fundēs
(v. 30) 26 sicut in vict. pacific. fieri solet (v. 31) 27 de populo terræ

L. 18 alles ander blut 24 Das sey feyn fundopffer 25 vnd das
ander blut

whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a she goote without blemish for his synne which he hath synned, and laye his hande apō the heed of the synneofferynge ād flee it in the place of burntoffrynges. And the preast shall take of the bloude with his finger ād put it apō the hornes of the burntoffryngealter and poure all the bloude apō the botome of the alter, ād shall take awaye all his fatt as the fatt of the peaceoffrynges is takē awaye. And the preast shal burne it apō the alter for a swete sauoure vnto the Lorde, and [Fo. VII.] the preast shall make an attonemēt for him ād it shalbe forgeuen him.

Yf he bringe a shepe ād offer it for a synneofferynge, he shall bringe a yewe without blemish and laye his hande apō the heed of the synneofferynge and flee it in the place where the burntoffrynges are slayne. And the preast shal take of the bloude of the synneofferynge with his finger, ād put it apō the hornes of the burntoffryngealter, ād shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffrynges was takē awaye. And the preast shall burne it apō the alter for the lordes sacrifice, and the preast shal make an attonemēt for his synne, and it shalbe forgeuen him.

■ The ,V. Chapter.

WHĒ a foule hath synned ād herde the voyce of cursyngē ād is a witnesse: whether he hath sene or knowne of it yf he haue not vttered it, he shall bere his synne. Ether

A.C.S. Of oothes. The cleansyngē of hym that toucheth vncleane thynges. The pur-

℞. 32 a lambe . . . bringe a female
℥. 35 adep̄s arietis, qui immolatur pro pacificis. v, i aut ipse vidit, aut conficius est
℥. 35 lam des tödopfers. v, i eyn fluch horet

when a mā toucheth any vnclene thinge: *gacyon of an othe and of synne done by ignoraunce.* whether it be the caryon of an vnclene beest or of vnclene catell or vnclene *[vi, i.] The* worme, worme and is not warre of *offringes for synnes which are done wyll-* any creeping thing it, he is also vnclene and *yngly.* hath offended.

3 Ether when he toucheth any vnclenneffe of mā (whatfoeuer vnclenneffe it be that a man is defyled with all) and is not warre of it warre, aware and after- .P. warde cometh to the knowledge of it, he
4 is a trespasser. Ether when a soule sweareth: so that he pronounceth with his lippes to do euell or to do good (what foeuer it be that a man pronounceth with an othe) and the thinge be out of his mynde and afterwarde cometh to the knowledge of it, than he hath offended in one of these.

5 Than when he hath synned in one of these thinges,
6 he shall confesse that wherein that he hath synned, and shall bringe his trespassofferynge vnto the Lorde for his synne which he hath synned. A female from the flocke, whether it be an yewe or a she goote, for a synneofferynge. And the preast shall make an attonement
7 for him for his synne. But yf he be not able to brynge a shepe, then let him brynge for his trespass which he hath synned, two turtyll doues or two yonge pygeons vnto the Lorde one for a synneoffrynge and another
8 for a burntofferynge. And he shall brynge them vnto the preast, which shall offer the synneoffrynge first and wringe the necke a fundre of it, but plucke it not clene
9 of. And let him sprinkle of the bloude of the synneofferynge apon the syde of the alter, and let the reste of the bloude blede apon the botome of the alter, and
10 than it is a synneofferynge. And let him offer the se-

¶. 5 that wherin he hath 6 whether it be a lambe

¶. 2 immundum, siue quod occisū a bestia est, aut per se mortuum, aut quodlibet aliud reptile . . . rea est & deliquit. 3 postea, subiacebit delicto. 4 iuramento & fermone 5 agat pœnitentiam 6 agnam siue capram 8 retorq. caput eius ad pennulas, ita vt collo adhæreat, & nō penitus abrumpatur. 9 faciet distillare ad fundamentum eius

¶. 4 wie denn eym menschen eyn schwur entfaren mag 6 die da tragen haben 8 vnd yhr fornen den hals abstechen 9 ausblutten

[Fo. VIII.] conde for a burntoffrynge as the maner is: ad so shall the preast make an atonement for him for the synne which he hath synned, and it shal be forgeuen him.

- 11 And yet yf he be not able to brynge .ii. turtyll doues or two yonge pigeons, then let hym brynge his offer-
 ynge for his synne: the tenth parte of an Ephra of fine
 floure for a synneofferynge, but put none oyle thereto
 nether put ony frankencens thereon, for it is a synne-
 12 offeringe. And let him brynge it to the preast, and
 the preast shall take his handfull of it and burne it
 upon the alter for a remembraunce to be a sacryfice
 13 for the Lorde: that is a synneoffrynge. And let the
 preast make an atonement for him for his synne (what
 soeuer of these he hath synned) and it shalbe forgeuen.
 And the remnaute shalbe the preastes, as it is in the
 meateofferynge.

- 14 And the Lorde comyned with Moses ^{comyned,}
 15 sayenge: when a soule trespasseth ad syn- ^{communed, i.}
 neth thorow ignoraunce in any of the holy ^{e. conuersed,}
 thinges of the Lorde, he shall brynge for his trespass
 vnto the Lord, a ram without blymes out of the flocke
 valowed at two cycles after the holy cycle, for a trespass-
 16 offeringe. And he shall make amendes for the harme
 that he hath done in the holy thyng, and put the fyfte
 parte moare .P. there to and geue it vnto the preast.
 And the preast shall make an attonemēt for him with
 the ram of the trespassofferynge, and it shalbe forgeue
 hym.

- 17 When a soule synneth and committeth any of these
 thinges which are forbiddē to be done by the cōmaund-
 mentes of the Lorde: though he wist it *
 18 not, he hath yet offended and is in synne, ad shall

¶. 15 cycles after the cycle of the sanctuary 16 fyfte parte more to. [The following 7 verses in Tyndale are transferred in Matthew's Bible to ch. vii.]

¶. 11 manus eius duos offerre turt. 12 in monumentum eius qui obtulit 13 hab. in munere. 17 & peccati rea, intellexerit iniquitatem suam

¶. 12 zum gedechtnis, vnd antzunden 13 Vnd sol des priesters seyn 15 seckel des heyligthums

brige a ram without blymesh out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignoraunce whiche he dyd and was
 19 not ware, and it shalbe forgeuen him. This is a trespac
 20 eofferynge, for he trespaced agaynst the Lorde.

VI, 1, 2 And the Lorde talked with Moses sayenge: when a soule synneth ad trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken awaye, or that whiche he hath
 3 deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losse and denyeth it, and swereth falsely, in what soeuer thinge it be that a man doth and
 4 synneth therein, Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye, [Fo. IX.] or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thinge
 5 which he founde, or what soeuer it be aboute which he hath sworne falsely, * he shall restore it Vnto my ney-
 6 agayne in the whole sūme and shal adde bour pertayn-
 7 the fiste parte moare thereto and geue eth satisfac-
 8 it vnto him to whome it pertayneth, the ciō, but vnto
 9 same daye that he offereth for his tref- god repēt-
 10 pace, and shall brynge for his trespac aunce: and the
 11 offerynge vnto the Lorde, a ram without the sacrifice of
 12 blymesh out of the flocke, that is esteemed christes bloude
 13 worth a trespacofferynge vnto the preast. is a full satisf-
 14 And the preast shall make an atonemēt facion, ad
 15 for him before attonemēt ad
 16 the Lorde, ad it shall be forgeuē hī in what soeuer apeasynge of
 17 thinge it be that a mā doth ad trespaceth therein. al wrath.

¶. 19 quia per errorem deliquit in domino. vi, 2 fidei eius creditum . . . aut calumniam fecerit 3 & inficians intuper peierauerit 5 voluit obtinere, integra & quintam 7 pro singulis quæ faciendo peccavit.

¶. 18 eyn shuldopffers werd ist (cf. vi. 5) 19 das er dem HERRN verfallen ist. vi, 2 zu trawer hand 3 mit eym falschen eyde
 ¶. 24 Vnto my neybour pertayneth satisfaccyon, but vnto god repetaunce & then the sacrifice of Christes bloude is a full satisfacciō & attonement & apeasyng of all wrath.

■ The .VI. Chapter.

- 8 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 9 faynge. Commaunde Aaron *offringes for*
 and his sonnes faynge: this is *synnes which*
 the lawe of the burntoffrynge. *are done*
wyllngly.
 The burntofferynge shalbe apou the herth *The lawe of*
 of the alter all nyghte vnto the mornynge, *the burntoff-*
 and the fire of the alter shall burne there- *rynges. The*
 10 in. And the preast shall put on his linnen *fyre must*
 albe and his linnen breches apou his flesh, *abyde euer-*
 and take awaye the asshes whiche the fire *more vpon the*
 of the burnt sacrifice in the altare hath *aulter. The*
 11 made, and put them besyde the alter, ad the put off *offrynges of*
 his raymet ad put on other .P. and carye the asshes *Aaron and*
 out without the hoste vnto a clene place. *hys sonnes.*
 12 The fire that is apou the alter shall burne therein
 and not goo out. And the preast shall put wodd on
 the fire euery morninge ad put the burnt sacrifice apou
 it, and he shall burne thereon the fatt of the peace-
 13 offeringes. The fire shall euer burne apou the alter
 and neuer goo out.
 14 This is the lawe of the meatoffrynge: Aarons sonnes
 15 shall bringe it before the Lorde, vnto the alter: and
 one of them shall take hys handfull of the floure of the
 meatoffrynge ad of the oyle with all the frankencens
 whiche ys thereon and shall burne it vnto a remē-
 braunce apou the alter to be a swete sauoure of the
 16 memoriall of it vnto the Lorde. And the rest thereof,
 Aaron ad his sonnes shall eate: vnleuended it shalbe
 eaten in the holy place: euē in the courte of the tab-
 17 ernacle of witnesse they shall eate it. Their parte
 whiche I haue geuen them of my sacrifice, shall not be

V. 9 Cremabitur in altari . . . ignis, ex eodem altari 10 cineres, quos vorās ignis exussit 11 mūdissimo vsque ad fauillā cōsumi faciet . 12 ignis autem . . . semper ardebit 13 ignis . . . qui nunquam deficit 14 lex sacrificii & libamentorum . . . coram . . . coram

℣. 9 brennen auff dem altar . . . alleyn des altars feuer 12, 13 brennen vnd nymmer verlesschen (*bis*) 15 Es sol eyner Heben 17 backen yhr teyl, das ich yhn geben hab

baken with leuen, for it is most holye, as is the synne-
 18 offerynge, and trespaceoffrynge. All the males amonge
 the childern of Aaron, shal eate of it: and it shalbe a
 dutye for euer vnto youre generacyons of the sacrifices
 of the Lorde, nether shal any man twytche ^{twytche,}
 it, but he that is halowed. ^{twych. [often],}
^{touch.}

19 [Fo. X.] And the Lorde spake vnto Moses sayenge:
 20 this is the offrynge of Aaron ad of his sonnes which
 he shal offer vnto the Lorde in the daye when they are
 anoynted: the tenth parte of an Epha of floure, which is
 a dayly meatofferynge perpetually: halfe in the morninge
 21 and halfe at nighte: ad in the fryenge pan it shalbe made
 with oyle. And whē it is fryed, thou shalt brynge it in as
 a baken meatofferynge mynsed small, and shalt offer it for
 22 a swete sauoure vnto the Lorde. And that preast of his
 sonnes that is anoynted in his steade, shall offer it: ad it
 shall be the lordes dutye for euer, and it ^{dutye, due}
 23 shal be burnt altogether. For all the meatoffrynges of
 the preastes shalbe burnt altogether, ad shal not be eaten.
 24, 25 And the Lorde talked with Moses sayenge: speake
 vnto Aaron and vnto his sonnes and saye. This is the
 lawe of the synneoffrynge, In the place where the
 burntofferynge is kylled, shall the synneofferynge be
 26 kylled also before the Lorde, for it is most holy. The
 preast that offereth it shall eate it in the holye place:
 27 evē in the courte of the tabernacle of witnesse. No
 man shall touche the flesch thereof, saue he that is hal-
 owed. And yf any rayment be sprynckled therewyth,
 28 it shalbe wasshed in an holy place, and the erthē pott
 that it is soddē in .℥. shalbe broken. Yf it be soddē
 in brasse, then the pott shalbe scoured and plunged in
 29 the water. All the males amonge the childern of
 30 Aarō shall eate therof, for it is most holy. Notwith-

℥. 28 scoured and rynesed 29 amonge the Preastes shall eate
 v. 17 ideo autem non fermentabitur, quia pars eius in domini
 offertur incensum. 18 Legitimum ac sempiternum 21 Offeret autem
 eam calidam in odorem 23 Omne enim sacrificium sacerdos 28 de-
 fricabitur, & lauabitur aqua. 29 vescetur de carnibus eius

℥. 18 Das sey ewigs recht 21 gebacken dar bringen vnd gestuckt
 27 eyn kleyd besprenget, der soll sich wasschen 28 mit wasser spülen

℥. ℥. N. 27 There shall none touche it, but he that is hal-
 owed, that is, but he that is dedicated, ordeyned and appoynted
 to mynyster before the Lorde, as it is Agge. ii, c.

ftōdinge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The .VII. Chapter.

- 1 **T**HIS is the lawe of the trespass- *M.C.S. Tres-*
 offerynge which is most holy. *paceoffrynges.*
 2 In the place where the burnt- *Synne off-*
 offrynge is kylled, the tref- *rynges and*
 paceoffrynge shalbe kylled also: ād his *peace off-*
 bloude shalbe sprikled rounde aboute apon *rynges. The*
 3 the alter. And all the fatt thereof shal- *fatte and the*
 be offered: the rompe and the fatt that couered the *bloude maye*
 4 inwardes, and the .ii. kydneyes with the fatt that *not be eaten.*
 lyeth on them and apon the loynes: and the kall on
 5 the lyuer shalbe taken awaye with the kydneyes, And
 the preast shall burne them apon the altare, to be an
 offerynge vnto the Lorde: this is a trespass offerynge.
 6 All the males amonge the preastes shal eate there-
 7 of in the holy place, for it is most holy. As the synne-
 offerynge is, so is the trespassofferynge, one lawe
 8 ferueth for both: and it shall be the preastes that re-
 concyleth therewith. [Fo. XI.] And the preast that
 offered a mans burnt-offerynge, shall haue the skyn of
 9 the burnt-offerynge which he hath offered. And all
 the meat-offerynges that are baken in the ouen, ād all
 that is dressed apon the gredyerne ād in the fryenge
 10 pan, shalbe the preastes that offereth them. And all
 the meat-offerynges that are myngled with oyle or drye,
 shall pertayne vnto all the sonnes of Aaron, and one
 shall haue as moche as another.

¶ 2 per gyrum altaris fundetur 5 incēsum est domini pro delicto.
 7 ad sacerdotem . . pertinebit 10 mēfura æqua per singulos diuidetur.

¶ 5 altar antzunden zum opffer 10 mit ole gemenget odder treuge

¶ M. N. 1 *Trespace offrynge* that is, an offryng for a tref-
 pace. Trespace after the order of the scrypture signifyeth som-
 tyme all the lyffe past which we haue lyued in infidelyte, being
 ignoraunt of the veritie, not only in doying opē synnes, but also
 when we haue walked in oure awne rightwefnes, as in the Psalme:
 xviii, d. & .ii. Paral. xxviii, c.

11 This is the lawe of the peaceoffrynges whiche shalbe
 12 offered vnto the Lorde. Yf he offer to geue thanckes,
 he shall brynge vnto his thanckofferynge: swete cakes
 myngled with oyle and swete wafers anoynted with oyle,
 13 and cakes myngled with oyle of fine floure fryed, ad he
 shall brynge his offerynge apou cakes made of leuended
 bred vnto the thanckoffrynge of his peaceofferynges,
 14 ad of them all he shall offer one to be an heueoffrynge
 vnto the Lorde, ad it shalbe the preastes that sprynkleth
 15 the bloude of the peaceofferynges. And the fleshe
 of the thankofferynge of his peaceofferynges shalbe
 eaten the same daye that it is offred, and there shall
 none of it be layde vpp vntyll the mornynge.

16 Yf it be a vowe or a fre willofferynge that he bryng-
 eth, the same daye that he offereth it, .℥. it shalbe eaten,
 17 and that which remayneth may be eaten on the morowe:
 18 but as moche of the offered flesh as remaneth vnto the
 thirde daye shalbe burned with fire For yf any of the
 flesh of the peaceoffrynges be eaten the thirde daye then
 shall he that offered it optayne no fauour, nether shall it
 be rekened vnto him: but shalbe an abhominacion, and
 the soule that eateth of it shall beare the synne thereof.

19 The flesh that twycheth any vnclene thinge shall
 not be eaten, but burnt with fire: and all that be clene
 in their flesh, maye eate flesh.

20 Yf any soule eate of the flesh of the peaceofferynges,
 that pertayne vnto the Lorde and hys vnclennesse yet
 apou him, the same soule shall perisse from amonge
 21 his people. Moreouer yf a soule twych any vnclene
 thinge, whether it be the vnclennesse of man or of any
 vnclene beast or any abhominacion that is vnclene: ad
 the eate of the flesh of the peaceoffrynges whiche per-

℥. 14 ex quibus vnus pro primitiis offertur domino 18 irrita
 fiet eius oblatio, nec proderit offerenti . . anima tali se edulio
 cont., præuarcationis rea erit.

℥. 18 Es wirt yhm auch nicht zu gerechnet werden, sondern
 es wirt verworffen seyn . . ist eyner missethat schuldig. 21 was sonst
 greulich ist

℥. N. 16 By *vowes* are vnderstand the gyftes which are
 accustomed to be offred and geuen to God by any outwarde cere-
 monye, as it was to rounde their heares, or to dryncke no wyne.
 etc. Num. vi, a.

tayne vnto the Lord, that foule shall periffh from his people.

22, 23 And the Lorde fpake vnto Mofes faynge: fpeake vnto the childern of Ifrael ad faye. Ye shall eate no
24 maner fatt of oxen, fhepe or gootes: neuerthelater the fatt of the beeft that dyeth alone ad the fatt of that which is torne with wilde beeftes, maye be occupide, occupide in all maner [Fo. XII.] vfes: but *employed, used*
25 ye fhall in no wife eate of it. For whosoeuer eateth the fatt of the beeft of which mē bring an offring vnto the Lorde, that foule that eateth it fhall periffh frō
26 his people. Moreouer ye fhall eate no maner of bloud, wherefoeuer ye dwell, whether it be of foule or of
27 beeft. What fouer foule it be that eateth any maner of bloude the fame foule fhall periffhe frō his people.

28, 29 And the Lorde talked with Mofes fayenge: fpeake vnto the childrē of Ifrael ad faye He that offereth his peaceoffrynge vnto the Lord, fhall bringe his gifte
30 vnto the Lord of his peaceoffrynges: his owne handes fhall bringe the offrynge of the Lorde: euē the fatt apō the brest he fhall bringe with the brest to waue it a
31 waueoffrynge before the Lorde. And the preaft fhall burne the fatt apon the alter, ad the brest fhall be Aarōs
32 ad his fonnes. And the right fhulder they fhall geue vnto the preaft, to be an heueoffrynge, of their peace-
33 offringes. And the fame that offreth the bloud of the peaceoffringes ad the fatt, amōg the fōnes of Aarō,
34 fhall haue the right fhulder vnto his parte, for the wauebrest ad the heuefhulder I haue takē of the childern of Ifrael, euen of their peace offringes, ad haue geuē it vnto Aarō the preft and vnto his fonnes: to be a dutie for euer of .P. the childern of Ifrael.

35 This is the anyntinge of Aaron ad of the facryfices of the Lorde, in the daye when they were offered to

¶. 21 interibit de populis fuis, (peribit vv. 25, 27.) 25 adipem, qui offeri debet in incenfum domini 30 tenebit manibus adipem . . . cumque ambo oblata domino 32 armus quoque dexter . . . cedet in primitias facerd. 35 in ceremoniis domini

¶. 30 mit feyner hand hertz zu bringen 32 zur Hebe von yhren tödopffern. 34 zum ewigen recht. 35 vberantwort worden prierter zu feyn

- 36 be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. *dutie, law,*
 37 This is the lawe of burntoffrynges, of *statute.*
 meatoffrynges, of synneoffrynges, of trespacoffrynges,
 38 of fulloffrynges, of peaceoffrynges, which the Lorde commaunded Moses in the mount of Sinai, in the daye when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wildernesse of Sinai.

The .VIII. Chapter.

- 1 **A**ND the Lorde spake vnto Moses
 2 saynge: take Aaron and his
 sonnes with hi, and the vestures
 and the anoyntinge oyle, and
 an oxe for a synneofferynge and two
 3 rammes ad a baskett of swete bred: ad
 comentye, gather all the comentye to-
 community, congregation gether vnto the dore of the
 4 tabernacle of witnesse. And Moses dyd
 as the Lorde commaunded him, and the
 people gathered them selues together vnto
 the doore of the tabernacle of witnesse.
 5 And Moses sayde vnto the people: this is the thinge
 which the Lorde commaunded to do.
 6 [Fo. XIII.] And Moses broughte Aaron and his
 7 sonnes, and wasshed them with water, and put apon
 him the albe and gyrde him with a girdel and put
 apon him the tunycle and put the Ephod thereon, and
 gyrded him with the broderd girdel of the Ephod,

*M.C.S. The
 anoyntyng
 and consecra-
 cyon of Aaron
 and his on-
 nes.*

*Hence the
 pope sett hol-
 owenge of
 chirches, al-
 ters, font,
 belles ad so
 forthe, and
 the anoynt-
 inge of bish-
 opes preastes,
 and soch like.*

V. 2 canistrū cū azymis 6 Cumque lauisset eos

L. 36 zum ewigen recht 37 fulleopffer . . tödopffer. viii, 6 wusch
 sie mit wasser.

8 and bounde it vnto him therewith. And he put the
 brestlappe thereon, ād put in the brestlappe lighte ād
 9 perfectnesse. And he put the myter apon his heed
 ād put apō the myter euē apō the forefrōt of it, the
 golden plate of the holy croune, as the Lorde com-
 maunded Moses.

10 And Moses toke the anoyntyng oyle and anoynted
 the habitacion and all that was therein and sanctified
 11 them, and sprynkled thereof apon the alter .vii. tymes
 and anoynted the alter and all his vessels, and the lauer
 12 with hys fote, to sanctifie them. And he poured of the
 anoyntyng oyle apon Aarons heed and anoynted him
 13 to sanctifie him. And he broughte Aarons sonnes and
 put albes apon them, and gyrde them with gyrdels,
 ād put bonettes apō their heedes: as the Lorde cō-
 maunded Moses

14 And the synneoffryng was brought. And Aaron
 and his sonnes put their handes apon the heed of the
 15 oxe of the synneoffryng. And when it was slayne,
 Moses toke of the bloude, and put it apon the hornes
 of the alter rounde .℞. aboute with his finger and puri-
 fied it, ād poured the bloud vnto the botome of the
 16 alter ād sanctified it ād reconcyled it. And he toke
 all the fatt that was apon the inwardes ād the kal that
 was on the lyuer ād the two kydneyes with their fatt
 17 ād burned it apō the alter. But the oxe, the hide,
 his flesh ād his donge, he burnt with fire without the
 hofte, as the Lorde commaunded Moses.

18 And he broughte the ram of the burntofferynge,
 and Aaron ād his sonnes put their handes apon the
 19 heed of the ram, and it was kylled. And Moses sprink-
 20 led the bloud apō the alter rōude aboute, ād cutt the
 ram in peces ād burnt the heed, the peces ād the fatte,
 21 ād wasshed the inwardes ād the legges in water, and
 burnt the ram euery whitt apō the alter. That was a

℞. 8 Vrim and Thumim

℞. 8 doctrina & veritas. 9 laminā auream cōsecratam in sanc-
 tificatione 15 quo expiato & sanctificato

℞. 8 Liecht vnd Vollickeyt. 15 entzündiget den altar . . das er
 yhn verfunet. 20 zehyeb den widder yn stuck

℞. ℞. N. 8 Loke in Exo. xxviii, c. & Num. xxvii. d.

burntsacrifice of a swete sauoure ād an offrynge vnto the Lorde, as the Lorde cōmaunded Moses.

22 And he broughte the other ram that was the full-offerynge, and Aaron and his sonnes put their hādes
23 apō the heed of the ram: And when it was slayne, Moses toke of the bloude of it, and put it upon the typpe of Aarons ryght eare and upon the thombe of his right hande, and upon the great too of his right fote.

24 Then were Aarons sonnes broughte, ād Mo- [Fo. XIII.] ses put of the bloude on the typpe of the right eare of them, and upon the thombes of their righte handes, and upon the great tooes of their righte fete, and sprinkled the bloud apō the alter rounde aboute.

25 And he toke the fatt ād the rompe ād all the fatt that was upon the inwardes, ād the kall of the lyuer, ād the .ii. kydneyes with their fatt ād their righte shul-
26 der. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred ād one wafer, ād put thē on the fatt ād upon the righte
27 shulder, ād put altogether apō Aarons handes ād apō his sonnes handes, ād waued it a waueofferynge before
28 the Lorde. And thā Moses toke thē from of their handes agayne ād burnt thē apō the alter, euen upon the burnt-offrynge: These are the fulloffrynges of a swete sauoure ād a sacrifice vnto the Lorde.

29 And Moses toke the breste and waued it a waueoffrynge before the Lorde, of the ram of the ful offrynges: ād it was Moses parte, as the Lorde commaunded Moses.

30 And Moses toke of the anynting oyle ād of the bloude whiche was upon the alter, and sprinkled it apō Aarō ād upon his vestimētes ād apō his sōnes ād on their vestimētes with hī ād sanctified Aarō ād his vesturs ād his sōnes .℞. and his sonnes vestures also.

31 Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse,

℞. 24 reliquum fudit super altare 27 qui postquam leuauerunt ea 28 eo quod consecrationis esset oblatio

℞. 22 widder des fulleopffers 24 gos das blut

- and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge.
- 32 Aaron and his sonnes shall eate it: ad that which remayneth of the flesh and of the brede, burne with fire.
- 33 And se that ye departe not from the doore of the tabernacle of witnesse feuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For .vii
- 34 dayes must youre hâdes be filled, as they were this daye: euē so the Lorde hath commaüded to do, to
- 35 reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte feuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded.
- 36 And Aaron and his sonnes dyd all thynges which the Lorde commaunded by the hande of Moses.

¶ The .IX. Chapter.

- 1 **A**ND the .viii. daye Moses called *M.C.S. The fyrst offringes of Aaron, for hym selfe and for the people. Aaron bleſseth the people. The glorye of the Lorde is shewed. The fyre comynge from aboue consumeth the sacrifice.*
- 2 Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burntoffrynge: both without blemish, and brynge them
- 3 before the Lorde. And vnto the childern of Israel he spa- [Fo. XV.] ke sayenge: take ye an he goote for a synneofferynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a
- 4 burnt sacrifice, and an oxe and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngled with oyle, for to daye the Lorde will appere vnto you.

V. 31 panes quoque consecrationis edite 33 complebitur tēpus consecrationis vestræ: 34 sicut impræsentiarum factum est, vt ritus sacrificii completeretur. ix, 4 immolate eos coram domino in sacrificio singulorum

L. 33 bis an den tag, da die tage ewrs fullopfers aus sind
M. M. N. 36 Loke in the .iiii. of the kinges in the .xix. ch. b.

5 And they brought that which Moses commaunded
vnto the tabernacle of witnesse, ad all the people came
6 and stode before the Lorde. And Moses sayde, this is
the thyng which the Lorde commaunded that ye
shulde do: ad then the glorye of the Lorde shall appere
7 vnto you. And Moses sayde vnto Aaron: go vnto the
alter and offer thy synneofferynge, and make an at-
tonement for the and for the people: and then offer the
offerynge of the people and reconcyle them also, as
the Lorde cōmaunded Moses.

8 And Aaron went vnto the alter, and slewe the calfe
9 that was his synneoffrynge. And the sonnes of Aaron
broughte the bloude vnto him, and he dypte his finger
in the bloude and put it upon the hornes of the alter,
and poured the bloude vnto the botome of the alter.
10 And the fatt and the two kydneys with the kall of
the lyuer of the synneoffrynge, he burnt vppon the
11 alter, as the Lorde commaunded Moses: .¶. but the
flesh and the hyde, he burnt with fyre without the
hoste.

12 After warde he slewe the burntofferynge, ad Aarons
sonnes brought the bloude vnto him, and he sprinkled it
13 rounde aboute upon the alter. And they brought the
burntofferynge vnto him in peces and the heed also,
14 and he burnt it upon the alter, and dyd wasshe the
inwardes and the legges, and burnt them also upon the
burntofferynge in the alter.

15 And than he broughte the peoples offerynge and toke
the goote that was the peoples synneofferynge, and slewe
it and offered it for a synofferynge: as he dyd the first.
16 And then broughte the burntofferynge and offered it
17 as the maner was, and broughte the meatofferynge
and fylled his hande thereof, and burnt it upon the
alter, beydes the burntacrifyce in the mornynge.

18 Then he slewe the oxe and the ram that were the

¶. 7 et deprecare pro te & pro populo. cumque mactaueris
hostiam populi, ora pro eo, sicut præcepit dominus. 15 expiatoque
altari 17 absque ceremoniis hol. matutini.

℟. 7 deyn fundopffer vnd deyn brandopffer . . verfüne dich
vnd das volck 13 zu yhm zuckt vnd den kopff 17 außer des
morgens brandopffer.

peoples peaseofferynges, and Aarons sonnes broughte the bloude vnto him, and he sprinkled it apou the alter
 19 rounde aboute, and toke the fatt of the oxe and of the ram: the rōpe and the fatt that couereth the inwardes
 20 and the kydneyes and the kall of the lyuer: and put them apou the brestes and burnt it apou the alter:
 21 but the brestes and the righte shulders Aaron waued before the Lorde, as the Lorde cō- [Fo. XVI.] maunded Moses.

22 And Aaron lifte vpp his hande ouer the people and blessed thē, and came doune from offerynge
 of synofferynges, burntofferynges and
 23 peaseofferynges. Then Moses and Aaron wēt into the tabernacle of witnesse and came out agayne and blessed the people,
 and the glorye of the Lorde apered vnto
 24 all the people. And there came a fyre out from before the Lorde, and consumed
 apou the alter: the burntofferynge and the fatt. And all the people sawe it and showted, and fell on their faces.

Of such places the bisshopes toke their domme blessing with .ii. fingers: But numery vi. thou maist read the goodly prayer of his blessing.

■ The .X. Chapter

1 **A**ND Nadab and Abihu the sonnes of Aaron toke ether of them his cenfor ād put fyre therein and put cens apō, and broughte straunge fyre before the Lorde: which he cōmaunded thē not and there went a fyre out frō the Lorde

A. C. S. Nadab and Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne. The resydew of the sacrifice the Preastes eate.

Hereof ye se the frute of a mans good entent with out Gods word. As we maye

¶. 24 turbæ, laudauerunt dominū x, i ignem alienum
 ¶. 22 steyg herab vom werck 24 frolocketen sie. x, i fremdb feur

¶. A. N. 1 Herof ye se the frute of a mans good entent wythout Goddes word. As we maye do no lesse, so doeth thys ensample teache that we may do no moare then is commaunded.

do nolesse, so and cōsumed thē, and they dyed before the
 3 doeth this en- Lorde. Then Moses sayde vnto Aarō this
 sample teach is it that the Lorde spake fa- *God is sanc-*
 that we maye tyfied when *we obey him*
 do no moare ynge: I will be sanctified in *ad mortify*
 than is cō- them that come nye me, ad *oure wyll*
 maunded. before all the people I wilbe glorified. *to doo his.*
 And Aaron helde his peafe.

4 And Moses called Misael and Elefaphā the sonnes
 of Vsiel the vncle of Aaron, and sayde vnto thē: goo
 to and carye youre brethrē from the holy place out
 5 of the hoste. And they went to them and caryed
 them in their albes out of the hoste, as Moses bad.

6 .P. And Moses sayde vnto Aaron and vnto Eleazar
 and Ithamar his eldest sonnes: vncouer not youre heed
 nether rent youre clothes, lest ye dye and wrath come
 apou all the people lett youre brethren the hole house
 of Israel, bewepe the burnynge which the Lorde hath
 7 burnt. But goo ye not out from the dore of the taber-
 nacle of wytnesse, lest ye dye: for the anoyntyng oyle of
 the Lorde is apou you. And they dyd as Moses bad.

8 And the Lorde spake vnto Aaron fa- *Oure prelates*
 9 ynge: drynke no wyne nor stronge drynke, *be dronke*
 nether thou nor thi sonnes with the: when *wyth desyre*
 ye go in to the tabernacle of witnesse, lest *of honoure*
 ye dye. And let it be a lawe foreuer vnto *and haue*
 10 youre childern after you: that ye maye *brought the*
 put difference betwene holy and vnholi, *world oute*
 11 and betwene vnclene and clene, and that *of their wittes*
 ye maye teach the childern of Israel: *to satisfie their*
 all the ordynaunces which the Lorde *lustes, and*
 hath cōmaunded them by the handes of *liue not sobir-*
 Moses. *ly to teach vs*
what christ
commaunded
by the handes
of the appost-
els..

12 And Moses sayde vnto Aaron and vnto Eleazar ad

V. 3 tacuit Aaron. 5 tulerunt eos sicut iacebant . . . vt sibi fu-
 erat imperatum. 6 incendium, quod dominus fuscitauit 10 vt ha-
 beatis scientiam discernendi

¶. 3 schwyg stille. 6 brand . . . gethan hat 10 das yhr kund vn-
 terscheyden

¶. ¶. N. 3 God is sanctified when we obey hym, and mor-
 tyfye oure wyll to do his. 4 Loke in Gen. xiii, b. 9 For euer,
 it is here taken for a tyme that hath an ende, and not euer last-
 ing as it is also in Gen. xiii, d & Ex. xii, c.

- Ithamar his sonnes that were lefte: take the meat-offerynge that remayneth of the sacriſyces of the Lorde, and eate it without leuen beſyde the alter, for it is
 13 moſt holy: eate it therfore in the holy place, becauſe it is thy dutye and thi ſonnes dutye of the dutye [often], ſacriſyce of the Lorde: for ſo I am com- *due*
 14 maunded. And the [Fo. XVII.] wauebreſt and heueſhulder eate in a cleane place: both thou and thy ſonnes and thy daughters with the. For it is thy dutye and thy ſonnes dutye with the, of the peace-
 15 offerynges off the childern of Iſrael. For the heueſhulder and the wauebreſt whiche they brynge with the ſacriſices of the fatt, to waue it before the Lorde, ſhal be thine and thy ſonnes with the, and be a lawe for euer, as the Lorde hath commaunded.
 16 And Moſes ſoughte for the goote that was the ſynneofferynge, and ſe, it was burnt. And he was angrye with Eleazar and Ithamar the ſonnes of Aaron,
 17 which were lefte alyue ſayenge: wherefore haue ye not eaten the ſynneofferynge in the holy place, ſeynge it is moſt holye: and for as moch as it is geuen you to bere the ſynne of the people, and make agreement for them
 18 before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore ſhulde ye haue eaten it in the holy place as I commaunded.
 19 And Aaron ſayde vnto Moſes: behold, this *The offeringes*
 daye haue they offered their ſynneoffrynge *muſt haue bene*
 and their burntoffrynge before the Lorde, *eaten in glad-*
 and it is chaunced me after thys maner. *neſſe: but Aa-*
 Yf I ſhulde eate of the ſynneofferynge to *ron coude not*
 20 daye, wolde the Lorde be content with all? And *but morne for*
 when Moſes herde that, he was content.

¶. 17 portetis iniquitatem multitudinis & rogetis pro ea 18 ſicut præceptum eſt mihi? 19 mihi autem accidit quod vides . . . aut placere domino in cerem. mente lugubri? 20 recepit fatiſſactionem.

¶. 17 miſſethat der gemeyne tragen . . . ſie verfunet 19 es iſt myr gangen, wie es da iſt . . . vnd gutter ding ſeyn 20 lies ers yhm gefallen.

¶. 19 The offerings muſt haue bene eatē in gladneſſe, but Aaron coulde not but morne for hys ſonnes.

.P. The .XI. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. Of*
 2 and Aaron sayenge: speake *beastes which*
 vnto the childrē of Israel and *be cleane &*
 saye, these are the beestes *which vn-*
cleane.
- whiche ye shall eate amonge all the beestes that
 3 are on the erth: what soeuer hath hofte and dyuyd-
 eth it in to two clawes ād cheweth cud among the
 4 beestes, that shall ye eate. Neuerthelesse, these shall
 ye not eate of them that chewe cud and haue hofes.
 The camel, for he cheweth cud but he deuydeth not
 the hofte in to two clawes therfore he shall be vnclene
 5 vnto you. And the Conye, for he cheweth the cud
 but deuydeth not the hofte in to two clawes, therfore
 6 he is vnclene to you. And the hare, for he likewise
 cheweth the cud, but deuydeth not the hofte in to two
 7 clawes, he is therfore vnclene to you. And the swyne,
 for though he deuyde the hofte in to two clawes,
 yet he cheweth not the cud ād therfore is vnclene to
 8 you, Of their flesh see that ye eate not ād their car-
 kasses se that ye twych not for they are vnclene to you.
 9 These shall ye eate of all that are in the waters:
 what soeuer hath finnes and skales in the waters, sees
 10 and ryuers, that shall ye eate And all that haue not
 finnes ād skales in the sees ād ryuers of all that moue
 and lyue in the waters, [Fo. XVIII.] shall ye abhorre.
 11 Se that ye eate not of their flesh, ād also that ye ab-
 12 horre their carkases: for all that haue no finnes nor
 scales in the waters, shalbe abhominacion vnto you.
 13 These are the foules which ye shall abhorre and
 which shall not be eaten, for they are an abhominacion.
 14 The egle, the goofhauke, the cormoraunte, the
 15 kyte, the vultur and all his kynd and all kynde of

V. 5 Chirogryllus 7 Et fus . . . ruminat. 8 horum carnibus
 9 tam in mari quam in fluminibus & stagnis 11 morticina vitabitur.
 13 Aquilam, & gryphē, & haliaetum 14 miluū . .

¶. 5 die Canynchen 7 Vnd eyn schweyn 9 ynn wassern, ym
 mehr vnd bechen

- 16 rauens, the estrich, the nightcrowe, the cocow, the
 17 sparowhauke, and al the kynde: the litle oule, the
 18 storcke, the great oule the backe, the pellicane,
 19 the pye, the heron, the Iaye with the kynde, the
 20 lappwyngē ād the ſwalowe. And all foules that
 crepe ād goo apō all .iiii. ſhalbe an abhominacion
 vnto you.
- 21 Yet theſe maye ye eate of all the foules that moue
 and goo apōn .iiii. fete: euen thoſe that haue no knees
 aboue vppon their fete to lepe with all apōn the erthe,
 22 euen theſe of them ye maye eate: the arbe and all
 hiſ kynde: the Soleam with all hiſ kynde: the Har-
 gol and all the kynde, ād the Hagab ād all hiſ kynd.
- 23 Al other foules that moue ād haue .iiii. fete, ſhalbe
 24 abhominacion vnto you. In ſoch ye ſhalbe vnclene
 whoſoeuer touch the carkeſſe of thē ſhalbe vnclene
 25 vnto the euen, ād whoſoeuer bereth the carkeſſe of thē,
 ſhal waſh hiſ clothes ād ſhalbe .℥. vnclene vntyll euen.
- 26 Amonge all maner beeftes, they that haue hoffes
 and deuyde them not in to two clawes or that chewe
 not the cud, ſhalbe vnclene vnto you: and all that
 27 twicheth them ſhalbe vnclene. And all that goeth
 apōn hiſ handes amonge all maner beeftes that goo
 on all foure, are vnclene vnto you: and as many as
 twych their carkeſſes, ſhalbe vnclene vntyll the euen.
- 28 And he that beareth the carkeſſe of them, ſhall waſſhe
 hiſ clothes ād be vnclene vntyll the euen, for ſoch are
 vnclene vnto you.

℥. 22 Selaam . . kynde, the Hagab 27 foure fete

℥. 16 larum, & accipitrem 17 bubonem et mergulum et ibin
 18 cygnum et onocrotalum, et porphyronem, 19 herodionem,
 charadriionem . . vpupam . . vespertilionem. 21 longiora retro crura
 22 brucus . . attacus . . ophiomachus, ac locusta 25 & si neceſſe
 fuerit vt portet.

℥. 21 das keyne knyē oben an den beyne hat, da mit es auff
 erden hupffe 27 auff tappen geht

℥. ℥. N. 22 *Arbe*, *Selaā*, *Hargol*, *Hagab* are kyndes of
 beaſtes that crepe or ſcraul on the grounde which the Hebrues
 them ſelues do not now a dayes know.

℥. ℥. N. 22 Diſe vier thier ſind ynn vnſern landen nicht, wie
 wol gemeynlich *Arbe* vnd *Hagab*, fur Hewſchrecken gehaltē
 werden, die auch vierfüſſige vogel ſind, aber es iſt gewiſſer, diſe
 Ebreiſche namen zu brauchen, wie wyr mit *alleluia* vnd andern
 fremdbder ſprach namen thun.

29 And theſe are alſo vnclene to you amonge the
 thinges that crepe apon the erth: the weſell the
 30 mouſe, the tode and all his kynde, the hedgehogge,
 31 ſtello, the licerte, the ſnayle and the moule. Theſe
 are vnclene to you amonge all that moue, and all
 that twych them when they be dead, ſhalbe vnclene
 32 vntyll the euen. And what ſoeuer any of the dead
 carkeſſes of them fall apon, ſhalbe vnclene: what
 ſoeuer veſſel of wodd it be, or rayment, or ſkynne,
 or bagge or what ſoeuer thinge it be that any worke
 is wroughte with all. And they ſhalbe plunged in
 the water and be vnclene vntill the euē, and then
 they ſhalbe clene agayne.

33 All maner of erthen veſſel where in to any of them
 falleth, is vnclene with all that therein [Fo. XIX.] is:
 34 and ye ſhall breake it. All maner meate that is eaten,
 yf any ſoch water come apon it, it ſhall be vnclene.
 And all maner drynke that is drōke in all maner ſoch
 veſſels, ſhalbe vnclene.

35 And whether it be ouen or kettel, it ſhalbe broken.
 For they are vnclene and ſhalbe vnclene vnto you:
 36 Neuerthelater, yet the fountaynes ād welles and
 pondeſ of water, ſhalbe clene ſtyll. But whoſoeuer
 twycheth their carkeſſes, ſhalbe vnclene.

37 Yf the dead carkeſſe of any ſoch fall apō any ſeed
 38 vfed to ſowe, yt ſhall yet be clene ſtyll: but ād yf
 any water be poured apō the ſeed ād afterward the
 dead carkeſſe of them fall thereō, then it ſhalbe vn-
 clene vnto you.

39 Yf any beeft of whiche ye eate dye, he that twitch-
 eth the dead carkeſſe ſhalbe vnclene vntyll the euen.
 40 And he that eateth of any ſoche dead carkeſſe, ſhall
 waſſhe his clothes and remayne vnclene vntyll the
 euen. And he alſo that beareth the carkeſſe of
 it, ſhall waſſhe his clothes and be vnclene vntyll
 euen.

¶ 29 mus & crocodilus 30 migale, & chamæleon, & ſtello &
 lacerta 32 pelles & cilicia 34 fuſa fuerit ſuper eum 36 & omnis
 aquarum congregatio

¶ 35 es ſey ofen odder keſſel

- 41 All that *s*crauleth vpon the erth, is an *s*crauleth,
abhomynacyon and shall not be eaten. *crawleth,*
42 And what *foeuer* goeth apon the brest *creepeth* v. 42
ād what *foeuer* goeth apon .iiii. or moo fete amonge
all that *s*crauleth apon the erth, of that se ye eate
not: for they are abhomynable. Make not youre soules
43 .P. abhomynable. Make not youre soules abhomynable
with no thinge that crepeth, nether make youre soules
vnclene with them: that ye shulde be defiled thereby.
44 For I am the Lorde youre God, be sanctified therfore
that ye maye be holy, for I am holy: and defile not
45 the erth. For I am the Lorde that brought you out
of the londe off Egipte to be youre God: be holy ther-
fore, for I am holy.
46 This is the lawe of beest and foule and off all
maner thinge that lyueth ād moueth in the water
47 ād of all thinges that crepe apō the erth, that ye may
put differēce betwene vnclene ād clene, ād betwene
the beestes that are eatē and the beestes that are
not eaten.

¶ The .XII. Chapter.

- 1 **A**ND the Lorde spake vnto Mofes *M.C.S. A*
2 and sayde: speake vnto the *lawe howe we*
childern of Israel ād saye: whē *men shulde be*
a womā hath conceaued ād *purged after*
hath borne a man childe, she shalbe vnclene .vii. dayes: *their delyuer-*
euen in like maner as when she is put aparte in tyme
3 of hir naturall diseafe. And in the .viii. daye the flesch

M. 42 *omits* Make not youre soules abhomynable

V. 42 quadrupes graditur, & multos habet pedes 43 Nolite
cōtaminare animas 47 differētias noveritis

L. 41 was auff erden schlecht (42, 44) 42 auff vier odder mehr
fuffen 43 seelen veruynigen

M. M. N. 2 Some call it the monethes dyfeate, tome the
floures.

4 of the childes foreskynne shalbe cut awaye. And she
shall cōtynue in the bloude of hir purifenge .xxxiii
dayes, she shal [Fo. XX.] twytch no halowed thinge
nor come in to the sanctuary, vntyll the tyme of hir
5 purifenge be out. Yf she bere a maydechilde, then she
shalbe vnclene two wekes as when she hath hir naturall
diseafe. And she shall contynue in the bloude of hir
purifenge .Lxvi. dayes.

6 And when the dayes of hir purifenge are out:
whether it be a sonne or a doughter, she shall brynge
a lambe of one yere olde for a burntoffrynge and a
yonge pigeon or a turtill doue for a synneoffrynge
vnto the dore of the tabernacle of witnesse vnto the
7 preast: which shall offer them before the Lorde and
make an attonement for her, and so she shalbe
purged of hir yssue of bloude. This is the lawe of
her that hath borne a childe, whether it be male or
female.

8 But and yf she be not able to bringe a shepe, then
let her brynge two turtyls or two yonge pigeons: the
one for the burntofferynge, and the other for the
synneofferynge. And the preast shall make an attone-
ment for her, ad she shalbe clene.

■ The .XIII. Chapter.

1 **A**ND the Lord spake vnto Moses *A.C.S. The*
2 *ad ūto Aarō saynge: whē Preastes are*
there apeareth a rysinge in appoynted to
any mās flesh ether a scabbe iudge who
are the Lep-
or a gliftrige .¶. whyte: as though the *ers.*

¶. 7 mundabitur a profluuiio sanguinis fui 8 Quod si non in-
uenerit manus eius, nec pot. offerre agnum . . . orabitque pro ea
sacerdos. xiii, 2 diuersus color siue pustula

¶. 4 tage yhrer reynigung aus sind 5 da heym bleyben ynn
dem blut yhrer reynigung. 6 aus sind 7 reyn von yhrem blutgang
8 Vermag aber yhre hand nicht eyn schaff. . . verführen. xiii, 2 eyt-
ter weys (4, 19, 23, 39).

- plage of leprosy were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes
 3 the preastes, and let the preast loke on the fore that is in the skynne of his fleshe. Yf the heer in the fore be turned vnto whyte, and the fore also seme to be lower than the skynne of his fleshe, then it is fuerly a leprosy, and let the preast loke on him and make hym vnclene.
- 4 Yf there be but a white plecke in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned unto white: then let the
 5 preast shitt him vpp feuen dayes. And let the preast loke apon him the .vii. daye: yf the fore seme to him to abyde styll and to go no further in the skynne, then let the preast shutt him vppe yet .vii. dayes moo.
- 6 And let the preast loke on him agayne the .vii. daye. Then yf the fore be waxed blackesh and is not growen abroad in the skynne, let the preast make him clene, for it is but a skyrfe. And let him wasshe his clothes, and then he is
 7 clene But and yf the scabbe growe in the skynne after
 8 that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abroad in the skynne, let him make him vnclene: for it is fuerly a leprosy.

This chapter maketh not for confession in the eare, but is an exāple of ex-communicacion off open sinners As these prestes make vnclene ad sende out of company, euen so ours binde ad excommunicat out of the cōgregaciō: and as these make cleane, so doo ours lousse, and absolue. Now thē that sinne secretly thei binde with preach-inge gods word ad yf thei repēt, with preachinge thei lousse thē agayne.

℞. 3 iudge hym vnclene.

℞. 3 humiliorem cute & carne reliqua . . . et ad arbitrium eius separabitur. 7 & redditus munditiæ . . . adducetur ad eum, 8 & immunditiæ condēnabitur.

℞. 3 vrteylen 4 verschlieffen sieben tage 6 mal geschwungen

℞. ℞. N. 2 The lepre signifyeth properly mannes doctrine, whyche spreadeth abroad lyke a canker: & to be short all infeccyon of vngodlynnes, therfore must the Leuytes geue dylygent hede therto: for a lytell leuen foureth the whole louppe of doughte.

℞. ℞. N. 4 Hie ifs offinbar das Moses *ausatz* heyst allerley grind vnd blattern odder mal, da ausatz aus werden kan oder dem aufsatz gleych ist. Ausatz aber bedeut eygentlich, menschen lere außer der lere Gottlichs wort, die selbe bluet vnnd grunet fur den leuten vnd frisset vmb sich, darumb den priesterna hie mit fleys auffzusehen gepotten wirt.

9 [Fo. XXI.] Yf the plage of leprosy be in a man, let
 10 hi be brought vnto the preast, and let the preast se
 him. Yf the rysinge apere white in the skynne ad
 haue also made the heer white, ad there be rawe flesh
 11 in the fore also: then it is an olde leprosy in the
 skynne of his flesh. And the preast shall make him
 vnclene, ad shall not shutte him vp for he is vnclene.
 12 Yf a leprosy breake out in the skynne and couer all
 the skynne from the heed to the fote ouer all where-
 13 soeuer the preast loketh, then let the preast loke upon
 him. Yf the leprosy haue couered all his flesh, let
 him make the diseafe clene: for in as moch as he is
 14 altogether white he is therfore cleane. But and yf
 there be rawe flesh on him when he is sene, then he
 15 shalbe vnclene. Therfore when the preast seeth the
 rawe flesh, let him make him vnclene. For in as moch
 as his flesh is rawe, he is vnclene and it is suerly a true
 16 leprosy. But and yf the rawe flesh departe agayne
 and chaunge vnto white, then let him come to the
 17 preast and let the preast se him: Yf the sore be
 chaunged vnto white, let the preast make the diseafe
 cleane, ad then he is cleane.
 18 When there is a byele in the skynne byele [often],
 19 of any mans flesh and is heled and after ^{boil}
 in the place of the byele there appeare a whyte rysyng
 ether .P. a shynynge white somewhat redysh, let him
 20 be sene of the preast. Yf when the preast seeth hi it
 appeare lower than the other skynne and the heer
 thereof be chaunged vnto white, let the preast make
 hi vnclene: for it is a very leprosy, that is broken
 21 out in the place of the byele. But and yf when the

M. 11 iudge him vnclene 13 iudge the diseafe 15 iudge
 17 iudge 20 iudge

V. 11 inolita cuti. 12 quicquid sub aspectu oculorum cadit
 15 sacerdoti iudicio polluatur, & inter immundos reputabitur
 18 Caro autem et cutis

L. 10 rho fleisch ym geschwyr

M. N. 13 *Couered all his flesh*, etc. Here is that called
 a leper which yet is none in dede, but semyth to be one: whereas
 the rotnesse of humoures brekyng forth into the vtter partes all
 the body ouer, is called a leper, and yet must it be iudged to be
 cleane.

preast loketh on it there be no white heeres therein
 nether the scabbe lower than the other skynne and be
 fomewhat blackesh, then the preast shall shutt him
 22 aparte .vii. dayes. Yf it sprede abrode in the meane
 feason, then let the preast make him vncleane: for it is
 23 a leprofye. But ad yf the gliftringe white abyde styll in
 one place and go no further, then it is but the prynte
 of the byele, and the preast shal make him cleane.

24 When the skynne of any mas flesh is burnt with fire
 that it be rawe and there apere in the burnynge a
 gliftringe white that is fomewhat redyfh or altogether
 25 white, let the preast loke apon it. Yf the heer in that
 brightnesse be chaunged to white and it also appeare
 lower than the other skynne, than it is a leprofye that
 is broken out in the place of the burnynge. And the
 preast shall make him vncleane, for it is a leprofye. But
 26 and yf (when the preast loketh on it) he se that there
 is no white heer in the bryghtenesse and that it is no
 lower than the other [Fo. XXII.] skynne and that it
 is also blackesh, then let the preast shutt him upp feuen
 27 dayes. And yf (when the preast loketh on him the
 feuenth daye) it be growen abrode in the skynne, lett
 28 him make him vncleane: for it is a leprofye. But and
 yf that bryghtnesse abyde styll in one place and goo
 no further in the skynne ad be blackesh, than it is but
 a ryfying in the place of the burnynge, and the preast
 shall make hym cleane: for it is but the prynte of the
 burnynge only.

29 Whē ether man or woman hath a breakinge
 30 out apon the heed or the beerde, let the preast
 se it. And yf it apeare lower than the other skynne
 and there be therein golden heeres ad thyn, let the
 preast make him vncleane, for it is a breaking out
 31 of leprofye apō the heed or berde. yf (whē the

ff. 22 iudge 23 iudge 25 out of the place . . iudge 27 iudge
 30 iudge

V. 23 vlceris est cicatrix 28 quia cicatrix est combusturæ.
 30 capillus flauus

L. 23 die narbe von der drufs 28 geschwyr des brandmals
 30 har dasselbs gulden vnd dunne

preaft loketh on the breakige out) he fe that it is no lower thā the other ſkynne ād that there are blacke
 32 heeres therein let hī ſhutt hī vp .vii. dayes. And let the preaft loke on the diſeaſe the ſeuenth daye: ād yf the breakynge oute be gone no further nether be any golden heeres therein nether the ſcabbe be lower than
 33 the other ſkynne, then lett him be ſhauen, but lett hym not ſhaue the ſcabbe, and let the preaft ſhutt him vpp
 34 ſeuē .℞. dayes moo. And let the preaft loke on the breakynge out the .vii. daye agayne: Yf the breakynge out be gone no further in the ſkynne nor moare lower thē the other ſkynne, then lett the preaſte make him cleane, and let him waſſhe his clothes and then he is
 35 cleane. Yf the breakynge out growe in the ſkynne
 36 after that he is once made cleane, let the preaft ſee him. Yf it be growne abroad in dede in the ſkynne, let the preaft ſeke no further for any golden heeres, for
 37 he is vncleane. But and yf he ſe that the ſcabbe ſtonde ſtyll and that there is blacke heer growne vpp there in, thē the ſcabbe is healed and he is cleane: and the preaft ſhall make him cleane.

38 Yf there be ſounde in the ſkynne of the fleſh of man
 39 or woman a gliſteryng white, let the preaft ſe it. Yf there appeare in their fleſh a gliſteryng white ſomewhat blackeſh, thē it is but frekels growē vpp in the ſkynne: ād he is cleane

40 Yf a mans heer fall of his heed, thē he is heedbaulde
 41 and cleane. yf his heer fall before in his foreheade,
 42 then he is foreheadbalde and cleane. yf there be in the baulde head or baulde forehead a redyſh white ſcabbe, then there is leproſye ſpronge vpp in his baulde
 43 head or baulde foreheade. And let the preaft ſe it: and yf the ryſyng of the ſore be redyſhwhite in his baul- [Fo. XXIII.] de heade or foreheade after the
 44 maner of a leproſye in the ſkynne of the fleſh, then he is a leper and vncleane: ād the preaft ſhall make him vncleane, for the plage of his heede.

℞. 34 iudge 35 iudged 37 iudge 44 iudge

℥. 37 hom. fanatum eſſe, & confid. eum pronuntiet mundum.

43 cōdemnabit eum . . lepræ

℥. 31 nicht ſalb 44 ſolchs mals halben auff feym heubt

- 45 And the leper in whome the plague is, shall haue his clothes rent and his heade bare and his mouth moffeld, and shalbe called vncleane.
- 46 And as longe as the dysease lefseth apon him, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, and even without the host shall his habitacion be.
- 47 When the plague of leprosy is in a cloth: whether it be
48 lynyen or wollen, yee and whether it be in the warpe or wolfe of the lynyen or of the wollen: ether wolfe [often], in a skynne or any thinge made of skynne, ^{woof}
- 49 yf the diseafe be pale or somewhat redysh in the cloth or skynne: whether it be in the warpe or the wolfe or any thinge that is made of skynne, then it is a very leprosy
50 and must be shewed vnto the preast. And when the preast seeth the plague, lett him shutt it vpp .vii. dayes,
51 and let him lye on the plague the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in anythyng that is made of skynne, then the plague is a fretyng leprosy
52 rosy and it is vncleane: And that cloth ^{fretynge} [often], ^{eaten} away: cf. shalbe burnt, ether warpe or wolfe, freten, v. 53, whether it be wollen or lynyen or any and xiv, 44, and German thyng that is made of skynne where in ^{fressen}.
the plague is, for it is a fretyn- .P. ge leprosy, and shalbe burnt in the fyre.
- 53 Yf the preast se that the plague hath freten no further in the cloth: ether in the warpe or wolfe or in what
54 foeuer thyng of skynne it be, then let the preast commaunde then to wasshe the thyng wherein the plague is,
55 and let him shutt it vpp .vii. dayes moo. And let the preast lye on it agayne after that the plague is wasshed: Yf the plague haue not chaunged his fascion though it be spred no further abroad, it is yet vncleane.
- And se that ye burne it in the fyre, for it is freten inwarde: whether in parte or in all together.

¶ 55 freat

¶ 45 contam. ac fordidum se clamabit.

¶ 45 vnreyn genennet werden 51 fressend mal

¶ 47 Of the leprosy of clothes which was vsed amonge the Iewes, let then iudge. This is euident that we in oure tyme suffer ouer many leprosy in clothes.

- 56 But and yf the preast se that it is somewhat blackyſh after that it is waſhed, let him rent it out of the clothe, or out of the ſkynne or out of the warpe or wolfe.
- 57 But and yf it apeare any moare in the cloth ether in the warpe or in the wolfe or in anythyng made of ſkynne, than it is a waxynge plage. And ſe that ye
- 58 burne that with fyre, where in the plage is. Moreouer the cloth ether warpe or wolfe or what ſoeuer thinge of ſkynne it be which thou haſt waſhed and the plage be departed from it, ſhalbe waſhed once agayne: and then it is cleane.
- 59 This is the lawe of the plage of leproſye in a cloth whether it be wollē or lynen: eyther whether it be in the warpe or wolfe or in any thyng made of ſkynnes, to make it cleane or vncleane.

[Fo. XXIIII.] .XIIII. Chapter.

1. **A**ND the Lorde ſpake vnto Moſes *M.C.S. The*
2. *cleaſynge of*
the leper, and
of the houſe
that he is in.
 ſaynge: this is the lawe of a leper when he ſhalbe clēſed. he ſhalbe broughte vnto the
3. preaſt, and the preaſt ſhall goo out without the hoſte and loke apō him. Yf the plage of leproſye be healed
4. in the leper, thē ſhall the preaſt commaunde that there be brought for hī that ſhalbe clenſed .ii. luynges byrdes that are cleane, ād cipreſſe wodd, and a pece of purple
5. cloth and yſope. And the preaſt ſhall cōmaunde that one of the byrdes be kylled ouer an erthē veſſell of
6. runnyng water. And the preaſt ſhall take the luynges byrde and the cypreſſe wodd and the purple ād the yſope, ād ſhall dyppe thē and the luynges byrde in the bloude of the ſlayne byrde and in the rēnynges
7. water and ſprinkle it apōn him that muſt be clenſed

M. 59 iudge. xiiii, 4 cedar wodd 5 in an erthen 6 cedar
V. 58 pura ſunt, ſecundo, & munda erunt. xiiii, 4 præcipiet
 ei qui purificatur . . paſſeres . . lignum cedrinum (vv. 49, 50, 51,
 52) 5 in vaſe fictile ſuper aquas viuentes
L. 4 cedern holtz (throughout the chapter) 6 tuncken am le-
 bendigen waſſer

of his leprofye .vii. tymes and clenſe him, and ſhall
8 let the lyuynge byrde goo fre in to the feldeſ.

And he that is clēſed ſhall waſſhe his clothes and ſhaue
off all his heer ād waſſhe himſelfe in water, and thē he
is cleane. And after that he ſhall come in to the
9 hoſte, but ſhall tarye without his tēt .vii. dayes. Whē
the ſeuenth daye is come, he ſhall ſhaue off al his heer
both apō his heade ād his berde ād on his browes:
ād euē all the heer that is on him, ſhalbe ſhauen off.
And he ſhall waſſhe his clothes and his fleſh in water,
and then he ſhalbe cleane.

10 .P. And when the .viii. daye is come, let him take
ii. lambes without blemiſh and a yewelambe of a
yere olde without blemiſh, and .iii. tenthdeales of ſyne
floure for a meatofferynge myngled with oyle, and a
11 logge of oyle. Than let the preaſt that maketh him
cleane, brynge the man that is made cleane with thoſe
thynges before the Lorde vnto the dore of the taber-
12 nacle of witneſſe. And lett the preaſt take one of
the lābes and offer him for a trefpaceofferynge, and
the logge of oyle: and waue them before the Lorde.
13 And than let him ſlee the lambe in the place where
the ſynofferynge and the burntofferynge are ſlayne:
euē in the holy place. for as the ſynofferynge is, euē
ſo is the trefpace offerynge the preaſtes: for it is moſt
holy.

14 Than lett the preaſt take of the bloude of the tref-
paceofferynge, and put it apō the typpe of the right
eare of him that is clēſed, and apōn the thombe of
his righte hande and apōn the greate too of his righte
15 fote. Then let the preaſt take of the logge of oyle
16 and poure it in to the palme of his lefte hande, ād
dippe his righte finger in the oyle that is in the
palme of his lefte hand, ād let him ſprinkle it with
17 his fynger .vii. tymes before the Lorde. And of the

V. 7 vt in agrum auolet 10 et ſeorſum olei ſextariū.

L. 7 frey feld 10 Log oles 15 aus dem Log nemen

M. N. 15 *A logge of oyle* is a certayn meaſure containyng .vi. egges, in Grec *Sextarius*.

L. M. N. 10 *Log* iſt eyn kleyn maſlyn auff Ebreiſch alſo genennet, aber noch vngewis wie gros es ſey.

rest of the oyle that is in his hande, shall the preast put upon the typpe of the righte eare of him that [Fo. XXV.] is clenfed, and upon the thombe of his righte hande, and upon the great too of his righte fote: euē
 18 upon the bloude of the trespacofferynge. And the remnaunte of the oyle that is in the preastes hande, he shall poure upon the heede off hym that is clenfed: and so shall the preaste make an attonement for him before the Lorde,

19 Then let the preast offer the synneofferynge, ād make an attonement for him that is clenfed for his
 20 vnclēnesse. And thā let the burntoffrynge be slayne, ād let the preast put both the burntofferynge and the meateoffrynge apō the alter; ād make an attonement for him, ād thā he shalbe cleane.

21 Yf he be poore ād can not gett so moch, thā let him bringe one lambe for a trespacoffrynge to waue it and to make an attonement for him, ād a tenth deale of fine floure myngled with oyle for a meatoff-
 22 ryngē ād a logge of oyle, ād two turtyll doues or two yonge pygeons which he is able to gett ād let the one be a synneoffryngē and the other a burntoffryng.
 23 And let him bryngē them the .viii. daye for his clenfyngē vnto the preast to the dore of the tabernacle of witnesse before the Lorde.

24 And let the preast take the lambe that is the trespacoffryngē and the logge of oyle, ād wa- .P. ue them
 25 before the Lorde. And whē the lambe of the trespacoffryngē is kylled, the preast shall take of the bloude of

V. 19 faciet sacrificium

L. 21 mit feyner hand nicht so viel erwirbt 22 mit feyner hand erwerben kan

L. M. N. 21 Gleych wie der ausfatz bedeut falsch lere, falschen glauben, vnnd falsch heyligs leben, sonderlich das auff eygen werck vnnd nicht auff lauter Gottis gnade Also bedeut dis reynigen wie man ketzerey vnnd solch falsch lere vertreyben sol. Nemlich dz die prediger sollen dz ole yn der hand haben vnd mit dem finger handeln, dz ist sie sollen das Gottis wort von der gnaden ym leben beweyfen vnd ynn geyst krafft predigen, damit die leut gehorchen vnd mit der hand fassen vnd folgen das dis sprengen fur dem herrn vnnd das falben der leut nichts anders ist, Denn das Euangelion fur Gott predigen vnd die leut also vom yrthum furen. Denn fewr vertilget keyn ketzerey sondern alleyn Gottis wortt ym geyst gefurt.

the trespacoffrynge, and put it apon the tpye of his righte eare that is clenfed, and apon the thombe of
 26 his righte hande, and apon the greate too of hys righte fote. And the preast shall poure of the oyle in to his
 27 righte hande, and shall sprinkle with his finger of the oyle that is in his lefte hande .vii. tymes before the Lord.

28 And the preast shall put of the oyle that is in his hande (apon the tpye of the righte eare of hi that is clenfed, and apō the thombe of his righte hande and apon the great too of his righte fote: euen in the place where the bloude of the trespacofferynge was put,
 29 And the reste of the oyle that is in his hande, he shall poure apon the heede of him that is clenfed: to make
 30 an attonemēt for him before the Lorde. And he shall offer one of the turtyll doues or of the yonge pigeons,
 31 foch as he can gett: the one for a synneofferynge and the other for a burntoffrynge apō the alter. And so shall the preast make an attonemēt for him that is
 32 clenfed before the Lorde. This is the lawe of him that hath the plage of leprosy, whose hand is not able to gett that which pertayneth to hys clenfyng.

33 [Fo. XXVI.] And the Lorde spake vnto Moses ād
 34 Aarō saynge: when ye be come vnto the lond of Canaan which I geue you to possesse: yf I put the plage of leprosy in any housse of the lande of youre possession, let him that oweth the house go ād tell the preast saynge, me thinke that there is as it were a
 35 leprosy in the housse. And the preast shall cōmaunde them to ryd all thinge out of the housse, before the preaste goo in to se the plage: that he make not all that is in the housse vncleane, and then the preast shall goo in and se the housse.

37 Yf the preast se that the plage is in the walles of the housse ād that there be holowe strakes pale or

M. 28 put on the oyle

V. 29 vt placet pro eo dominum 35 Quasi plaga lepræ videtur mihi esse in domo mea.

M. A. N. 37 The lepre of the howses is any thyng ther to pertaynyng, wherby the dweller might take harme in helth of body, in hurtyng of hys goodes or otherwyse as yf it stode in an euell ayre etc.

rede which seme to be lower than the other partes of
 38 the wall, then let the preast go out at the houffe dores
 39 ād shett vp the houffe for .vii. dayes. And let the
 preast come againe the seuenth daye ād se it: yf the
 40 plage be encreased in the walles of the houffe, let the
 preast cōmaunde thē to take awaye the stones in which
 the plage is, ād let thē cast thē in a foule place with-
 41 out the citie, ād scrape the houe within rounde aboute,
 ād poure oute the dust without the citie in a foule
 42 place. And let them take other stones and put them
 in the places of those stones, and other morter: ād
 playster the houffe with all.

43 .¶. Yf now the plage come agayne ād breake out
 in the houffe, after that they haue taken awaye the
 stones and scraped the houffe, and after that the
 44 houffe is playsterd anew: let the preast come and se
 it. And yf then he perceauē that the plage hath eatē
 further in the houffe, then it is a fretynge leprosyē that
 45 is in the houffe ād it is vncleane. Then they shall
 breake doune the houffe: both stones, tymbre ād all
 the morter of the houffe, and carye it out of the citie
 46 vnto a foule place. Moreouer he that goeth in to the
 houffe all the whyle that it is shett vp, shalbe vncleane
 47 vntyll nighte. And he that slepeth in the houffe shall
 wasshe his clothes, and he also that eateth in the houffe
 shall wasshe his clothes.

48 But and yf the preast come and se that the plage
 hath sprede no further in the houffe after that it is new
 playstered, thē let him make it cleane for the plage is
 49 healed. And let hym take to clense the houffe with
 all: two birdes, cypresse wodd, ād purple clothe ād
 50 ysope. And let him kyll one of the birdes ouer an
 51 erthen vessel of runnyng water, ād take the cipresse
 wodd, the ysope, the purple ād the lyuyng byrde, ād
 dyppe them in the bloude of the slayne byrde and in
 the running water, and sprinkle apon the houffe seuen

¶. 49 cedar wodd 50 byrdes in 51 cedar wodd

v. 42 & luto alio liniri domum. 51 in sanguine pass. . . in aquis
 uientibus

¶. 41 ringfumb schaben 42 das haus bewerffen 44 ein fressen-
 der ausatz 50 ynn eym erden gefess an eym lebendigen wasser.

- 52 tymes, and clenſe the houſſe with [Fo. XXVII.] the
 bloude of the byrde, and with the runninge water, ad
 with the lyuyng byrde, ad with the cypreſſe wodd, ad
 53 the yſope ad the purple clothe And he ſhall lett
 the lyuyng bird flee oute off the towne in to the
 wylde feldeſ, and ſo make an attone- wylde, *open*,
 ment for the houſſe, and it ſhalbe cf. wyde xvii, 5
 cleane.
- 54 This is the lawe of all maner plage of leproſye and
 55 breakyng out, and of the leproſye off clothe and
 56 houſſe: and of ryſynges, ſcabbes and glyſteryng white,
 57 to teache when a thinge is vncleane or cleane. This
 is the lawe off leproſye.

☞ The .XV. Chapter.

- 1 **A**ND the Lorde ſpake vnto Moſes *M.C.S. The*
 2 and Aaron ſayenge, ſpeake *maner of purg-*
 vnto the children of Iſrael *ing the vn-*
 and ſaye vnto them: euery *clennes bothe*
of men and
wemen.
 mā that hath a runnyng yſſue in his fleſh, is vncleane
 3 by the reaſon of his yſſue. And hereby ſhall it be
 knowne when he is vncleane. Yf his fleſhe runne, or
 yf his fleſh congele by the reaſon off his yſſue, than he
 4 is vncleane. Euery couche whereon he lyeth ad euery
 thinge whereon he ſytteth ſhalbe vncleane
 5 He that twitcheth his couch, ſhall waſſh his clothes
 ad bath him ſelfe with water, ad be vncleane vntyll
 the euen.
 6 He that ſytteth on that whereon he ſatt, ſhall .P.
 waſſh his clothes and bathe him ſelfe with water and
 7 be vncleane vntill the euenyng And he that twicheth
 his fleſh ſhall waſſhe his clothes and bathe him ſelfe in

M. 52 cedar wodd

V. 53 orabit pro domo & iure mūdabitur. 54 lepræ et per-
 cuſſuræ, xv, 2 patitur fluxū ſeminis 3 cū per ſingula momenta
 adhæſerit carni eius, atque cōcreuerit fœdus humor.

I. 56 beulen, gretz vnd eytter weys. xv, 2 feym fleyſch eyn
 fluſ fleuſſet 3 eytttert odder wund gefreſſen wirt

8 water and be vncleane vnto the euen. Yf any soch
 spytt upon him that is cleane, he must wasshe his
 clothes and bathe him selfe in water and be vncleane
 vntill euen.

9 And what soeuer sadell that he rydeth apō shalbe
 10 vncleane. And whosoever twicheth any thinge that
 was vnder him, shalbe vncleane vnto the euē. And
 he that beareth any soch thinges shall wassh his clothes
 and bathe hī self in water ād be vncleane vnto the
 11 euē, ād whosoever he twicheth (yf he haue not first
 washed his handes in water) must wasshe his clothes,
 ād bathe him selfe in water, ād be vncleane vn to the
 12 euenynge. And yf he twych a vessell off erth, it shalbe
 broken: and all vessels of wodd shalbe renfed in the
 water.

13 When he that hath an yssue is clenfed of his yssue,
 let him numbre .vii. dayes after he is cleane, ād wasshe
 his clothes, and bathe his fleshe in runnyng water,
 14 ād then he is cleane. And the .viii. daye let him take
 two turtill doues or two yonge pigeons, and come be-
 fore the Lorde vnto the dore of the tabernacle of wit-
 15 nesse ād geue them vnto the preast. And the preast
 [Fo. XXVIII.] shall offer them: the one for a synne-
 offerynge, and the other for a burntofferynge: and
 make an attonement for him before the Lord, as cō-
 cernynge his yssue.

16 Yf any mans seed departe frō him in his slepe, he
 shall wash his flesh in water ād be vncleane vntill euē.
 17 And all the clothes or furies whereon furies, *skins*
 soch seed chaunceth shalbe washed with water ād be
 18 vncleane vnto the euē. And yf a womā lye with soche
 a whone, they shall wash thē selues with water and be
 vncleane vntyll euen.

19 Whē a womās naturall course of blood rūneth, she
 shalbe put aparte .vii. dayes: ād whosoever twycheth
 20 her shalbe vncleane vnto the euē. And all that she

M. 12 rynefed in water.

V. 11 quē tetigerit qui talis est 15 rogabitque pro eo . . . vt
 emūdetur a fluxu feminis sui. 18 Mulier cū qua coierit

L. 18 Eyn weyb, . . . follen sie sich mit wasser baden 19 sieben
 tage befeyt gethan

lyeth apō as longe as she is put aparte shalbe vncleane.
 21 And whosoever twicheth hir couch shall wash his clothes
 and bathe hī selfe with water ād be vncleane vnto the
 22 euē. And whosoever twicheth any thinge that she
 satt apō, shall wassh his clothes ād washe him selfe also
 23 in water, ād be vncleane vnto the euē: so that whether
 he twich her couche or any thige whereō she hath fetē,
 24 he shalbe vncleane ūto the euē. ād yf a mā lye with
 her in the meane tyme, he shalbe put aparte as well
 as she ād shalbe vncleane .vii. dayes, ād all his couch
 wherein he slepeth shalbe vncleane.

25 .P. When a womans bloude runneth longe tyme:
 whether out of the tyme of hyr naturall course: as
 longe as hir vnclennesse runneth, she shalbe vncleane
 26 after the maner as when she is put aparte. All hir
 couches whereon she lyeth (as lōge as hir yssue lasteth)
 shalbe vnto her as hir couch when she is put a parte.
 And what soever she sytteth apon, shalbe vncleane, as
 27 is hir vnclennesse whē she is put a parte. And who-
 soever twicheth them, shalbe vncleane, ād shall wasshe
 his clothes ād bathe him selfe in water ād be vncleane
 vnto euen.

28 And when she is clensed of hyr issue, let hyr counte
 29 hir seuen dayes after that she is cleane. And the .viii
 day let her take two turtills or two yonge pigeons and
 brynge them vnto the preast vnto the dore of the tab-
 30 ernacle of witnesse. And the preast shall offer the one
 for a synneoffrynge, and the other for a burntofferynge:
 and so make an attonement for her before the Lorde.
 as concernynge hir vncleane yssue.

31 Make the childern of Israel to kepe them selues frō
 their vnclēnesse, that they dye not in their vnclēnesse: whē
 they haue defiled my habitacion that is amonge them.

M. 20 And all y she lyeth or sytteth vpō as longe as she
 24 aparte was well 25 longe tyme: out of 28 But yf she be cleane
 of hir yssue

V. 25 non in tempore menstr. vel quæ post menstr. sanguin.
 fluere non cessat 30 rogabitque pro ea . . & pro fluxu immunditiæ
 eius.

L. 20 bey feyt gethan ist 25 nicht allein zur gewonlicher zeyt,
 sonder auch vber die gew. zeyt. 30 versunen fur dem HERRN
 vber dem flus yhrer vnreyneykeyt.

- 32 This is the lawe of him that hath a runnyng fore,
and of him whose seed runneth from [Fo. XXIX.] him
33 in his slepe and is defiled therewith, and of her that
hath an yssue of bloude as longe as she is put a parte,
and of whosoeuer hath a runnyng fore whether it be
man or woman, and of him that slepeth with her that
is vncleane.

The .XVI. Chapter.

- 1 **AND** the Lorde spake vnto Mo- *M.C.S. What*
ses after the deeth of the two *Aarō must do*
sonnes of Aaron, when they *or he enter into*
had offered before the Lorde *the holy place.*
2 and dyed: And he sayde vnto Moses: *The cleansyng*
speake vnto Aaron thy brother that he *of the sanc-*
go not at all tymes in to the holy *tuary or holy*
place, that is within the vayle that *place. Of*
hangeth before the mercyseate which is *the feaste of*
apon the arcke that he dye not. For *cleansyng.*
By the cloud I will appeare in a clowde *Aaron cōfess-*
vnder shōde vpon the mercyseate. *eth the synnes*
the smoke off But of this maner shall *of the chyl-*
3 *the cence.* Aaron goo in in to the holy place: with a yonge oxe *drēn of Israel*
for a synneofferynge, and a ram for a burntoffrynge. *ouer the lyue*
4 And he shall put the holy linnen albe apon him, ād *goote & put-*
shall haue a linnen breche vpon his flesh, and shall *teth the vpon*
gyrde him wyth a linnen gyrdell, and put the linnen *hys heed.*
mytre apon his heede: for they are holy raymentes.
And he shall wasshe his flesh with water, and put them
5 on. And he shall take of the multitude of the childern

M. 3 with a bullock
V. 32 Ista est lex eius qui pat. fluxū sem., & qui poll. coitu,
33 & quæ men. temp. separatur, vel quæ iugi fluit sang., & hom.
qui dormier. cum ea. xvi, 2 super oraculum 3 nisi hæc ante fe-
cerit 4 cū lotus fuerit

L. 33 vnd wer eyn flus hat, es sey man odder weyb

M. M. N. 2 By the cloud vnderstāde the smoke of the cense.

of Israel two gootes for a synneoffrynge and a ram for a burntofferynge.

6 .¶ And Aaron shall offer the ox for his synneoffrynge and make an attonement for him *ad* for his
7 housse. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle
8 of witnesse. And Aarō cast lottes ouer the .ii. gootes: one lotte for the Lorde, *ad* another for a scapegoote.
9 And Aaron shall bringe the goote *apō* which the Lordes
10 lotte fell, and offer him for a synneofferynge. But the goote on which the lotte fell to scape, he shall sett
alyue before the Lorde to recōcyle with *ad* to let him
11 goo fre in to the wilder nesse. And Aaron shall bringe the ox of his synoffrynge, *ad* reconcyle for him selfe
ad for his housholde, and kyll him.

12 And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his handfull of swete cens beten small and bringe them
13 within the vayle and put the cens upon the fire before the Lorde: that the cloude of the cens maye couer the
mercyseate that is upon the witnesse, that he dye not.
14 And he shall take of the bloude of the ox *ad* sprinkle it with his finger before the mercyseate eastwarde: euen
vii. tymes.

15 Then shall he kyll the goote that is the peoples synneofferynge, and bryng hys bloude within the vayle, and doo with his bloude as [Fo. XXX.] he dyd with the bloude of the ox, and let him sprinkle
it toward the mercyseate and before the mercyseate:
16 *ad* reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespasses *ad* all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, euē among their vnclenneses.

¶. 6 bullock 11 bullock 14 bullock 15 bullock

¶. 8 capro emissario 11 His rite celebratis 12 thuribulo quod de prunis altaris impleuerit 14 contra propitiatorium ad orientem. 15 Cumque mactauerit hircum . . vituli, vt aspergat eregione oculi 16 quod fixum est inter eos

¶. 8 dem freybock 12 eyn pfannen von glut 14 gegen dem Gnadenstuel sprengen fornen an 16 von yhrer vbertretung, ynn allen yren funden . . . bey yhn ist, vnter yhrer vnreyckeyt.

17 And there shalbe no bodye in the tabernacle of
 witnesse, when he goeth in to make an attonement in
 the holy place, vntyll he come out agayne. And he
 shall make an attonement for him selfe and for his
 18 houfholde, ād for all the multitude of Israel. Then he
 shall goo out vnto the alter that stondeth before the
 Lorde, and reconcyle it, and shall take of the bloude
 of the oxe and of the bloude of the goote, and put it
 19 apou the hornes of the altare rounde aboute, and
 sprynckle of the bloude apou it with his finger seuen
 tymes, and clense it, and halowe it frō the vncleenneses
 of the childern of Israel.

20 And whē he hath made an ende of recōcylinge the
 holy place and the tabernacle of witnesse ād the alter,
 21 let him bringe the lyue goote ād let Aarō put both
 his handes apou the heede of the lyue goote, and con-
 fesse ouer him all the mysdeades of the childern of
 Israell, .P. and all their trespaces, and all their
 synnes: and let him put them apō the heed of the
 goote ād sende him awaye by the handes of one that
 22 is acoynted in the wylderneffe. And the acoynted, *ac-*
 goote shall bere apou him all their myf- *quainted*
 deades vnto the wilderneffe, and he shall let the goote
 goo fre in the wilderneffe.

23 And let Aaron goo in to the tabernacle of wytnesse
 and put off the lynē clothes which he put on when he
 24 wēt in in to the holy place, ād leaue them there. And
 let him wasshe his flesh with water in the holy place,
 and put on his owne rayment, and then come out and
 offer his burntofferynge and the burntofferynge of the
 people, and make an atonemēt for him selfe ād for the
 25 people, and the fatt of the synofferynge let him burne
 26 apou the alter. And let him that caryed forth the
 scapegoote, wasshe his clothes and bathe hys flesh in
 water, and then come in to the hofte agayne.

℞. 18 bullock 21 Israell, and their trespaces

℣. 18 domino est, oret pro se, et sumptum 21 omnes iniquitates
 . . . vniuersa delicta atque peccata . . . per hominem paratum

℣. 21 alle yhre vbertretung, ynn yhren sunden . . . eyn man der
 furhanden ist

27 And the ox of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the hoſte and burne with fyre: both their ſkynnes, 28 their fleſh ād their donge. And let him that burneth them, waſſhe his clothes ād bathe his fleſh in water, and thē come in to the hoſte agayne.

29 [Fo. XXXI.] And it ſhalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the ſeuenth moneth, ye ſhall humble youre ſoules and ſhall doo no worke at all: whether it be one of youre ſelues or a 30 ſtraunger that fogeorneth amonge you. for that daye ſhall an attonemēt be made for you to clenſe you from all youre ſynnes before the Lorde, and ye ſhalbe cleane. 31 It ſhal be a ſabbath of reſt vnto you, and ye ſhall humble youre ſoules, and it ſhalbe an ordynaunce for euer.

32 And the preaſt that is anoynted and whose hande was fylled to myniſtre in his fathers ſteade, ſhall make the attonemēt and ſhall put on the holy lynē veſti- 33 mētes, and reconcyle the holy ſanctuary and the tabernacle of witneſſe ād the alter, and ſhall make an attonemēt alſo for the preaſtes and for all the people 34 of the congregacion. And this ſhalbe an euerlaſtynge ordynaunce vnto you to make an atonement for the childern of Iſrael for all their ſynnes once a yere: and it was done euē as the Lorde commaunded Moſes.

℞. 27 bullock

℥. 30 In hac die expiatio erit veſtri atque mundatio 31 religionē perpetua 32 manus initiatæ

℥. 31 Ein ewig recht ſey das.

℞. ℥. N. 29 *Humble youre ſoules*: Looke in the .xxiii. chapter, e. 34 *Euerlaſtinge*: Loke in Genefis .xiii, d.

¶ The .XVII. Chapter.

1 **A**ND the Lorde talked with Mo- *M.C.S. All*
 2 ses saynge: speake vnto Aarō *sacrifyce must*
 and vnto his sonnes and vnto *be brought to*
 all the childern of Israel ad *the dore of the*
 3 saye .P. vnto them, this is the thyng *tabernacle. To*
 which the Lorde charged saynge: what- *deuels may*
 soeuer he be of the housse of Israel that *they not offer.*
 4 kylleth an oxe, lambe or goote in the hoste or out of *Bloude and all*
 the hoste and bryngeth thē not vnto the dore of the *karen is for-*
 tabernacle of witnesse, to offer an offerynge vnto the *bydden them.*
 Lorde before the dwellynge place of the Lorde, bloude
 shalbe imputed vnto that man, as though he had shed
 bloude, and that man shall perysh from amonge his
 people.

5 Wherefore let the childern of Israel brynge their
 offerynges they offer in the wyde felde, vnto the
 Lorde: euen vnto the dore of the tabernacle of wit-
 6 nesse and vnto the preast, and offer thē for peaseoffery-
 ynges vnto the Lorde. And the preast shall sprinkle
 the bloude upon the alter of the Lorde in the dore
 of the tabernacle of wytnesse, and burne the fatt to
 7 be a swete sauoure vnto the Lorde. And let them no
 moare offer their offerynges vnto deuyls, after whom
 they goo a whoorynge. And this shalbe an ordynaūce
 for euer vnto you thorow out youre generacyons.

8 And thou shalt saye vnto them: what soeuer man
 it be of the housse of Israel or of the straungers that
 fodgeorne amonge you that offereth a burntofferynge
 9 or any other offerynge and bryngeth it not vnto the

M. 5 offerynges y they offer . . the peace offerynges

V. 4 sanguinis reus erit 5 hostias suas quas occidunt in agro
 7 dæmonibus, cum quibus fornicati sunt.

L. 4 des bluts schuldig seyn 5 yhre tödopffer dem Herrn opffern
 7 vnd mit nichte yhre opffere hyn fort . . . mit den sie huren

M. M. N. 7 He offreth vnto deuells, that offereth vnto any
 other thinge thē only to God, or that doth hys offeringes after
 any other maner then God willeth him to do, & the same goeth
 a whorehuntynge after the deuell as in Psal. lxxii, d.

dore of the taber- [Fo. XXXII.] nacle of wytnesse to offer vnto the Lorde, that felow shall perysh from amonge his people.

- 10 And what foeuer man it be of the housse of Israel or of the straungers that sojourne amonge you that eateth any maner of bloude, I will set my face agaynst that foule that eateth bloude, and will destroy him
11 from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre foules, for bloude
12 shall make an attonemēt for the foule. And therefore I sayde vnto the childern of Israel: se that no foule of you eate bloude, nor yet any straunger that sojourneth amonge you.

- 13 Whatfoeuer man it be of the childern of Israel or of the straungers that sojurne amonge you that hunteth and catcheth any beest or foule that maye be eatē, he shall poure out the bloude ād couer it with erthe.
14 for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall eate the bloude of no maner of flesh. for the life of all flesh is in his bloude,
15 and whofoeuer therefore eateth it shall perysh. And what foeuer foule it be that eateth that which dyed alone or that which was torne with wylde beestes: whether it be one of youre felues or a straunger, he shall wasshe his .℞. clothes ād bathe him selfe in water, ād shalbe vncleane vnto the euē, ād thā is he cleane.
16 But ād yf he wasshe them not nor wasshe his flesh he shall beare his synne.

℞. 10 obfirmabo faciem meam contra animam illius 11 dedi illum vobis, vt super altare meum expietis pro animabus vestris . . pro animæ piaculo 13 si venatione atque aucupio 14 anima enim omnis carnis in sanguine est.

℥. 10 widder den will ich meyn antlitz setzen 11 denn des leybs feel ist ym blut, vnd ich habs euch zum alltar geben 13 sehet auff der iaget 14 denn alles fleysch lebt ym blut . . Denn alles fleysch leben ist ynn seym blut.

■ The .XVIII. Chapter.

- 1 **A**ND the Lorde talked with Mo- *M.C.S. What*
 2 ses saynge: speake vnto the *degrees of*
 childern of Israel, ad saye vnto *kynred may*
 them, I am the Lorde youre *marye to gea-*
 3 God Wherefore after the doynge of the land of *ther & what*
 Egipte wherein ye dwelt, se that ye doo not: nether *not.*
 after the doynge of the lande of Canaan, whether
 I will bringe you, nether walke ye in their ordi-
 4 naunces, but doo after my iudgemētes, and kepe
 myne ordynaunces, to walke therein: for I am the
 5 Lorde youre God. Kepe therfore myne ordinaunces,
 ad my iudgemētes whiche yf a man doo he shall lyue
 thereby: for I am the Lorde.
- 6 Se that ye goo to none of youre nyghest kynred
 for to vncouer their secrettes, for I am the Lorde.
- 7 The secrettes of thy father and thy mother, se thou
 vnheale not: she is thy mother, therfore vnheale, un-
 8 shalt thou not discouer hir secrettes. The *cover [often]*
 secrettes of thy fathers wife shalt thou not *discouer, un-*
 discouer, for they are thy fathers secrettes. *cover [often]*
- 9 Thou shalt not discouer the preuyte of thy syster,
 the doughter of thy father or of thy mother: whe-
 [Fo. XXXIII.] ther she be borne at home or without.
- 10 Thou shalt not discouer the secrettes of thy sonnes
 doughter or thy doughters doughter, for that is
- 11 thyne awne preuyte: Thou shalt not discouer the
 secrettes of thy fathers wyues doughter, which she
 bare to thy father, for she is thy suster: thou shalt
- 12 therfore not discouer hir secrettes. Thou shalt not
 vncouer the secrettes of thy fathers syster, for she
- 13 is thy fathers nexte kyn. Thou shalt not dyscouer

M. 12 nexte kynswoman

V. 3 iuxta cōsuetudinem terræ Æg., . . . iuxta morem regionis
 chan. 6 ad proximam sanguinis sui . . . turpitudinem 12 turp. fo-
 roris patris . . . quia caro est patris tui.

L. 3 nach den wercken [*bis*] 6 nehiften blutfreundyn thun,
 yhr scham zu bloffen 12 deyns vaters nehifte blutfreundyn.

the secrettes off thy mothers syfter, for she is thy mothers nexte kyn.

14 Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, 15 for she is thyne awnte. Thou shalt not discouer the secrettes of thy doughter in lawe she is thy sonnes 16 wyfe: therefore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for 17 that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ad hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter to vncouer their secrettes: they are hir nexte 18 kyn, it were therfore wikydneffe. Thou shalt not take a wife and hir sifter thereto, to vexe hir that thou wold- 19 est open hir secrettes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as .p. longe as she is put aparte for hir vnclenneffe.

20 Thou shalt not lye with thy neghbours wife, to 21 defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

22 Thou shalt not lye with mankynde as with wo- 23 mankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy selfe there-

¶ 13 nexte kynswoman 14 Thou shalt not vncouer

V. 13 caro sit matris tuæ. 14 quæ tibi affinitate coniungitur. 15 ignominia eius. *Et uxorem fratris sui nullus accipiat.* 17 Turpitud., . . . ignominiam eius . . . quia caro illius sunt, & talis coitus incæstus est. 18 in pellicatum illius . . . adhuc illa viuent. 19 reuelabis fœditatem eius. 20 nec feminis commissione maculaberis.

V. 21 vt consecratur idolo

L. 13 deynen mutter nehiste blutfreundyn. 17 vnd ist eyn laster. 18 weyb nemen sampt yhrer schwester . . . weyl sie noch lebt. 20 sie zu besamen 21 dem Molech verbrant werde

¶ **¶** **N.** 21 *Thy seede*, that is thy generation, thy sonnes, thy daughters etc.—*Moloch* loke in the .xx. chap. of Leu. 1, a.

L. **¶** **N.** 21 *Molech* war eyn abgott, dem sie yhr eygen kinder zu dienst verbrantten, wie Manasse thet der konig Iuda, vnd meyneten Gott damit zu dienen wie Abraham thet da er Isaac seynen son opffert, Aber weyl das Gott nicht befolhen hatte, wie er Abraham thet, war es unrecht, darumb spricht hie Gott, das seyn name da durch entheyligt werde, Denn es geschach vnter Gottis namē vnd war doch teuffelisch, wie auch itzt klostergelubd vnd ander menschen auff setze viel leutt verderben, vnter gottlichem namen als fey es Gottis dienst.

with, nether shall any woman stonde before a beest to lye doune thereto, for that is abhominacion.

- 24 Defile not youre selues in any of these thinges, for
with all these thinges are these nacions defiled whiche
25 I cast out before you: and the lande is defiled, and I
will visett the wykednesse thereof apon it. and the
26 lande shal spewe out hir inhabiters. Kepe ye ther-
fore myne ordinaunces and iudgementes, and se
that ye commytt none of these abominacions: ne-
ther any of you nor ony straunger that sojourneth
27 amonge you (for all these abhominacions haue the
men of the lande done whiche were there before
28 you, and the lande is defiled) lest that the lande
spewe you out when ye haue defiled it, as it spewed
29 out the nacions that were there before you. For
whosoever shall cōmytt any of these abhominacions,
the same soules that [Fo. XXXIIII.] commytt them
30 shall perish from amonge their people. Therefore se
that ye kepe myne ordinaunces, that ye commytt
none of these abhominable customes which were com-
mytted before you: that ye defile not youre selues
therewith for I am the Lorde youre God.

¶ The .XIX. Chapter.

- 1 **A**ND the Lorde spake vnto Moses
2 sayenge: speake vnto all the
multitude of the childern of
Israel, and saye vnto them.

- Be holy for I the Lorde youre God am
3 holye. Se that ye feare: euery man his
father and his mother, ad that ye kepe
my Sabbathes, for I am the Lorde youre
4 God. Ye shall not turne vnto ydolls nor
make you goddes of metall: I am the
Lorde youre God.

*M.C.S. A rep-
etition of cer-
tain lawes
pertayning to
the .x. com-
maundementes.
A consydera-
cion for the
poore. How
we ought to
iudge right-
eously. How
we ought not
to be auenged.
Wytchcraft is
forbydden.*

¶. 23 non succumbet iumento . . . quia scelus est.
℣. 23 thier zu schaffen haben

- 5 When ye offre youre peaceofferynges vnto the
 Lorde, ye shall offer them that ye maye be accepted.
 6 And it shalbe eaten the same daye ye offer it and
 on the morowe, but what soeuer is lefte on the
 7 thirde daye shalbe burnt in the fire. Yf it be eaten
 the thirde daye, it shalbe vncleane *ad* not accepted.
 8 And he that eateth it shall bere his synne: because
 he hath defiled the halowed thinges of the Lorde,
ad that soule shall perish from amonge his people.
 9 .P. When ye repe doune the rype corne of youre
 lande, ye shal not repe doune the vtmost borders of
 youre felde, nether shalt thou gather that which is
 10 left behynd in thy haruest. Thou shalt not pluck in
 all thy vyneyarde clene, nether gather in the grapes
 that are ouerscaped. But thou shalt *ouerscaped,*
 leaue them for the pore *ad* straunger. *overlooked*
 I am the Lord youre God.
 11 Ye shall not steale nether lye, nether deale falsely
 12 one with another. Ye shal not swere by my name
 falselye: that thou defilest not the name of thy God,
 I am the Lorde.
 13 Thou shalt not begile thy neyghboure *cauellacions,*
 with cauellaciōs, nether robbe him vio- *overreaching,*
fraud
 lently, nether shall the workmans labour abide with
 the vntyll the mornynge.
 14 Thou shalt not curse the deaffe, nether put a stom-
 blinge blocke before the blynd: but shalt feare thy
 God. I am the Lorde.
 15 Ye shall doo no vnrightuoufnes in iudgement. Thou
 shalt not faouere the poore nor honoure the mightye,
 but shalt iudge thy neyghboure rightuoufly.
 16 Thou shalt not go vp *ad* doune a * *Yes for God*
ad with his
 preuy accuser amōge thy people, nether *awne cōfessio*

¶. 7 prophanus erit & impietatis reus 9 vsque ad solum 13 Non facies calumniam 15 Non facies quod iniquum est, nec iniuste iudicabis. Non consyderes personam pauperis, nec honores vultū potentis. 16 criminator nec susurro in populis.

¶. 9 an den enden vmbher abſchneyden 16 keynen verleumbder vnter deynem volck

¶. ¶. N. 10 Here shuld we lerne to make a prouisyon for the poore.

- shalt thou helpe to shed the bloude of thy neyghboure: I am the Lorde. *shalt thou accuse him, to stablishe the holye fathers kingdome,*
- 17 Thou shalt not hate thy brother in thyne hart [Fo. XXXV.] but shalt in any wyse rebuke thy neghbour: that thou bere not synne for his sake.
- 18 Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neghbour euē as thy self I am the Lorde.
- 19 Kepe myne ordinaunces. Let none of thy catell gendre with a cōtrary kynde, nether sowe thy selde with myngled feed, nether shalt thou put on any garment of linnen and wollen
- 20 Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor fredome geuen her, there shalbe a payne apon it: but they shall not dye, *payne, punishment*
- 21 because she was not made fre. And he shall brynge for his trespacofferynge vnto the Lorde: euen vnto the dore off the tabernacle of witnesse, a ram for a trespacoffrynge. And the preast shall make an attonement for him with the ram of the trespacofferynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.

¶. 16 . . . stabis contra sanguinem 18 iniuriæ ciuium tuorum
 19 ex duobus texta 20 ancilla etiam nobilis . . . vapulabunt ambo
 ¶. 19 wolle vnd leyn gemenget 20 vnd von eyrn andern verruckt

¶. M. N. 19 Catell maye not gēdre with a cōtrarykinde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē. ¶ The selde maye not be sown wyth mixt feede, that is, oure dedes & wordes maye not be myngled with ypocresy. Nether maye our garmētes be made of lynē & wollē, that is we maye not myngle false doctrine wyth true, or shew a carnall and worldly lyfe vnder pretence of religion.

¶. M. N. 20 *Verruckt*: dis gesetz redet vō solchē weyb, das zuuor von yemand beschlaffen vnd doch nicht zur ehe genomen ist, wie es seyn solt nach dem gesetz am. 21 capitel ym andern buch, vileicht, das sie yhr herr dem nicht hat wollen geben, vnd als nu gleych eyner witwyn ist vnd zum andern mal beschlaffen wirt, wilchs denn widder ehebruch noch hurerey ist, vnd doch fund, die strefflich ist.

- 23 And when ye come to the lande ād haue plāted all maner of trees where of mē eate, ye shal holde them vncircumcised as concerning their frute: euē thre yere shal they be vncircūcyfed vnto you ād shall not be eatē of, ād the fourth .℞. yere all the frute of thē shalbe holy ād acceptable to the Lorde.
- 25 And the fift yere maye ye eate of the frute of thē, ād gather in the encrease of them: I am the Lorde youre God.
- 26 Ye shall eate nothinge with the bloude, ye shall vse no witchcrafte, nor obserue difmall ^{difmall, evil,} dayes, ye shall not rounde the lockes of ^{unlucky; xx,} 6, 27
your heedes, nether shalt thou marre the tuftes of thy beerde.
- 28 Ye shall not rent youre flesh for any foules sake, nor printe any markes apon you: I am the Lorde.
- 29 Thou shalt not pollute thi doughter, that thou woldest maintene her to be an whoore: lest the lāde fall to 30 whoredome, ād waxe ful of wekednesse. ¶ Se that ye kepe my Sabbathes and feare my sanctuary: I am the Lorde.
- 31 Turne not to thē that worke with sprites, nether regarde thē that obserue difemall dayes: that ye be not defiled by thē, for I am the Lorde youre God.
- 32 Thou shalt ryse vp before the hoorehed, ^{hoorehed,} ād reuerence the face of the old mā ād ^{hoary head} 33 dread thy god, for I am the Lorde. Yf a straunger sojourne by the in youre lande, se that ye vex him 34 not: But let the straunger that dwelleth with you, be as one of youre selues, and loue him as thi selfe, for ye were straungers in the lande of [Fo. XXXVI.] Egipte. I am the Lorde youre God.
- 35 Ye shall do no vnrightuoufnes in iudgemēt nether 36 in meteyerde, weyght or measure. But ye shal haue

℞. 23 ligna pomifera, auferetis præputia 26 augurabimini, nec obf. somnia. 29 impl. piaculo. 31 declinetis ad magos, nec ab ariolis aliquid sciscitemini 33 Si habitauerit aduena . . & moratus fuerit

℞. 23 beuwme pflantz. . . vorhaut beschneytten 26 vogel geschrey achten noch tage welen. 28 buchstaben . . pletzen 31 warfagern . . . zeychen deutern

true balāces, true weightes, A true Ephraim and a true
 hin. I am the Lorde youre god which broughte you
 37 out of the land of Egypte, that ye shulde obserue all
 myne ordinaunces and iudgements and that ye shulde
 kepe them: I am the Lorde.

■ The .XX, Chapter,

1 **A**ND the Lorde talked with Moses *M.C.S. They*
 2 saynge: tell the childern of *that geue of*
 Israel, whosoever he be of the *their seede to*
 childern of Israel or of the *Moloch shall*
 straungers that dwel in Israel, that geueth *dye therfore.*
 of his seed vnto Moloch he shall dye for *Other goodly*
 it: the people off the lande shall stone hi *lawes neces-*
 3 with stones. And I will sett my face apon that felowe, *sarye to be*
 and will destroye him from amonge his people: be- *used in comen*
 cause he hath geuen of his seed vnto Moloch, for to defile *wealthes.*
 my sanctuary and to polute myne holy *If we trans-*
 4 name. And though that the people of *gresse gods*
 the lande hyde their eyes from that felowe, *commaunde-*
 when he geueth of his seed vnto Moloch, *mētes we may*
 5 so that they kyll him not: yet I will put *happelye es-*
 my face apon that man and apon his hous- *cape world-*
 holde, and will destroye him and all that *lye iudges, but*
 goo a whooringe with him and comytt *we can not*
 hoordome with Moloch from amonge *avoid the*
 their people. *firste wrath*
of god, but it
will surely
find vs out.

M. 5 and vpon hys generacion

V. 36 iustus modius, æquusque sextarius. xx, 4 Quod si negli-
 gens populus terræ, & quasi paruipendens imperium meum, di-
 miserit hominem 5 et cognationem eius

L. 36 recht Ephraim, recht Hin. xx, 4 durch die finger sehen
 wurd, dem menschen

M. M. N. 2 *Moloch*, vnder this name moloch is forbidden al-
 maner of ydolatrie, specially the exercisyng of children therto
 for that is abhominable before the Lorde. Moloch was an Idolle
 of the children of Ammon, whose Image was holowe hauyng in
 it feuē clofettes, one was to offer therein syne floure, another for
 turtell dowues, the thyrd for a shepe, the fourth for a Ram, the
 fyfth for a calffe, the syxt for an ox, And for hym that wolde offre
 his sonne was opened the feuēth clofet. And the face of this Idoll
 was lyke the face of a calffe, his handes made playne ready to re-
 ceauē of them that stode by.

- 6 P. Yf any foule turne vnto them that worke with
spirites or makers of dyfemall dayes and goo a whoor-
ynge after them, I wil put my face apon that foule
7 and will destroye him from amonge his people. Sanc-
tifie youre felues therfore and be holye, for I am the
8 Lorde youre God. And se that ye kepe myne ordi-
naunces and doo them. For I am the Lorde which
sanctifie you.
- 9 Whosoeuer curfeth his father or mother, shall dye
for it, his bloude on his heed, because he hath cursed
his father or mother.
- 10 He that breaketh wedlocke with another mans
wife shall dye for it: because he hath broke wed-
locke with his neighbours wife, and so shall she
likewise.
- 11 Yf a man lye with his fathers wife ad vncover his
fathers secrettes, they shall both dye for it, their bloude
be apon their heedes.
- 12 Yf a man lye with his doughter in lawe thei shall
dye both of them: they haue wrought abhominacion,
their bloude vpon their heedes.
- 13 Yf a man lye with the mankynde after the maner
as with womā kynd, they haue both cōmitted an ab-
hominacion and shall dye for it. Their bloude be apon
their heed.
- 14 Yf a man take a wife ad hir mother thereto, it is
wekednesse. Mē shall burne with fire both [Fo.
XXXVII.] him and them, that there be no weked-
nesse amonge you.
- 15 Yf a man lye with a beeft he shall dye, and ye shall
flee the beeft.
- 16 Yf a womā go vnto a beeft ad lye doune thereto:
thou shalt kyll the womā ad the beeft also they shal
dye, ad their bloud be apō their hedes

¶ 6 him to enchaūters or expounders of tokens 9 his bloud
on his head 13 with mankynde . . heades.

¶ 6 Anima quæ declin. ad magos & ariolos 9 fanguis eius
sit super eum. 11 dormierit cum nouerca sua 15 iumento & pecore
16 Mulier qui succubuerit

¶ 6 warfagern vnd zeychen deuttern 11 feyns vaters weyb
schlefft

- 17 Yf a mā take his syfter his fathers doughter or his mothers doughter, ād se hir secrettes, and she se his secrettes also: it is a weked thinge.

Therefore let them perishe in the syghte of their people, he hath sene his systers secretnesse, he shall therfore bere his synne.

- 18 Yf a man lye with a woman in tyme of hyr naturall diseafe and vnheale hir secrettes and vncouer hir fountayne, ād she also open the fountayne of hir bleude, they shall both perishe from amonge their people.

- 19 Thou shalt not vncouer the secrettes of thy mothers syfter nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: ād thei shall bere their mysdoynge.

- 20 Yf a mā lye with his vncles wife, he hath vncoured his vncles secrettes: they shall bere their synne, and shall dye childlesse.

- 21 Yf a mā take his brothers wife, it is an vnclene thinge, he hath vncoured his brothers secrettes, they shalbe childlesse therfore.

Thei shall dye immediatly ād not tary the byrth, as Iuda wolde haue burnt Thamar being great with childe.

- 22 ¶ Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them: that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacyons whiche I cast oute before you: For they commytted all these thinges, and I abhorred them.

- 24 But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from
25 other nacions: that ye shulde put difference betwene cleane beestes and vncleane, and betwene vncleane foules and them that are cleane. Make not youre foules therfore abhominable with beestes ād foules,

¶ 18 vncouer her secrettes and open 19 father syfter

¶ 17 turpitudinem suam mutuo reuelauerint 19 ignom. carnis suæ 20 vxore patui, vel auunculi sui, & reu. ignom. cognationis suæ . . . absque liberis morientur.

¶ 20, 21 They shall dye immediatly & not tary the byrth as Iuda wolde haue burnt Thamar being great wyth chylde. Gen. xxviii, f.

and with all maner thinge that crepeth apou the
grounde, which I haue separted vnto you to holde
26 them vncleane. Be holy vnto me, for I the Lorde am
holy and haue seuered you from other nacyns: that
ye shulde be myne.

27 Yf there be mā or womā that worketh with a sprite
or a maker of dysemall dayes, thei shall dye for it. Mē
shall stone them with stones, ad their bloude shalbe
apou them.

¶ The .XXI. Chapter.

[Fo. XXXVIII.] XXI. Chapter.

1 **A**ND the Lorde sayde vnto Mo-
ses: speake vnto the preastes
the sonnes of Aaron and saye
vnto them. A preast shall
defile him selfe at the deth of none of
2 his people, but apou his kyn that is nye
vnto him: as his mother, father, sonne,
3 doughter and brother: and ou his syfter
as lōge as she is a mayde ad dwelleth
nye him and was neuer geuen to man:
4 ou her he maye defile him selfe. But
he shall not make him selfe vncleane
vpon a ruelar of his people to polute
him selfe with all.

5 They shall make thē no baldnesse
apou their heedes or shaue off the lockes
of their beerdes, nor make any markes
6 in their flesh. Thei shalbe holy vnto
their God, ad not polute the name of

*M.C.S. The
preast is for-
bydde to be at
the death of
any of his
people, a fewe
of his kynne
except. Prea-
stes may not
be shaue ne-
ther ou the
head nor yet
of the bearde.
The prea-
stes wyfemust
be a mayde.
The preastes
doughter may
not be an har-
lott.*

*=
Of the hethē
preastes ther-
fore toke our
prelates the
ensample off
their balde
pates.*

M. 27 or that expoundeth tokens

V. 27 pythonicus, vel diuinationis fuerit spiritus xxi, 2 nisi
tantum in consanguineis, ac propinquis 6 Incensum enim domini

L. 27 warfager oder zeychen deutter

M. M. N. 1 The preastes be warned that they shall not come
at the cōmē waylynges & lamētacyons of the deed lest they shuld
therby be the moare vnapte to do their sacryfices wherunto they
were properly appoynted, and lest they shulde by their wepyng geue
an occaſion to destroye the beleue of the resurreccion of the dead.

their god, for the sacrifices of the Lorde ad the bred of their God thei do offer: therefore they must be holy.

- 7 Thei shall take no wife that is an whoore, or polluted, or put frō hir husbonde: for a preast is holy
8 vnto his God. Sanctifie him therefore, for he offereth vp the bred of God: he shal therefore be
holy vnto the, for I the Lorde whiche
sanctifie you, am holy.

*By bred vnder-
sonde all
fode, flesh,
frute, or
whatsoeuer it
be.*

- 9 Yf a preastes doughter fall to playe the whore, she poluteth hir father: therefore she shall be burnt with fire.

- 10 He that is the hye preast among his brethern .P. vppon whose heed the anyntyng oyle was poured and whose hande was fylled to put on the vestimētes, shall not vncouer his heed nor rent his clothes,
11 nether shall goo to any deed body nor make him
12 selfe vncleane: no not on his father or mother, nether shall goo out of the sanctuarye, that he polute not the holy place of his God. for the croune of the anyntyng oyle of God, is apou him.
I am the Lorde.

*The anyntyng was the
coronacion
both of kynges
ad of prestes
also*

- 13 He shall take a mayden vnto his wife:
14 but no wedowe nor deuorfed nor polluted whoore.

- But he shall take a mayden of his awne people to
15 wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifie him.

- 16, 17 And the Lorde spake vnto Moses saynge, speake vnto Aaron and faye: No man of thi seed in their generacions that hath any deformyte

prese, a p-
proach, v. 21. upon him, shall prese for to
offer the bred of his God.

*The pope for-
bideth all fock
lyke wise tyll
they haue
payd for dis-
pensaciōs.*

- 18 ffor none that hath any blemyshe shall come nere: whether he be blynde, lame, snott

M. 17 preace 18 any mysshapē mēbre

V. 7 marito: quia consecratus est deo suo, 8 & panes propof. offert. 10 vestitusque est sanctis vestibus 12 oleum sanctæ vnctionis . . super eum 14 repudiatam, & sordidam, atque meretricem 15 stirpem generis sui vulgo gentis suæ 18 torto naso

L. 10 vnd seyne hand gesullet ist, das er anzogen wurde mit den kleydern 12 die kron des salboles 15 nicht seynen samen entheylige vnter feym volck 18 vngeheurem gelied

- 19 nosed, or that hath any monstrous mēbre, or broken
 20 foted, or broken handed, or croke backed, or perleyed,
 or gogeleyed, or maunge or skaulde, or hath his stones
 broken.
- 21 No man that is deformed of the seed of Aaron
 the preast, shall come nye to offer the sacrificyes of the
 Lorde. Yf he haue a deformyte, he shall not prese
 to offer the bred of his God.
- 22 [Fo. XXXIX.] Notwithstondynge he shall eate of
 the bred of his God: euen as well of the most holy,
 23 as of the holy: but shall not goo in vnto the vayle
 nor come nye the alter, because he is deformed that
 he polute not my sanctuary, for I am the Lorde
 24 that sanctifye them. And Moses tolde it vnto Aaron
 and to his sonnes, and vnto all the childern of Israel.

¶ The .XXII. Chapter.

- 1 **A**ND the Lorde comened with *M.C.S. What*
 2 *maner per-*
 Moses saynge: byd Aaron and *sones ought to*
 his sonnes that they absteyne *abstayne from*
 from the halowed thynges of *eatyng the*
 the childern of Israel which they haue *thynges that*
 halowed vnto me, that they polute not *were offred.*
 myne holy name: for I am the Lorde. *How, what,*
 3 Saye vnto them: whosoever he be of all *& when they*
 youre seed amonge youre generacion after you, that *shulde be off-*
 goeth vnto the halowed thynges which the childern *erd.*
 of Israel shall haue halowed vnto the Lorde, his vn-
 clennesses shalbe apou him: and that soule shal perysh
 from out of my fyghte. I am the Lorde.

M. 21 preace

V. 20 si lippus, si albuginem 24 Israel cuncta quæ fuerāt sibi
 imperata. xxii, 2 & non cõtaminent nomen sanctificatorum mihi,
 quæ ipsi offerunt. 3 in quo est immunditia

L. 20 fell auffem auge . . schehl 21 nicht erzu thun zu opffern
 . . . nicht nahen

- 4 None of the seed of Aaron that is a leper or that hath
a runnyng fore, shall eate of the halowed thynges vntill
he be cleane. And whosoever twytcheth any vncleane
foule or man whose seed runneth frō him by nyghte,
5 or whosoever twitcheth any worme that ^{worme, any}
is vncleane to him, or man that is vn- ^{creeping thing}
cleane to him, what- .P. foeuer vnclenneffe he hath:
6 the same foule that hath twyched any soch thyng,
shalbe vncleane vntill euen, and shall not eate of the
halowed thynges vntill he haue wasshed his flesh with
7 water. And than when the sonne is doune he shalbe
cleane ad shall afterward eate of the halowed thynges:
8 for they are his fode. Off a beest that dyeth alone or
is rent with wylde beastes, he shall not eate, to defyle
9 him selfe therwith: I am the Lorde. But let them
kepe therfore myne ordynaunce, lest they lade synne
apō them and dye therein when they haue defyled
them selues: for I am the Lorde which sanctifye them.
10 There shall no straunger eate of the halowed
thynges, nether a gest of the preastes, or an hyred
11 seruante. But yf the preast bye any foule with
money he maye eate of it, and he also that is borne
in his housse maye eate of his bred.
12 Yf the preastes doughter be maryed vnto a straun-
ger, she maye not eate of the halowed heueoffer-
13 ynges. Notwithstondyng yf the preastes doughter
be a wedowe or deuorfed and haue no childe but is
returned vnto hir fathers housse agayne, she shall eate
of hir fathers bred as wel as she dyd in hyr youth.
But there shall no straunger eate there of.
14 Yf a man eate of the halowed thynges vn- [Fo. XL.]
wyttlingly, he shall put the fyfte parte there vnto, and
15 make good vnto the preast the halowed thyng. And

¶ 6 that hath any soch thyng
v. 4 patiens fluxum feminis 5 & quodlibet immundum 9 non
subiaceant peccato 12 cuilibet ex populo nupta 13 sicut puella
confueuerat

¶ 5 gewurm . . . das yhm vnreyn . . menschen der yhm vn-
reyn ist, vnd alles was yhn veruureynigt 7 feyn Futter. 9 fund
auff sich laden 12 nicht von der Hebe der heylickeyt 13 wie
andere dynnen.

let the preastes see, that they defyle not the halowed thynges of the childern of Israel which they haue
 16 offered vnto the Lorde, lest they lade them selues with myfdoynge and trespace in eatynge their halowed thinges: for I am the Lorde which halowe them.

17, 18 And the Lorde spake vnto Moses saynge: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them, what soeuer he be of the housse of Israel or straunger in Israel that will offer his offerynge: what soeuer vowe or frewillofferynge it be which they will offer vnto the Lorde for a
 19 burntofferynge to reconcyle them selues, it must be a male without blemyshe of the oxen, shepe or gootes.
 20 let them offer nothyng that is deformed for they shall gett no fauoure there with.

21 Yf a man will offer a peaseoffrynge vnto the Lorde and separate a vowe or a frewill offerynge of the oxen or the flocke, it must be without deformyte, that it maye be accepted. There maye be no blemyshe
 22 therein: whether it be blide, brokē, wounded or haue a wen, or be maunge or scabbed. se that ye offre no soch vnto the Lorde, nor put an offerynge of any soch apon the alter vnto the Lorde.

23 .¶. An oxen or a shepe that hath any membre out of proporcion, mayst thou offer for a frewillofferynge: but
 24 in a vowe it shal not be accepted. Thou shalt not offer vnto the Lorde that which hath his stones broosed brokē, plucked out or cutt awaye, nether shalt make
 25 any soch in youre lande, nether of a straungers hande shall ye offer an offerynge to youre God of any soch. For they marre all in that they haue deformytes in them, and therefore can not be accepted for you.

26, 27 And the Lorde spake vnto Moses saynge: when an oxen, a shepe or a goote is brought forth, it shalbe seuē dayes vnder the damme. And from the .viii

℞. 24 that which is broosed, broken, plucked

℥. 18 domini, 19 vt auferatur per vos 23 Bouem & ouem aure & cauda amputatis 25 non offeretis panes deo . . quia corrupta & maculata sunt omnia, non suscipietis ea. 27 sub vberē matris

℥. 21 tödopfer 23 vngewewre gelied oder keyn schwantz

- daye forth, it shalbe accepted vnto a gifte in the sacri-
 28 fice of the Lorde. And whether it be oxen or shepe, ye
 shall not kyll it, and hir yonge: both in one daye.
 29 When ye will offere a thankofferynge vnto the
 Lorde, ye shall so offere it that ye maye be accepted.
 30 And the same daye it must be eate vp, so that ye
 leaue none of it vntill the morowe. For I am the
 31 Lorde, kepe now my commaundementes and do them,
 for I am the Lorde.
 32 And polute not my holy name, that I maye be
 halowed amonge the childern of Israel. For I am
 33 the Lorde which halowe you, and broughte you out
 of the londe of Egipte, to be youre [Fo. XLI.] God:
 for I am the Lorde.

¶ The .XXIII. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. Of*
 2 saynge: speake vnto the chil- *the holy dayes,*
 dern of Israel, and saye vnto *as the Sab-*
 them. These are the feastes *oth, Ester,*
 off the Lorde which ye shal call holy *why tfontyde,*
 3 feastes. Sixe dayes ye shall worke, ad *the feast of*
 the seuenth is the Sabbath of rest an holy *the fyrst*
 feast: so that ye maye do no worke there- *frutes. The*
 in, for it is the Sabbath of the Lorde, *feast of cleans-*
 wherefoeuer ye dwell. *yng. The*
 4 These are the feastes of the Lorde whiche ye shall *feast of trom-*
 5 proclayme holy in their ceasons. The .xiiii. daye of *pettes. The*
 6 the first moneth at euē is the Lordes Passeouer, And *feast of the*
 the .xv. daye of the same moneth is the feast of swete *tabernacles.*
 bred vnto the Lorde: .vii. dayes ye must eate vn-
 leuended bred.
 7 The first daye shalbe an holy feast vnto you, so

V. 3 sabbathi requies 5 phase domini 6 azymorum domini

L. 3 feyr des Sabbaths

M. A. N. 29 *A thankofferynge*, that is, an offeryng of thankes
 geuyng. Thankes geuyng is when the benefytes of God are
 recyted, whereby the fayth to Godward is strenghtened the more
 fastly to loke for the thyng that we desyre of God. Eph. v, a.
 1 Tim. iii, a. & b.

- 8 that ye maye do no laborious worke therein But ye shall offer sacrifices vnto the Lorde .vii. dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.
- 9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israell and saye vnto them: when ye be come in to the lande whiche I geue vnto^e you and repe doune youre haruest, ye shall brynge a shefe
- 11 of the first frutes of youre haruest vnto the preast, and he shall wa- .¶. ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the daye when he waueth the shefe, a lābe without blemysh
- 12 of a yere old for a burnt offeringe vnto the Lorde: and the meat offeringe thereof, two tenth deales of fine floure mengled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drink offeringe thereto, the
- 13 fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor furmentye of new corne: vntyll the selfe same daye that ye haue broughte an offrynge vnto youre God. And this shalbe a lawe for euer vnto youre childern after you, where soeuer ye dwell.
- 14 And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the sheffe of the waueoffrynge, vii. wekes complete: euen vnto the morow after the .vii. weke ye shall numbre L. dayes. And thē ye shal bringe a newe meatoffrynge
- 15 vnto the Lorde. And ye shall brynge out of youre habitacions two waueloaues made of two tenthdeales off fine floure leuended and baken, for first frutes vnto
- 16 the Lorde. And ye shall bringe with the bred seuen lambes without deformyte of one yere of age, and one yonge oxe, and .ii. rambes, [Fo. XLII.] which shall

¶. 8 dies autem septimus erit celebrior & sanctior 10 manipulos spicarum 11 eleuabit fasciculum 14 ex ea deo vestro. 17 panes primitiarum

L. 10 garben der erstling ewr erndten

¶. N. 10 The *fyrstfrutes* & *tythes* were the sygnes of the faith knowleagyng to haue receaued their goodes & catell of the Lorde, as it is sayde Ex. xxii, d. and .xxiii, c.

serue for burntoffrynges vnto the Lorde, with meat-offrynges and drinkeoffrynges longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

19 And ye shall offer an he goote for a synneofferinge:
and two lambes of one yere old for peaceoffrynges,
20 And the preast shall waue thē with the bred of the first
frutes before the Lorde, and with the two lambes.
And they shalbe holy vnto the Lorde, and be the
21 preastes. And ye shall make a proclamaciō the same
daye that it be an holy feast vnto you, and ye shall do
no laborious worke therein: And it shalbe a lawe for
euer thorowe out all youre habitacions vnto youre
childern after you,

22 When ye repe doune youre haruest, thou shalt not
make cleane ryddaunce off thy felde, nether shalt thou
make any aftergatheringe of thy haruest: but shalt leue
them vnto the poore and the straunger. I am the
Lorde youre God.

23, 24 And the Lorde spake vnto Moses saynge: speake
vnto the childern of Israel ad saye. The first daye of
the seuenth moneth shalbe a rest of remembraunce vnto
25 you, to blowe hornes in an holy feast it shalbe, and ye
shall do no laborious worke therein, and ye shall offer
sacrifice vnto the Lorde.

26, 27 ¶ And the Lorde spake vnto Moses sayenge: also
the tenth daye of the selfe seuēth moneth, is a daye
of an attonement, and shalbe an holy feast vnto you,
ad ye shall humble youre soules and offer sacrifice vnto
28 the Lorde. Moreouer ye shall do no worke the same
daye, for it is a daye of attonement to make an at-
tonemēt for you before the Lord your God. For
29 what foeuer soule it be that humbleth not him selfe
that daye, he shalbe destroyde from amonge his peo-
30 ple. And what foeuer soule do any maner worke that
daye, the same I will destroye from amonge his peo-

¶. 20 cedēt in vsum eius. 22 vsque ad solum 27 dies expiat.
erit celeberrimus . . . affligetisque animas

¶. 22 nicht gar auff demfeld eynschneytten 27 seelen demutigen
[3 times cf. vv. 29, 32.]

¶. M. N. 27 To humble the soule is, to chaſtyce the bodye by
abſtynence & affliction, as is ſayde Eſaie, lviii. a.

31 ple. Se that ye do no maner worke therfore. And it
shalbe a lawe for euer vnto youre generacions after
32 you in all youre dwellynges. A sabbath of reste it
shalbe vnto you, and ye shall humble youre soules.

The .ix. daye of the moneth at euen and so forth
from euē to euen agayne, ye shall kepe your Sabbath.
33, 34 And the Lorde spake vnto Moses sayenge: speake
vnto the childern of Israel ād saye: the .xv. daye of
the same seuenth moneth shalbe the feast of tabernacles
35 vii. dayes ūto the Lorde. The first daye shalbe an
holy feast, so that ye shall do no laborious worke there-
36 in. Seuen dayes ye shall offer sacrifice vnto the Lorde,
and the .viii. daye shalbe an holy feast vnto you
[Fo. XLIII.] ād ye shall offer sacrifice vnto the Lorde.
It is the ende of the feast, and ye shall do no laborious
worke therein.

37 These are the feastes of the Lorde whiche ye shall
proclayne holy feastes, for to offer sacrifice vnto the
Lorde, burntofferings, meatofferings, and drink-
38 offrynges every daye: besyde the sabbathes of the
Lorde, ād besyde youre giftes, and all youre vowes,
and all your frewillofferings whiche ye shall geue
vnto the Lorde.

39 Moreouer in the .xv. daye of the seuenth moneth
after that ye haue gathered in the frutes of the lande,
ye shall kepe holy daye vnto the Lorde .vii. dayes
longe. The first daye shall be a daye of rest, and the
40 viii. daye shalbe a daye of rest. And ye shall take you
the first daye, the frutes of goodly trees and the
braunches off palme trees and the bowes of thicke

¶ 32 & affligetis animas vestras 35 dies primus vocabitur
celeberrimus atque sanctissimus 36 & septem diebus offeretis
holocausta domino. dies quoque octavus erit celeberr. atque
sanct. et offer. holocaustum . . coetus atque collectæ 37 libamen-
ta iuxta ritum vniuscuiusque diei. 40 fructus arboris pulcherrimæ

¶ 36 es ist der steur tag

¶ M. N. 32 *Sabbathes, festes & newe mones* sygnifie the
Ioye & gladnes of the consciēce the renewyng of mā and the rest
wherin we rest from oure awne woorkes, not doyng oure wylls
but godes, which woorketh in vs thorow hys Gospell & glad
tidynges whyle we earnestly beleue it. Ezech. xx, b.

¶ M. N. 36 *Steuer*: Das ist die collect odder samlung, da man
zusammen trug vnd gab den armen als ynn ein gemeynen beuttel.

trees, ad wylowes of the broke, and shall reioyse be-
 41 fore the Lorde .vii. dayes. And ye shall kepe it holy
 daye vnto the Lorde .vii. dayes in the yere. And it
 shalbe a lawe for euer vnto youre childern after you,
 42 that ye kepe that feast in the seuenth moneth. And
 ye shall dwell in bothes seuen dayes: euen all that are
 43 Israelites borne, shall dwell in bothes, that youre chil-
 dren after you maye knowe howe that I made .P. the
 childern of Israel dwell in bothes, when I broughte them
 out of the lande of Egipte: for I am the Lorde youre
 44 God. And Moses told all the feastes of the Lorde
 vnto the childern of Israel.

¶ The .XXIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 saynge: commaunde the chil-
 dern of Israel that they bringe
 vnto the, pure oyle olyue betē
 for lightes to poure in to the lampes all-
 3 waye, without the vayle of testimonye
 within the tabernacle of witnesse. And
 Aaron shall dresse them both euen and
 morninge before the Lorde alwayes. And
 it shalbe a lawe for euer amōge youre childern after
 4 you. And he shal dresse the lampes apōn the pure
 candellsticke before the Lorde perpetually.
 5 And thou shalt take fine floure ad bake .xii. wastels
 thereof, two tenthdeales shall eūery wastell
 6 be. And make two rowes of them, fixe on
 7 a rowe apōn the pure table before the Lorde, and put
 pure frankencens vpon the rowes. And it shalbe bred
 8 of remembraunce, ad an offerynge to the Lorde. Eūery

*M.C.S. The
 oyle for the
 lampes and
 lyghtes of the
 bredde of re-
 membraunce
 or shewbrede.
 He that curs-
 eth must be
 stoned. He
 that kylleth
 shalbe kyled
 etc.*

M. 3 vayle of wytnesse

V. 3 velum testimonii in tabernaculo foederis . . cultu ritūque
 perpetuo 7 panis in monimentum oblationis domini.

L. 2 bawm ole 3 furhang des zeugnis ynn der hutten des
 zeugnis. 7 Denckbrot zum opffer dem HERRN

M. M. N. 5 *Wastels.* The shewe bredes or the halowed
 loues.

Sabbath he shall put them in rowes before the Lorde euermore, geuen off the childern of Israel, that it be
 9 an euerlastyng couenaunte. And they shal- [Fo. XLIIII.] be Aarons and his sonnes, and they shall eat them in the holy place. For they are most holy vnto him of the offerynges of the Lorde, *dutye, law, statute* and shalbe a dutye for euer.

10 And the sonne of an Israelitish wife whose father was an Egiptian, went out amonge the childern of Israel. And this sonne off the Israelitish wife and a
 11 man of Israel, strooue together in the hoste. And the Israelitish womans sonne blasphemed the name and cursed, and they broughte him vnto Moses.

And his mothers name was Selamyth, the daughter
 12 off Dybri off the trybe of Dan: and they putt him in warde, that Moses shulde declare vnto them what the Lorde sayde thereto.

13, 14 And the Lorde spake vnto Moses sayenge, bringe him that cursed without the hoste, and let all that herde him, put their handes apō his heed, and let all the multitude stone him. And speake vnto the childern of Israel sayenge: Whosoever curseth his God, shall bere
 15 his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

17, 18 .P. He that kylleth any man, shall dye for it: but he that kylleth a beest shall paye for it, beest for beest.
 19 Yf a man mayme his neyghboure as he hath done, so
 20 shall it be done to him agayne: broke for *broke, breach,* broke, eye for eye and toth for toth: euen *fracture*

¶. 14 hym that blasphemed

¶. 11 nomen domini 12 donec noſſent quid iuberet dominus.
 16 nomen domini 17 percuff. & occiderit 18 animam pro anima

¶. 11 nennet den namen 12 bis yhn aus gelegt wurd durch den mund des HERRN. 15 ſoll feyne fund tragen 16 den namen nennet 18 Seele vmb Seele.

¶. A. N. 11 Hebrue *ſchem* that is, name that is blessed aboue all names. 15 *Curſeth*: he curseth God & blasphemeth the name of God, that deſpyſeth and deſyeth godes ordynaunces ſtatutes & commaundemētes, or that magnifyeth mennes tradicions and lawes aboue Godes, or ſetteth as moch therby, as by the preceptes of the moſt mercyſſe God.

- as he hath maymed a man, so shall he be maymed
 21 agayne. So now he that kylleth a beest, shall paye
 for it: but he that kylleth a man, shall dye for it.
 22 Ye shall haue one maner of lawe amonge you: euē for
 the straunger as wel as for one of youre selues, for I
 am the Lorde youre God.
 23 And Moses tolde the childern of Israel, that they
 shulde bringe him that had cursed, out of the hoste,
 and stone him with stones. And the childern of Israel
 dyd as the Lorde cōmaunded Moses.

¶ The .XXV. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 in mount Sinai sayenge, speake *Saboth of the*
 2 vnto the childern of Israel and *vii. yeres and*
 saye vnto thē. When ye be *of the yere of*
 come in to the lande whiche I geue you, *iubelie, other-*
wyse called
 3 let the londe rest a Sabbath vnto the Lorde. Sixe *thefyftye yere.*
 yeres thou shalt sowe thi felde, and sixe yere thou shalt
 4 cut thi vynes and gather in thy frutes. But the seuenth
 yere shall be a Sabbath of [Fo. XLV.] rest vnto the
 londe. The Lordes Sabbath it shalbe, ad thou shalt
 nether sowe thi felde, nor cut thy vynes.
 5 The corne that groweth by it selfe thou shalt not
 repe, nether gather the grapes that growe without thy
 dresseynge: but it shalbe a Sabbath of rest vnto the
 6 londe. Neuerthelesse the Sabbath of the londe shalbe
 meate for you: euen for the and thy seruaunte and for
 thy mayde and for thy hyred seruaunte and for the
 7 straunger that dwelleth with the: and for thi catell
 and for the beestes that are in thy londe, shall all the
 encrease thereof be meate.

¶. 21 Qui perc. iumentum, reddet aliud. Qui perc. hominem,
 punietur. 23 lapidibus oppresserunt. xxv, 2 sabbathizet sabbathum
 domino. 4 sabbathum erit terræ requietionis domini . . vineam non
 putabis.

¶. 3 weynberg beschneyttist 4 weynb. beschn. folt. 7 alles
 getreyde soll speye feyn.

- 8 Then numbre feuen wekes of yeres, that is, feuen tymes feuen yere: and the space of the feuen wekes of
 9 yeres will be vnto the .xlix. yere. And then thou shalt make an horne blowe: euen in the tenth
 daye of the feuenth moneth, which is the daye of attonement. And then shall ye make the horne blowe, euen thorowe out
 10 all youre lande. And ye shal halowe the fiftith yere, and proclayme libertie thorowe out the lande vnto all the inhabiters thereof, It shalbe a yere of hornes blowynge vnto you and ye shall returne: euery man vnto his possession and euery man vnto
 11 his kynred agayne. A yere of hornes blowynge shall that fiftieth yere be vnto you. Ye shall not sowe nether re- .P. pe the corne that groweth by it selfe, nor gather the grapes that growe without thi laboure
 12 For it is a yere of hornes blowinge and shalbe holy vnto you: how be it, yet ye shall eate of the encrease of the
 13 felde. And in this yere of hornes blowinge ye shall returne, euery man vnto his possession agayne.
 14 When thou sellest oughte vnto thy neyghboure or byest off thy neyghbours hande, ye shall not oppresse
 15 one another: but accordynge to the numbre of yeres after the trompett yere, thou shalt bye of thy neyghboure, and accordynge vnto the numbre off frute-

M. 10 a yere of iubilee 11 a yere of iubilee 12 a yere of iubelye 13 a yere of iubelye 15 iubelye yere

V. 9 clanges buccina 10 ipse est enim iubileus. 12 ob sanctificationem iubilei, sed statim oblata comedetis. 14 cōtristes fratrem tuum

L. 8 die zeyt der sieben iar Sabbath 9 hall der posaunen 10 denn es ist das Halliar [and so throughout the chapter] 14 bruder schinden

M. M. N. 8 *Wekes of yeres:* A weke is sometyme taken for the numbre of .vii. dayes as before. xxiii, c. sometyme for the numbre of feuen yeres, as here & in Daniel .ix, f. g. 10 *Iubelye* of this Hebrewe woorde iobell, which in Englyshe sygnifieth a trumpet. A yere of fynguler myrth and ioye and of moche rest, wher in their corne and all their frutes cam forth wythout sowinge, tyllynge or any other laboures. 15 By this *iubelye* is sygnified the restorynge of all thinge vnto his perfeccion, which shal be after the generall iudgement in that floryfhyng worlde, when the chofen shal be admytted in to lybertye frō all wretchednes, poutye, anguyfhe & oppression, when all shalbe fully restored againe in Christ, that thorow the synne of the fyrst man was taken awaye.

This horne in ebrue is called iobel, and of this toke the pope an occasio to make eueri .l. yere a iubelye, so that he contrafaiteth god in eueri point and wyl not be one ace behinde him.

16 yeres, he shall sell vnto the. Accordinge vnto the multitude of yeres, thou shalt encrease the price thereof and accordinge to the fewnesse of yeres, thou shalt mynish the price: for the numbere of frute he shall sell
 17 vnto the. And see that no mā oppresse his neyghboure, but feare thi God.

18 For I am the Lorde youre God. Wherefore do after myne ordinaunces and kepe my lawes ad doo them,
 19 that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

20 Yf ye shall saye, what shall we eate the feue- [Fo. XLVI.] nth yere in as moche as we shall not sowe nor
 21 gether in oure encrease. I wyll fende my blesfyng upon you in the sixte yere, and it shall bryng forth
 22 frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the .ix. yere, and euen vntyll hir frutes come, ye shall eate of olde stoare.
 23 Wherefore the londe shall not be folde for euer, because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorowe oute all the
 24 lande of youre possession, let the londe go home fre agayne.

25 When thy brother is waxed poore and hath folde awaye of his possession: yf any off his kyn come to redeme it, he shall by out that whiche his brother folde.
 26 And though he haue no man to redeme it for him, yet yf hys hande can get sufficyent to bye it oute agayne,
 27 then let him counte how longe it hath bene folde, and delyuer the rest vnto him to whome he folde it, ad so
 28 he shall returne vnto his possession agayne. But and yf his hande cā not get sufficiēt to restore it to him agayne, then that whiche is folde shall remayne in the hande of him that hath boughte it, vntyll the horneyere: and in the horne yere it shall come out, and he shall .P. returne vnto his possession agayne.

℞. 28 the yere of iubelye [*bis*], so vv. 30, 31, 33, 40, 50, 52, 54.
 V. 16 tempus enim frugum 17 Nolite affligere contribules vestros 19 nullius impetum formidantes. 23 & vos aduenæ & coloni mei 27 sicque recipiet possessionem suam. 28 non inuenerit manus eius
 L. 18 ym land sicher wonen mugt

29 Yf a man sell a dwellynge houle in a walled cytie,
 he maye bye it out agayne any tyme withi a hole yere
 after it is folde: and that shalbe the space in which he
 30 maye redeme it agayne. But and yf it be not bought
 out agayne within the space of a full yere, then the
 houlfe in the walled cytie shalbe stablished for euer
 vnto him that boughte it and to his succeffoures after
 31 hi and shall not goo out in the trompet yere. But the
 houffes in villagies which haue no walles rounde aboute
 them, shalbe counted like vnto the felde of the cuntre,
 and maye be boughte out agayne at any season, and
 shall goo out fre in the trompett yere.

32 Notwithstondyng the cityes of the leuytes and the
 houffes in the cities of their possessiōs the leuytes maye
 33 redeme at all ceasons. And yf a man purchase ought
 of the leuytes: whether it be house or citie that they
 possesse, the bargayne shall goo out in the trōpet
 yere. for the houffes of the cyties of the leuites, are
 34 their possessions amonge the childern of Israel. But
 the felde that lye rounde aboute their cyties, shall
 not be bought: for they are their possessions for euer.

35 Yf thi brother be waxed poore ād fallē in decaye
 with the, receaue him as a straunger or [Fo. XLVII.]
 36 a foiourner, and let him lyue by the. And thou shalt
 take none vsurye of him, nor yet vantage. But shalt
 feare thi God, that thi brother maye lyue with the.
 37 Thou shalt not lende him thi money apon vsurye, nor
 38 lende him of thy fode to haue auantage by it for I am
 the Lorde youre God which broughte you out of the
 lande of Egipte, to geue you the lande of Canaan and
 to be youre God.

39 Yf thi brother that dwelleth by the waxe poore and
 sell him selfe vnto the, thou shalt not let him laboure
 40 as a bondseruaunte doeth: but as an hyred seruaunte
 and as a foiourner he shalbe with the, and shall serue
 41 the vnto the trompetyere, and then shall he departe

¶. 29 intra vrbis muros, hab. licentiam redimendi 31 villa . .
 quæ muros non habet, agrorum iure vendetur. 35 & infirmus manu
 37 frugum superabundantiam non exigit. 40 mercennarius & colonus

¶. 35 frembdlingen oder hausgnofs 37 deyn speyfe auff vber-
 satz austhun.

frō the: both he and his childern with him, and shall
 returne vnto his awne kynred agayne and vnto the
 42 possessions of his fathers. for they are my seruantes
 which I brought out of the lande of Egipte, and shall
 43 not be folde as bondmen. Se therfore that thou reigne
 not ouer him cruelly, but feare thi God.

44 Yf thou wilt haue bondseruantes and maydens,
 thou shalt bye them of the heythen that are rounde
 45 aboute you, and of the childern of the straungers that
 are sojourners amonge you, and of their generaciōs that
 46 are with you, which they begate in youre lāde. And
 ye shall possesse .P. them and geue them vnto youre
 childern after you, to possesse them for euer: and they
 shalbe youre bond men: But ouer youre brethern the
 childern of Israel, ye shall not reigne one ouer another
 cruelly.

47 When a straunger and a sojourner waxeth rych by
 the ad thi brother that dwelleth by him waxeth poore
 and sell him selfe vnto the straunger that dwelleth by
 48 the or to any of the straungers kyn: after that he is
 folde he maye be redemed agayne. one of his brethren
 49 maye bye him out: whether it be his vncle or his
 vncles sonne, or any that is nye of kynne vnto him of
 his kynred: ether yf his hande can get so moch he
 50 maye be loofed. And he shall reken with him that
 boughte him, from the yere that he was folde in vnto
 the trompet yere, and the pryce of his byenge shalbe
 acordynge vnto the numbre of yeres, and he shalbe
 51 with him as a hyred seruante. Yf there be yet many
 yeres behynde, acordynge vnto them he shall geue
 agayne for his delyueraunce, of the money that he was
 52 folde for. Yf there remayne but few yeres vnto the
 trompet yere, he shall so counte with him, and acord-
 ynge vnto his yeres geue him agayne for his redemp-
 53 cion, and shalbe with him yere by yere as an hyred
 seruante, [Fo. XLVIII.] and the other shall not reygne

¶. 43 affligas eum per potentiā 46 fratres . . ne opprimatis per
 potentiam 47 inualuerit apud vos manus 53 non affliget eum vio-
 lēter in cōspectu tuo

¶. 43 mit der strenge vber sie hirschen 50 vnd sol feyn tagelon
 der gantzen zeyt mit eyn rechnen [bis].

54 cruelly ouer him in thi fyghte. Yf he be not bought
fre in the meane tyme, then he shall goo out in the
55 trompet yere and his childern with him. for the chil-
dern of Israel are my seruantes which I broughte out
of the lande of Egipte. I am the Lorde youre God.

xxvi, 1 Ye shall make you no ydolles, nor grauen
ymage, nether rere you vpp any piler, nether ye shall
sett vp any ymage of stone in youre lande to bowe
yourselues there to: for I am the Lorde youre God.
2 kepe my sabbathes and feare my sanctuary. for I am
the Lorde.

¶ The .XXVI. Chapter.

3 **Y**F ye shall walke in myne ordy- *M.C.S.*Im-*
naunces and kepe my com- *ages are for-*
maundmentes and do them, *bydden. Bless-*
4 then I will sende you rayne *ed are they*
in the ryght ceason ad youre londe shall *that kepethose*
yelde her encrease and the trees of the *thynges that*
5 felde shall geue their frute. And the *God byddeth*
threshynges shall reach vnto wyne har- *and most*
uest, and the wyneharuest shall reach *curfed are*
vnto sowyng tyme, and ye shall eate *they that kepe*
yourselues bred in plenteousnes and shall *them not. [*In*
6 dwell in youre lande peasably. And I *Matthew's Bi-*
wil sende peace in youre londe, that *ble this chap-*
ye shall .P. slepe, and no man shal *ter begins*
make you afraide. And I will ryd euell *with xxvi, 1*
as in the Au-
thorized Ver-
sion, while
Tyndale con-
nects xxvi, 1, 2
with ch. xxv.]

¶. 2 pauete ad sanctuarium meum. 4 terra gignet germē suum,
& pomis arbores replebuntur. 5 absque pauore

¶. 4 bewme auff dem felde 5 sicher ynn ewrm land

¶. 2 *Feare my sanctuary.* To feare the sanctuarie, is
dilygently to performe the true worshyping & seruyce of God,
to leue of nothyng, to obserue and kepe the purenes both of
bodye & mynde, verely & not ypocritelike to beleue that he know-
eth, beholdeth, doeth & ruleth all thynges: to bewarre of offend-
ynge hym and with all feare and dyligence to walke in the pathes
of his lawes.

beeftes out of youre londe, and there shall no fwerde
goo thorowe out youre lande.

7 And ye shall chace youre enemyes, and they shall
8 fall before you vppon the fwerde. And fwe of you
shall chace an hundred, and an hundred of you shall
put .x. thoufande to flighte, and youre enemyes
9 shall fall before you apon the fwerde. And I wil
turne vnto you and encrease you and multiplie
10 you, and sett vpp my testament with you. And
ye shall eate olde ftore, ad cast out the olde for
11 plentuousnes of the newe. I will make my dwellynge
place amonge you, and my foule shall not loothe
you.

12 And I will walke amonge you and wilbe youre
13 God, and ye shalbe my people. For I am the Lorde
yours God whiche broughte you out off the lande of
the Egyprians, that ye shulde not be their bondemen,
and I brake the bowes of youre yockes, and made you
go vp righte.

14 But and yf ye will not harken vnto me, nor will
15 do all these my commaundementes, or yf *Note well.*
ye shall despyfe myne ordinaunces ether yf youre foules
refuse my lawes, so that ye wil not do all my com-
maundmentes: but shall breake myne appoyntment:
16 then I will do this agayne vn- [Fo. XLIX.] to you:
I will vifet you with vexations, fwellynge and feuers,
that shall make youre eyes dasell and with sorowes
of herte. And ye shall fowe youre feed in vayne, for
17 youre enemyes shall eate it. And I will fet my face
agenste you and ye shal fall before youre enemyes, and
they that hate you shal raigne ouer you, ad ye shal
flee whē no man foloweth you.

18 And yf ye will not yet for all this herken vnto me,

V. 9 firmabo pactum meum 13 cōfregi catenas ceruicū vestrarū
14 omnia mandata mea 15 fed ipreu. leges meas, & iudicia mea
cont. vt non fac. ea quæ a me constituta sunt, & ad irritum per-
duc. pactum meum 16 velociter in egestate & ardore, qui conficiat
ocul. vest. & consumat animas vestras.

1. 8 Ewr funffe . . . iagen . . . iagen 9 bund . . . auffrichten
11 seele . . nicht verwerffen 15 meynen bund lassen anstehen 16
schwulst vnd fiber 17 fliehen . . niemand iaget.

- than will I punish you feuen tymes more
 19 for youre synnes, and will breake the
 pride off youre strength. For I will make
 the heauē ouer you as harde as yerne, and
 20 youre londe as hard as brasse. And so
 youre laboure shalbe spent in vayne. For
 youre londe shall not geue hir encrease, nether the
 trees of the londe shall geue their frutes.
- 21 And yf ye walke contrary vnto me and will not
 herken vnto me, I will bringe feuen tymes moo plagues
 22 apou you acordinge to youre synnes. I will sende in
 wylde beestes apou you, which shall robbe you of youre
 childern and destroye youre catell, and make you so
 fewe in numbre that youre hye wayes shall growe
 vnto a wilderneffe.
- 23 And yf ye will not be lerned yet for all this
 24 but shall walke contrarye vnto me, then will I
 also walke contrarye vnto you and will punish .℞.
 25 you yet feuen tymes for youre synnes. I will sende
 a swerde apou you, that shall avenge my testament
 with you. And when ye are fled vnto youre cities,
 I will sende the pestelence amonge you, ye shall
 be delyuered in to the handes of youre enemyes.
- 26 And when I haue broken the staffe of youre bred:
 that .x. wyues shall bake youre bred in one ouen
 and men shall delyuer you youre bred agayne by
 weyghte, thā shal ye eate and shall not be satysfied.
- 27 And yf ye will not yet for all this harken vnto me,
 28 but shall walke contrarye vnto me, then I will walke
 contrary vnto you also wrathfully and will also chaf-
 29 tice you feuen tymes for youre synnes: so that ye shall

℞. 18 addam correptiones vestr. 19 superbiam duritiæ 23 Quod si nec sic 25 gladium vltorem fœderis mei. 28 & ego incedam aduersus vos in furore contrario

℞. 19 hoffart ewr stercke 20 ewr muhe vnd erbeyt 25 ein rachscherd

℞. ℞. N. 18 God beginneth & augmenteth his plagues moare and moare as the people harden their hertes agēste him. 21 *Seuen tymes*: by that nombre vnderstande all tymes, as in this chapter, c. 26 *To breake the staffe of their breade*, is, to breake the strength therof and to mynishe hyt so that they shuld not haue ynowghe to lyue by.

eat the flesh of youre sonnes and the flesh of youre
 30 daughters. And I will destroye youre alters bylt
 apou hye hylles, and ouerthrowe youre images, and
 cast youre carkasses apou the bodies of youre ydolles,
 31 and my soule shall abhorre you. And I will make
 youre cities defolate, and bringe youre sanctuaries
 vnto nought, and will not smell the fauoures of youre
 swete odoures.

32 And I will bringe the londe vnto a wilderneffe: so
 that youre enemyes which dwell there in shall wondre
 33 at it. And I will strawe you amonge the heethen, and
 will drawe out a swerde after you, and youre lande
 34 shalbe wast, and [Fo. L.] youre cities defolate. Then
 the lande shall reioyse in hir Sabbathes, as longe as
 it lyeth voyde and ye in youre enemyes londe: euen
 then shall the londe kepe holye daye and reioyse in
 35 hir Sabbathes. And as longe as it lyeth voyde it
 shall rest, for that it coude not reste in youre Sabbathes,
 when ye dwelt therein.

36 And vppon them that are left alyue of you, I
 will fende a feyntnesse in to their hertes in the londe
 of their enemyes: so that the sounde of a leef that
 falleth, shall chase them and they shall flee as though
 thei fled a swerde, and shall fall no man folowinge
 37 them. And they shall fall one vppon another, as it
 were before a swerde euen no man folowinge them,
 and ye shall haue no power to stonde before youre
 38 enemyes: And ye shall perishe amonge the hethen, ad
 the londe of youre enemyes shall eate you vpp.

39 And thei that are left of you, shall pyne awaye in
 their vnrightuoufnes, euen in their enemyes londe, and
 also in the mysdeades of their fathers shall they con-
 40 sume. And they shall confesse their mysdeades and the
 mysdeades of their fathers in their trespasses which thei

V. 30 Cadetis inter ruinas idol. vestrorum, & abhominabitur
 vos anima mea 35 fabbathizabit, & req. in fabbathis . . . folitudinis
 suæ 36 terrebit eos sonitus folii volantis 37 quasi bella fugiētes
 39 tabescent in iniquit., . . . affligentur: 40 donec confiteantur

L. 30 ewre hohen altar . . ewre leychnam . . gotzen leychnam
 31 ewre kirchen eyneyffen 36 eyne feyg hertz machen . . . eyne
 rauffchend blat iagen 39 verwesen ynn der feynde land

haue trespased againt me, and for that also that they
 41 haue walked contrary vnto me. Therfore I also will
 walke contrary vnto them, and will brynge them in
 to the londe of their enemyes.

.P. And then at the leest waye their vncircumcyfed
 hertes shall be tamed, ad then they shall make an
 attonement for their misdeds.

42 And I wil remembre my bonde with *Mercy is neuer*
 Iacob and my testamēt with Isaac, and *denyed vnto*
 my testament with Abraham, and will *him that re-*
penteth.
 thinke on the londe.

43 For the londe shall be leste of them and shall haue
 pleasure in hir Sabbathes, while she lyeth wast with-
 out them, and they shall make an attonement for
 their misdeades, because they despyfed my lawes and
 44 their soules refused myne ordinaunces. And yet for
 all that when thei be in the londe of their enemyes,
 I will not so cast them awaye nor my soule shall not
 so abhorre them, that I will vtterlye destroye thē ad
 breake myne appoyntment with them: for I am the
 45 Lorde their God. I will therfore remēbre vnto thē
 the first couenaunt made when I broughte them out
 of the lond of Egipte in the fighte of the hethen to
 be their God: for I am the Lorde.

46 These are the ordinaunces, iudgemētes, ad lawes
 which the Lorde made betwene him ad the childern
 of Israel in mount Sinai by the hāde of Moses.

❧ The .XXVII. Chapter.

¶. 44 lande of their enemye

¶. 41 donec erubescat incircūcisa 43 Ipsi vero rogabunt pro
 peccatis suis 44 non penitus abiecti eos 45 record. foed. mei prist.

¶. 41 vnbeschnyttens hertz 46 satzung vnd rechte vnd gesetzte

¶. ¶. N. 42 Mercy is never denyed vnto him that repenteth

XXVII. Chapter. [Fo. LI.]

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. Of*
 2 *diuerse vowes*
and the re-
demyng of
the same. Of
tythes &c.
 them: Yf any man will geue
 a synguler vowe vnto the Lorde acord-
 3 ynge to the value of his soule, then shall the male from
 4 xx. yere vnto .Lx. be set at fyftie fycles of syluer, after
 5 the fycle of the sanctuary, and the female at .xxx
 6 fycles. And from .v. yeres to .xx. the male shalbe set
 7 at .xx. fycles, and the female at .x. fycles. And from
 a moneth vnto .v. yere, the male shalbe set at .v. fycles
 8 of syluer, and the female at thre. And the man that
 is .Lx. and aboue, shalbe valowed at .xv. ficles, ad the
 9 woman at .x. Yf he be to pore so to be set, thē let him
 come before the preast: and let the preast value him,
 acordynge as the hande of him that vowed is able
 to gete.
 10 Yf it be of the beestes of which men bringe an offer-
 inge vnto the Lorde: all that any man geueth of soch
 vnto the Lorde, shalbe holy.
 11 He maye not alter it nor chaunge it: a good for a
 bad or a bad for a goode. Yf he chaunge beest for
 beest, then both the same beest and it also where with
 12 it was chaunged shall be holy. Yf it be any maner
 of vncleane beest of which men maye not offer vnto
 the Lorde, let him brynge the beest before the preast
 13 and let the preast value it. And whether it be good
 or bad .¶ as the preast setteth it, so shall it be. And
 yf he will bye it agayne, let him geue the fyfte part
 moare to that it was set at.

¶. 2 & spospōderit deo animam suam, 3 sub æstimatione dabit pretium. 8 & viderit eū posse reddere, tantū dabit. 12 malum sit, statuet pretium.

ℒ. 2 besonder glubde 3 schetzen auff [throughout] 8 priester sol yhn schetzen, Er sol yhn aber schetzen nach dem feyne hand, des der gelobd hat, erwerben kan.

- 14 Yf any man dedicate his housse, it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad, and as the preast hath set it, so it shalbe.
- 15 Yf he that sanctified it will redeme his housse, let him geue the fyfte parte of the money that it was iudged at thereto, and it shalbe his.
- 16 Yf a man halowe a pece of his enhereted londe vnto the Lorde, it shalbe set acordynge to that it beareth. Yf it bere an homer of barlye, it shall be set at fyftie
- 17 sicles of syluer. yf he halowe his felde immediatly from the trompet yere, it shalbe worth acordynge as it
- 18 is estemed. But and if he halowe his felde after the tröpetyere, the preast shall rekē the price with him acordynge to the yeres that remayne vnto the tröpet yere, ād there after it shalbe lower sett.
- 19 Yf he that sanctified the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was set
- 20 at, there vnto and it shalbe his yf he will not it shalbe
- 21 redemed nomoare. But when the felde goeth out in the trompet yere, it shalbe holy vnto the Lorde: euen as a thinge dedycated, ād it shall be the preastes possession.
- 22 Yf a man sanctifie vnto the Lorde a felde. [Fo. LII.] which he hath boughte and is not of his enheritaunce,
- 23 then the preast shall reken with him what it is worth vnto the trompet yere, and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the
- 24 Lorde. But in the trompet yere, the felde shall re- turne vnto him of whome he boughte it, whose en- heritaunce of londe it was.
- 25 And all settinge shalbe acordinge to the holy fycle. One fycle maketh .xx. Geras.

℞. 17 yere of iubely 21 yere of iubelye 23 yere of iubelye
24 yere of iubelye

℥. 14 confyderabit eam sacerdos . . . & iuxta pret. quod ab eo fuerit constitutum, venundabitur 18 post aliquantulum temporis 21 & possessio cōsecrata ad ius pertinet sacerdotum. 24 in sortem possessionis suæ. 25 viginti obolos

℥. 21 wie eyn verbannet acker, vnd sol des priesters erbgut feyn.

℞. ℞. N. 16 To halow & to sanctifie are bothe one, what sanctyfieng is loke Gen. iii, a. 25 Holy fycle or fycle of the sanctuaries: they be both one.

26 But the firstborne of the beestes that pertayne vnto
the Lorde, maye no mā sanctifie: whether it be oxe or
27 shepe, for they are the Lordes allredy. Yf it be an
vncleane beest, then let him redeme it as it is sett at,
and geue the fifte parte moare thereto. Yf it be not
redemed, thē let it be solde as it is rated.

28 Notwithstondinge no dedicated thinge that a man
dedicateth vnto the Lorde, of all his goode, whether
it be man or beest or lande off his enheritaunce, shalbe
solde or redemed: for all dedicate thiges are most holy
29 vnto the Lorde. No dedicate thinge therfore that is
dedicate of mā, may be redemed, but must nedes dye

30 All these tithes of the londe, whether it be of the
corne of the felde or frute of the trees, shalbe holy vnto
31 the Lorde. Yf any man will redeme oughte of his
tithes, let him adde the fifte .P. parte moare thereto.

32 And the tithes of oxen and shepe and of all that
goeth vnder the herdemans kepinge, shalbe holye tithes
33 vnto the Lorde. Men shal not loke yf it be good or
bad nor shall chaunge it. Yf any man chaunge it then
both it and that it was chaunged with all, shalbe holy
and maye not be redemed.

34 These are the commaundmentes whiche the Lorde
gaue Moses in charge to geue vnto the childern of
Israel in mount Sinai.

¶ The ende of the thyrde boke
of Moses.

¶. 29 Et omnis consecratio . . morte morietur. 32 sub pastoris
virga transeunt

¶. 28 keyn verbantes verkeuffen . . . verbannet . . . verbante
29 verbanten . . todts sterben. 32 was vnter der ruten gehet

■ A prolo

ge in to the fourth boke of

Mofes, called Nu-

meri.

¶ A prologe in to the fourth boke of Mo-
ses, called Numeri.

IN the seconde and thirde boke they receaved
 y^e lawe. And in this .iiii. they begynne to
 worke and to practyse. Of which practis-
 ynge ye se many good ensamples of vnbe-
 5 leffe & what frewill doth, when she taketh in hand to
 kepe the lawe of her awne power with out help of sayth
 in the promyses of god: how she leueth her masters
 carkeffes by the way in the wildernesse and bringeth
 them not in to the londe of rest. Why coude they not
 10 entre in? Because of their vnbeleffe Hebre. iii. For
 had they beleved, so had they bene vnder grace, and
 their old synnes had bene forgeuen thē, and power shulde
 haue bene geuē them to haue fulfilled the lawe thence-
 forth & they shuld haue bene kepte from all temptaciōs
 15 that had bene to fronge for them. For it is wrytten
 Iohan .i. He gaue them power to be the sonnes of
 god, thorow belevyng in his name. Nowe to be the
 sonne of god is to loue god and his commaundmentes
 and to walke in his waye after the ensample of his
 20 sonne Christ. But these people toke vppon them to
 worke without faith as thou seyste in the .xiiii. of this
 boke, where they wold fight and also did, without the
 worde of promysse: euē when they were warned that
 they shuld not. And in y^e .xvi. agayne they wolde
 25 please god .¶. with their holye faithlesse workes (for
 where gods worde is not there can be no faith) but y^e
 fyre of god consumed their holy workes, as it did Na-
 dab and Abihu Leui. x. And frō these vnbeleuers turne
 thyne eyes vnto the pharesyes which before the com-
 30 ynge of Christ in his flesh, had layde the fundacion of
 frewill after the same ensample. Wher on thei bilt

holy workes after their awne imaginacion with out
 faith of the worde, so fervently that for the greate ze-
 le of them they slew the kinge of all holy workes and the
 lorde of frewill which only thorow his grace maketh
 5 the will fre and lowfeth her from bondage of synne,
 and geueth her loue and lust vnto the lawes of god,
 and power to fulfyll them. And so thorowe their holye
 workes done by the power of frewill, they excluded
 them selues out of the holy rest of forgeueneffe of
 10 synnes by faith in the bloude of Christ.

And then loke on oure ypcrites which in like
 maner folowinge the doctryne of Aristotle and other
 hethen paganes, haue agenfte all the scripture sett vpp
 frewill agayne, vnto whose power they ascribe the
 15 keypyng of þ̄ cōmaundmētes of god. For they haue
 set vp wilfull povertye of a nother maner then any is
 cōmaunded of god. And the chaftite of matrimony
 vtterlye defyed, they haue set vp a nother wilfull
 chaftite not required of god, whiche they swere, vowe
 20 & professe to geue god, .Iᵑ. whether he will geue it
 them or no, and compell all their disciples there vnto,
 sayenge that it is in the power of euery mans frewill
 to obserue it, contrarye to Christ and his apostle Paule.

And the obedience of god and man excluded they
 25 haue vowed a nother wilfull obedience condemned of
 all the scripture whiche they will yet geue God whether
 he will or wyll not.

And what is become of their wilfull pouertye? hath
 it not robbed the whole worlde & brought all vnder
 30 them? Can there be ether kynge or emperoure or of
 what foeuer degre it be, excepte he will hold of them
 ād be sworne vnto them to be their seruaunte, to go
 and come at their luste and to defende their quarels
 be they false or true? Their wilfull pouertye hath all
 35 readye eaten vpp the whole worlde & is yet still gredyar
 then euer it was in so moche that ten worldes mo were
 not ynough to satiffye the hongre thereof.

Moreouer beydes dayly corruptyng of other mens
 wyues and open whoredome, vnto what abominacions
 40 to fylthye to be spokē off hath their voluntarye chaftite
 broughte them?

And as for their wilfull obediēce what is it but ſ̄
 diſobediēce & the diffiaūce both of all ſ̄ lawes of god
 & mā: in ſo moch ſ̄ yf any price begine to execute any
 law of mā vppō thē, .P. they curſe him vnto the botom
 5 of hell & proclayme him no right kinge & that his
 lordes ought no lenger to obaye him, and interdite his
 comen people as they were hethē turkes or ſaracenes.
 And yf any man preache them gods lawe, him they
 make an heretike and burne him to aſhes. And in
 10 ſteade of gods lawe and mans, they haue ſette vpp one
 off their awne imaginacion which they obſerue with
 diſpenſacions.

And yet in theſe workes they haue ſo greate confi-
 dence that they not onlye truſte to be ſaued therby,
 15 and to be hyer in heauen then they that be ſaued
 thorow chriſt: but alſo promeſſe to all other forgeue-
 neſſe of their ſynnes thorow the merites of the ſame.
 Wherin they reſt and teach other to reſt alſo, ex-
 cludyng the whole worlde from the reſte of forgeueneſſe
 20 of ſynnes thorowe faith in Chriſtes bloude.

And now ſeynge that faith only letteth a mā in
 ūto reſt & vnbeleſſe excludeth hī, what is the cauſe of
 this vnbeleſſe? verely no ſynne ſ̄ the world ſeyth, but
 a pope holynesse & a rightuouſnes of their awne im-
 25 aginacion as Paule ſayeth Roma. x. They be ignoraūte
 of ſ̄ rightuouſnes wherwith god iuſtifieth & haue ſet
 vp a rightuouſnes of their awne makige thorow which
 they be diſobediēt vnto ſ̄ rightuouſnes of god. And
 Chriſt rebuketh not the phariſeys for groſſe ſynnes
 30 whiche .P. the worlde ſawe, but for thoſe holye deades
 whiche ſo blered the eyes of the worlde that they were
 takē as goddes: euē for long prayers, for faſtynge, for
 tythige ſo diligētly that they leſte not ſo moch as their
 herbes vntithed, for their clenneſſe in waſhyng
 35 before meate and for waſhyng of cuppes, diſhes, and all
 maner veſſels, for buyldinge the prophetes ſepulchres,
 and for kepinge the holy daye, and for turnyng the
 hethen vnto the ſayth, and for gevyng of almes. For
 vnto ſoch holy deades they aſcribed rightuouſnes and
 40 therefore when the rightuouſneſſe of god was preached
 vnto them they coude not but perſecute it, the devell

was so stronge in thē. Which thinge Christ well descri-
 beth Luce. xi. sayenge that after the devell is cast out
 he cometh agayne and fyndeth his house swepte and
 made gaye and then taketh seven worse then him selfe
 5 and dwelleth therein, and so is the ende of that man
 worse then the beginnyng. That is, when they be a
 litle clenfed from grosse synnes whiche the worlde seyth
 and then made gaye in their awne fyght with the
 rightuoufnes of tradicions, then cometh seven, that is
 10 to saye the hole power of γ devell, for seuē with γ
 hebrues signifieth a multitude without nūbre & the
 extremitie of a thinge & is a speach borrowed (I suppose)
 out of leuiticus where is so oft mencion made of seuē.
 Where I wolde saye: I will punish the .P. that all the
 15 world shall take an ensample of the, there the Iewe
 wold saye, I will circumcise the or baptise the .vii. tymes.
 And so here by seven is ment all the deuels of hell &
 all γ might & power of the devell. For vnto what
 further blindnesse coude al the deuels in hell bringe
 20 thē, then to make them beleue γ they were iustified
 thorow their awne good workes. For whē they once
 beleued γ they were purged frō their synnes & made
 rightuouffe thorowe their awne holie workes, what
 rowme was there lefte for γ rightuoufnes γ is in christes
 25 bloudfhedinge? And therefore whē they be fallen in
 to this blindnesse they cā not but hate & persecute the
 light. And the more cleare & evidently their deades
 be rebuked γ furiously & maliciously blind are thei
 vntill they breake out in to opē blasphemie & synnyng
 30 agenst γ holy gost, which is γ malicious persecutige
 of the cleare trouth so manifestly proued that they cā
 not once hijsh agenst it. As the pharisees persecuted
 Christ because he rebuked their holy deades. And
 when he proued his doctrine with γ scripture & miracles,
 35 yet though they coude not improue him nor reason
 agenst him they tought γ the scripture must haue some
 other meaninge because his interpretacion vndermynd
 their fundacion & plucked vpp by the rootes the sectes
 which they had plāted, & they ascribed also his mira-
 40 cles to the deuell. And in like .P. maner though oure
 ypocrites can not denie but this is scripture, yet be-

cause there can be no nother sens gathered thereof, but that ouerthroweth their byldynges, therfore they euer thinke that it hath some other meanyng than as the wordes founde and that no man vnderfondeth it or
 5 vnderstode it sens the tyme of the Apostles. Or yf they thynke that some that wrote vppon it sens the apostles vnderstode it: they yet thynke that we in like maner as we vnderstode not the texte it selfe, so we vnderstande not the meanyng of the wordes of that
 10 doctoure.

For when thou layest the iustifyinge of holy workes and denyest the iustifyinge of fayth, howe canst thou vnderfond saynt Paule, Peter, Iohan and the Actes of the apostles or any scripture at all, seyng the iusti-
 15 fyinge of faith is almost all that they entende to proue.

Fynally, concernynge vowes whereof thou readeest chaptre .xxx. there maye be many questyons, whereunto I answere shortly that we ought to put salt to all oure offerynges: that is, we ought to ministrate
 20 knowledge in all ovre workes and to do nothinge whereof we coude not geue a reason out off gods wordes. We be now in the daye light, and all the secretes of God and all his counsell and will is opened vnto vs, and he y was promysed shuld come and
 25 blesse vs, is . I^{p} . come all readye and hath shed his bloud for vs and hath blessed vs with all maner blessinges and hath obtayned all grace for vs, and in him we haue all. Wherefore god henceforth will receaue no moare sacrifices of beestes of vs as thou readeest
 30 Hebre. x. Yf thou burne vnto god the bloud or fatt of beestes, to obtayne forgeueneffe of synnes therby or that god shuld the better heare thy request, then thou doest wronge vnto the bloude of christ, and christ vnto the is dead in vaine. For in him god hath promysed
 35 not forgeueneffe of synnes only, but also what soeuer we axe to kepe vs from synne and temptation with all. And what yf thou burne frankencens vnto him, what yf thou burne a cädle, what yf thou burne thi chastitute or virginite vnto him for the same purpose,
 40 doest thou not like rebuke vnto christes bloude?

Moreouer yf thou offer gold syluer or any other good

for the same entent, is there any difference? And
 euen so if thou go in pilgrymage or fastist or goest
 wolward or sprichest thy selfe with holy water or els
 what soeuer dead it is, or obseruest what soeuer cere-
 5 monye it be for like meanyng, then it is like abhom-
 inacion. We must therfore bringe the falt of the
 knowledge of gods worde with all oure sacrifices, or
 els we shall make no swete sauoure vnto God thereof.
 Thou wilt axe me, shall I vowe nothyng at all? yes,
 10 gods .℞. commaundement whiche thou hast vowed in
 thy baptyme. For what entent? verely for the loue
 of Christ whiche hath bought the with his bloude &
 made the sonne & heyre of god with him, y thou
 shuldest wayte on his will & cōmaundmentes and
 15 purysye thy mēbres acordinge to y same doctryne
 that hath purysyed thyne harte, for if the knowlege
 of gods worde haue not purysyed thyne harte, so that
 thou consentest vnto the lawe of god that it is right-
 uouffe & good and sorowest, that thy membres moue
 20 the vnto the contrarye, so hast thou no parte with
 Chriſte.

For yf thou repent not of thy synne, so it is impos-
 sible that thou shuldest beleue that Chriſte had dely-
 uered the from the daunger therof. Yf thou beleue
 25 not that Chriſte hathe delyuered the, so is it impossible
 that thou shuldest loue goddes commaundementes.
 Yf thou loue not the commaundementes, so is Chriſtes
 sprete not in the whiche is the erneste off forgeueneſſe
 of synne and of saluacion.

30 For scripture teacheth, first repentaunce then sayth
 in Christ, that for his sake synne is forgeuen to them
 that repent: then good workes, whiche are nothyng
 saue the commaundement of god only. And the com-
 maundemētes are nothings els saue the helpinge of
 35 oure neyghbours at their neade & the tamyng
 of oure mēbres that they myghte .℞. be pure also as
 the harte is pure thorow hate of vice and loue of
 vertue as gods worde teacheth vs which workes must
 procede out of faith: y is, I must do them for the
 40 loue which I haue to god for that greate mercye
 which he hath shewed me in christ, or els I do them

not in $\text{\textit{y}}$ sight of god. And that I faynte not in the
payne of the fleyinge of the fynne that is in my flesh,
myne helpe is the promesse of the assistance of the
power of god and $\text{\textit{y}}$ comforte of the rewarde to come
5 which rewarde I ascribe vnto the goodnesse, mercye
 $\text{\textit{a}}$ d truth of the promiser that hath chose me, called
me, taught me and geuen me the ernest therof, $\text{\textit{a}}$ d
not vnto the merites of my doenges or soferiges. For
all that I do & soffre is but $\text{\textit{y}}$ waye to the rewarde $\text{\textit{a}}$ d
10 not the deferuinge thereof. As if the kinges grace shuld
promesse me to defend me at whome in myne awne
royalme yet the waye thyther is thorow the see wher-
in I might happlie soffre no litle trouble. And yet
for all that, yf I might lyue in rest when I come
15 thither, I wold think & so wold other saye, that my
paynes were well rewarded: which reward & benefyte
I wold not proudlye ascribe vnto the merites of my
paynes takynge by the waye: but vnto the goodnesse,
mercifulnesse and constaunt truth of the kinges grace
20 whose giste it is and to whome $\text{\textit{y}}$ prayse $\text{\textit{a}}$ d thanke
thereof belongeth of duetye and right. So now a
rewarde is a gift geue . $\text{\textit{I}}$. frelye of the goodnesse of
the geuer and not of the deferuinges of the receauer.
Thus it appeareth, that if I vowe what soeuer it be,
25 for any other purposse then to tame my membres and
to be an ensample of vertue $\text{\textit{a}}$ d edefyenge vnto my
neyghboure, my sacrifice is vnfaury and cleane with-
out salt and my lāpe without oyle and I one of the
folysh virginis and shalbe shutt out from the feast of
30 the bruydegrome when I thinke my self most sure to
entre in.

Yf I vowe voluntary pouerty, this must be my
purposse, that I will be content with a competent
lyuinge which cometh vnto me ether by succeffion of
35 myne elders or which I gette truly with my labour
in ministringe and doyng seruice vnto the comen
welth in one office or in a nother or in one occupatyon
or other, because that riches and honoure shall not
corrupte my mynde and drawe myne harte from god,
40 and to geue an ensample of vertue and edefyenge vnto
other and $\text{\textit{y}}$ my neyghboure may haue a lyuinge by

me as well as I, if I make a cloke of dissimulacion of my vowe, laynge a net of fayned beggerye to catch superfluous aboundaunce of ryches and hye degre ad authorite & thorow the estimacion of false holinesse
 5 to fede and maitayne my slowthfull ydlenesse with y sweate, laboure, lādes, & rentes of other mē (after y enfample of oure spiritualtye) robbing the .P. of their faythes and god of his honoure turnynge vnto myne ypocrysie that confidence, which shuld be geuē
 10 vnto y promyses of god only, am I not a wilye fox & a raueninge wolfe in a lābes skynne & a paynted sepulchre fayre without ad filthye with in? In like maner though I feke no worldlye promocyon thereby, yet if I do it to be iustified therwith ad to gett an hyer
 15 place in heauen, thinkynge that I do it of myne awne naturall strength & of the naturall power of my frewill & y euery man hath might euen so to doo and that they do it not is their faute & negligēce and so with the proude pharesye in cōparyson of my self despise
 20 the synfull publicanes: what other thinge do I then eate y bloude & fatt of my sacrifice devowringe y my self which shuld be offered vnto god alone and his chrisfe. And shortly what foeuer a man doeth of his naturall giftes, of his naturall witte, wisdom, vnder-
 25 stondinge, reason, will, & good entent before he be otherwyse & cleane cōtrary taught of goddes sprete & haue receaued other witt and vnderstondinge, reason ad will, is flesh, worldlye and wrought i abominable blidnesse, with which a man can but feke him
 30 self, his awne profyte, glory & honoure, euē in very spirituall matters. As if I were alone in a wildernesse where no man were to feke profite or prayse of yet if I wold feke heuē of god there, I coude of myne awne naturall gyftes feke it no no- .P. ther wayes then
 35 for the merites and deseruinges of my good workes and to entre therin by a nother waye then by y dore christ, which were very thefte, for christ is lord ouer all and what so euer any man wil haue of god, he must haue it geuen him frelye for christes sake. Now to
 40 haue heauen for myne awne deseruinge, is myne awne prayse and not christes. For I can not haue it by

fauoure & grace in christ and by myne awne merites also: For fregeuinge and deseruinge can not stöd together.

Yf thou wilt vowe of thy goodes vnto god thou
 5 must put salt vnto this sacrifice: that is thou must min-
 istre knowlege in this deade as Peter teacheth. 2 pet. i.
 Thou must put oyle of gods worde in thy läpe & do it
 accordinge to knowlege, if thou wayte for the comynge
 of the bridegrome to entre in with him in to his rest.
 10 Thou wilt hāge it aboute the image to moue men to
 deuocyon. Deuocyon is a feruent loue vnto gods cō-
 maundmentes and a desyre to be with god and with his
 euerlastinge promyses. Now shall the sight of soch
 riches as are shewed at faynt thomas shryne or at wal-
 15 singham moue a man to loue the cōmaundmētes of god
 better and to desyre to be loosed from his flesh and to
 be with god, or shall it not rather make his poore herte
 sigh because he hath no soch at home and to wysh
 parte of it in a nother place?

20 .P. The preast shall haue it in gods stead. Shall the
 preast haue it? Yf the preast be bought with christes
 bloude, thē he is christes seruauēte & not his awne &
 ought therefore to seade christes flocke with christes
 doctryne & to ministre christes sacramētes vnto thē
 25 purely for very loue & not for felthy lucre fake or to
 be lord ouer thē as Peter teacheth 1 pet. v. & paulē
 Actes.xx. Besyde this christ is oures ād is a gifte geuen
 vs, & we be heyres of christ & of all that is christes
 Wherefore the preastes doctryne is oures & we heires
 30 of it, it is y fode of oure soules. Therefore if he ministre
 it not truly ād frely vnto vs with out sellinge, he is a
 thefe & a soule murtherar: ād euen so is he if he take
 vppon him to fede vs & haue not wherewith. And for
 a like conclusyon because we also with all that we haue
 35 be christes, therefore is the preast heyre with vs also of
 all that we haue receaued of god, wherfore in as moch
 as y preast wayteth on y worde of god ād is oure ser-
 uaunte therin, therfore of right we are his dettars &
 owe him a sufficyent luyngē of oure goodes, ād euen
 40 therto a wiffe of oure doughters owe we vnto him if he
 requyre her. And now when we haue appoynted him

a sufficiēt liuinge, whether in tythes rentes or in yere-lye wages, he ought to be cōtent & to require no more nor yet to receaue any more, but to be an ensample of soberneffe & of dispyfinge worldly thinges vnto the
 5 en- .¶. sample of his parysheonars.

Wilt thou vowe to offre vnto ŷ poore people? that is pleasaunte in ŷ sight of god, for they be lefte here to do oure almes apō in christes stead & they be ŷ right heyres of all oure abundaūce & ouerplus. More-
 10 ouer we must haue a scole to teach goddes worde ī (though it neded not to be so costely) & therfore it is lawfull to vowe vnto the buyldynge or mayntenaūce therof & vnto helpinge of all good werkes. And we ought to vowe to paye custome, tolle, rent & all maner
 15 duties and what foeuer we owe: for that is gods commaundmēt.

Yf thou wilt vowe pilgrimage, thou must put salt therto in like maner if it shalbe accepted, if thou vowe to go ād vifet the poore or to here gods worde or
 20 what foeuer edifieth thy soule vnto loue & good worke after knowlege or what foeuer god cōmaūdeth, it is well done and a sacrifice that fauoreth well ye will happlye saye, that ye will go to this or ŷ place because god hath chosen one place more then a nother and
 25 will heare youre peticyon more in one place then a nother. As for youre prayer it must be accordige to goddes worde. Ye may not desyer god to take vēgeaunce on him whō goddes worde teacheth you to pytye & to praye for. And as for ŷ other glofe, ŷ god
 30 will heare you more ī one place thē in a nother, I suppose it sal infatuatum, salt vnfauerye, for if it were wifdome how coude .¶. we excuse the deeth of steuē Acts vii. which dyed for ŷ article that god dwelleth not in tēples made with hādes we that beleue in god are ŷ
 35 temple of god sayth paule, if a man loue god & kepe his worde he is the tēple of god & hath god presently dwellinge in him, as witnesfeth christ Iohan .xiiii. sayēge: If a mā loue me he will kepe my worde, & thē my father will loue him & we will come vnto him and
 40 dwell with him. And in the .xv. he sayth: if ye abyde in me and my wordes also abyde in you, then axe what

ye will & ye shall haue it. If thou beleue in christ & hast the promyses which god hath made the in thyne harte, thē go on pilgrymage vnto thyne awne harte ād there praye & god will heare ſy for his mercy and
 5 truthes ſake and for his ſonne chriſtes ſake and not for a few ſtones ſakes. What careth god for the temple? The very beeftes in that they haue liſſe in them be moch better then an hepe of ſtonnes couched to gether.

- 10 To ſpeake of chaſtite, it is a giſte not geuen vnto all perſones teſtifyeth both chriſt and alſo his apoſtle Paule, wherfore all perſones maye not vowe it. Moreouer there be cauſes wherfore many perſones maye better lyue chaſt at one tyme then at a nother. Many
 15 maye lyue chaſt at twentye and thirtye for certayne colde diſeaſes folowinge them, which at .xl. when their helth is come can not do ſo. Many be occupied with wyld .P. phantaſyes in their youth ſy they care not for mariage which ſame when they be waxē ſad ſhalbe
 20 greatly deſyrouſe, yt is a daungerous thyng to make ſynne where none is ād to forſwere ſy benefyte of god & to bynde thy ſelf vnder payne of dānacyon of thy ſoule that thou woldeſt not vſe the remeadye that god hath created if nead requyred. ¶ A nother thinge
 25 is this, beware that thou gett the not a falſe fayned chaſtite made with ſy vngodly perſwaſions of ſaynte Hierō or of Ouide in his ſylthye boke of the remedye agenſt loue, leſt when thorow ſoch imaginacyons thou haſt vtterlye deſpyſed, deſyed ād abhorred all woman
 30 kynde, thou come in to ſoch caſe thorow the ſirce wrath of god, ſy thou canſt nether lyue chaſt nor ſynde in thy harte to marye ād ſo be cōpelled to faule into the abhominacion of the pope agenſt nature and kynde.
- 35 Moreouer god is a wyſe father & knoweth all ſy infirmities of his children & alſo mercyfull, ād therfore hath created a remedye without ſynne ād geuen ther-to his fauoure and bleſſinge.

Let vs not be wyſer then god with oure ymagina-
 40 cyōs nor tēpte him, for as godly chaſtite is not euery māſ gyfte: euen ſo he ſy hath it to daye hath not

power to continue it at his awne pleasure, nether hath god promysed to geue it him still & to cure his infirmities with out his naturall remeadye no more then he hath promysed to slake his hongre .P. with out meate
 5 or thirst with out drinke.

Wherefore other let all thinges byde fre as wife god hath created them & nother vowe that which god requyareth not nor forwere that which god permitteth the with his fauoure and blessinge also: or els if thou
 10 wilt neades vowe, then vowe godly & vnder a cōdityon, ȳ thou wilt contynue chaste, so longe as god geueth the ȳ gyfte ād as longe as nether thyne awne necessitye nether cheryte toward thy neighbour nor ȳ autorite of the vnder whose power thou arte dryue ȳ vnto the
 15 contrarye.

The purpose of thy vowe must be salted also with ȳ wisdom of god. Thou mayest not vowe to be iustified therbye or to make satisfaction for thy synnes or to wynne heauē nor an hyer place: for then didest thou
 20 wrōge vnto the bloude of christ & thy vowe were playne Idolatrye & abhominable in ȳ sight of god. Thy vowe must be only vnto ȳ furtheraunce of ȳ commaūdmetes of god, which are as I haue sayde nothinge but ȳ taminge of thy mēbres & the seruice of thy neygh-
 25 bour: that is if thou thyncke thy backe to weake for the burthen of wedlocke & ȳ thou canst not rule thy wiff, children seruantes and make prouision for the godlye & with out ouermoch busyenge and vnquyetynge thy self ād drounyng thy self in worldly busynesse vnchristenlye or that thou canst serue thy
 30 neyghbour in some office better beyng chaste then maryed. And then .P. thy vowe is good & lawfull. And euē so must thou vowe abstinēce of meates & drynkes so far forth as it is profitable vnto thy neygh-
 35 bours & vnto ȳ taminge of thy flesh: But thou mayst vowe nether of them vnto ȳ sleynge of thy bodye. As Paule cōmaūdeth tymothe to drinke wyne & no moare water because of his diseases. Thou wilt saye ȳ timothy had not haplye forsworne wyne. I thinke the
 40 fame and that the apostles forware not wedlocke though many of them lyued chaste nother yet any

meate or drincke, though they absteyned from thē, &
 that it were good for vs to folow their ensample. How
 be it though I vowe & swere ād thynke on none ex-
 ceptyon, yet is the breakynge of gods cōmaūdmētes
 5 except & all chaunces that hāge of god. As if I swere
 to be in a certayne place at a certayne houre to make
 a louedaye with out exception, yet if the kinge in the
 meane tyme commaunde me a nother waye, I must
 goo by gods commaūdmēt ād yet breake not myne
 10 othe. And in like case if my father and mother be
 seke and requyre my presence, or if my wiff, children
 or houshold be visited that my assistance be requyred,
 or if my neyghbours houle be a fyre at the same houre
 and a thousand foch chaunces: in which all I breake
 15 myne oth and am not forsworne and so forth. Read
 gods word diligently and with a good herte and it
 shall teach the all thynges.



The four

the boke of Mofes called

Numeri.



THE .IIII. BOKE OF MOSES, CALLED NUMERI.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. All*
ses in the wilderneffe of Sinai, *that are apte*
in the tabernacle of witnesse, *for batell are*
the fyrst daye of the seconde *nombred. The*
moneth, ad in the seconde yere after they *trybe of Leuy*
were come out of y^e londe of Egipte say- *is appoynted*
2 enge: take ye the summe of al the multi- *to mynistrre to*
tude of the childern of Israhel, in their kynredes and *the taberna-*
housholdes of their fathers and numbre thē by name *cle.*
3 all that are males, polle by polle, frō .xx. yere &
aboue: euen all y^e are able to goo forthe in to warre
in Israell, thou & Aarō shall nūbre thē in their armies,
4 & with you shalbe of euery trybe a heed man in the
house of his father.
5 And these are the names of y^e mē y^e shall stōde with
6 you: in Rubē, Elizur y^e sonne of Sedeur: In Simeō,
7 Selumiel y^e sonne of Suri Sadai: In y^e tribe of Iuda,
8 Naheffon y^e sonne of Aminadab: In Isachar, Nathaneel
9 y^e sonne of Zuar: In Sebulō, Eliab y^e sonne of Helō.
10 Amōge y^e childern of Ioseph: In Ephraï, Elisama y^e
sonne of Amihud: In Manasse, Gamaliel y^e sōne of Peda
11, 12 zur: In Bē Iamin, Abidan the sonne of Gedeoni: In
13 Dan, Ahieser the sonne of Ammi Sadai: In Affer,
14 Pagiell the sonne of Ochran: In Gad, Eliafaph the sōne
15 of Deguel: In Naphtaly, Ahira the sonne of Enan.

M. 5 stande . . . of Ruben 6 of Simeon 7 of . . . of Iuda 8 of
Isachar 9 of Zabulon 10 of Ephraim . . . of Manasse 11 of Ben Ia-
min 12 of Dan 13 of Afer 15 of Nephthali

V. 1 tabernaculo soderis 2 quicquid sexus est masculini . . .
3 omnium virorum fortium 13 Phegiel filius Ochran.

L. 2 heuser, bey der zal der namen . . . von heubt zu heubt
M. M. N. 13 or Phegiel

16 .P. These were councelers of the congregacion and
 lordes in the trybes of their fathers & captaynes ouer
 17 thousandes in Israell. And Moses and Aaron toke
 18 these men aboue named and gathered all the congregacion
 together, the fyrst daye of the seconde moneth,
 and rekened them after their byrth & kinredes and
 houses of their fathers by name frō .xx. yere & aboue
 19 hed by hed: as the Lorde cōmaunded Moses, euē so
 he numbred them in y wilderneffe of Sinai.

20 And the childern of Ruben Israels eldest sonne in
 their generacions, kynredes ād houses of their fathers,
 whē they were numbred euery man by name, all
 that were males frō .xx. yere and aboue, as many
 21 as were able to goo forth in warre: were numbred in
 the trybe off Ruben, .xlii. thousande and fūe hundred.

22 Amonge the childern of Simeon: their generacion
 in their kynredes and houffes of their fathers (when
 euery mans name was tolde) of all the males from .xx.
 yeres and aboue, whatsoeuer was mete for the warre:
 23 were numbred in the trybe of Simeon .Lix. thousande
 and .iii. hundred.

24 Amonge the childern of Gad: their generacion in
 their kynredes and houffes of their fathers, when
 thei were tolde by name, frō .xx. yere and aboue, all
 25 that were mete for the warre: were numbred in the tribe
 of Gad .xlv. [Fo. III.] thousande, fixe hundred and fyftie.

26 Amonge the childern of Iuda: their generacion in
 their kinredes and houffes of their fathers (by the
 nombre of names) from .xx. yere and aboue, all that
 27 were able to warre, were tolde in the trybe of Iuda
 Lxxiiii. thousande and fixe hundred.

28 Amonge the childern of Ifachar: their generacion,

¶. 18 recēfentes eos 19 Numeratique funt in deserto Sinai.
 20 de Ruben . . . procedentiū ad bellum 24 omnes qui ad bella
 procederent 26 poterant ad bella procedere (fo of Iuda, Ifachar,
 Zabulon, Ephraim, Manasse, Benjamin, Dan, Afer and Nephtali,
 and 45.)

℥. 16 die namhaftigen der gemeyne . . heubter vnd fursten
 20 Ruben . . . yns heer zu zihen tuchte 24 Gad . . tuchtig war 26
 Iuda . . yns heer zu zihen tuchte (fo vv. 20, 24, 28, 30, 32, 34, 36, 38.)

℥℥. N. 20 Of Ruben 22 Of Simeon 24 Of Gad 26 Of Iuda
 28 Of Ifachar

in their kinredes and houfes of their fathers (when their names were counted) from .xx. yere *ad* aboue, 29 what *foeuer* was apte for warre: were numbred in *ſ* trybe of Ifachar .Liiii. thoufande and .iiii. hundred.

30 Amonge the childern of Sebulon: their generacion, in their kynredes and houfes of their fathers (after the numbre of names) from .xx. yere and aboue, whofo- 31 euer was mete for the warre: were counted in *ſ* trybe of Sebulō .Lvii. thoufande and .iiii. hundred.

32 Amonge the childern of Ioseph: fyrst amōge the childern of Ephraim: their generacion, in their kynredes and houffes of theyre fathers (when the names of all that were apte to the warre were tolde) from 33 yeres and aboue: were in numbre in the trybe off Ephraim, .xl. thoufande and fyxe hundred.

34 Amonge the childern of Manasse: their generacion, in their kynredes and houfes of their fathers (when the names of all *ſ* were apte to warre were tolde) from 35 xx. and aboue .*℞*. were numbred in the tribe of Manasse .xxxii. thousand and two hundred.

36 Amonge the childern of Ben Iamin: their generacion, in their kynredes and houffes of their fathers (by the tale of names) from twentye yere tale, number, and aboue of all that were mete for warre, cf. German Zahl 37 were numbred in the trybe off Ben Iamin .xxxv. thoufande and .iiii. hundred.

38 Amonge the childern of Dan: their generacion in theyr kynreddes and houffes off their fathers (in the summe of names) off all that was apte to warre from 39 twentye yere and aboue, were numbred in the trybe of Dan .Lxii. thoufande and .vii. hundred.

40 Amonge the childern of Afer: their generacyon, in their kynredes & houfes of their fathers (when they were summed by name) from .xx. yeres & aboue, all 41 that were apte to warre were numbred in the tribe of Afer .xli. thoufande and .v. hundred.

42 Amōge the childern of Nepthali: their generacion.

℥. 40 Afer . . . yns heer zihen mochte (fo vv. 42, 45.)

℥℥. *℥℥*. *℥*. 30 Of Zabulon 32 Of Ioseph 34 Of Manasses 36 Of Bē Iamin. 38 Of Dan 40 Of Afer 42 Of Nephtali

in their kynredes & houffes of their fathers (when their names were tolde) from .xx. yeres ād aboue, what foeuer was mete to warre: were numbred in the trybe of Nephtali .Liii. thoufande and .iiii. hundred.

These are the numbres which Mofes ād Aarō numbred with ſ̄ .xii. princes of Ifrael: of euey houffe of their fathers a man. And all the numbres of the childern of Ifrael, in [Fo. IIII.] the houffes of their fathers, from twentye yere and aboue, what foeuer was mete for the warre in Ifraell, drewe vnto the summe of fyxe hundred thoufande, fyue hundred and .L. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde fpake vnto Mofes ſayenge: only ſe that thou numbre not the trybe of Leui, nether take the summe of them amonge the childern of Ifrael. But thou ſhalt appoynte the leuites vnto the habitaciō of witneffe, and to all the apparell thereof and vnto all that longeth thereto. For they ^{longeth, be-} ſhall bere the tabernacle and all the ordi- ^{longeth, vi, 15} naunce thereof, and they ſhall miniſtre it and ſhall pitche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites ſhall take it doune: and when the tabernacle is pitched, they ſhall ſett it vpp: for yf any ſtraunger come nere, he ſhall dye. And the childern of Ifrael ſhall pitch their tentes, euey man in his owne companye and euey mā by his awne ſtandert thorow out all their hoſtes.

But the leuites ſhall pitche rounde aboute the habitation of witneffe, that there fall no wrath vpon the congregacion of the childrē of Ifrael, and the leuites ſhall wayte apon the habitation of witneffe. And the childern of Ifrael dyd acordinge to all that the Lord commaunded Mofes.

ſc̄l. 43 thrye and fyfye 46 fyxe hundred and thre thoufande
v̄. 46 ſexcēta tria millia virorum quingenti quinquaginta. 50
 vafa eius, & quicquid ad ceremonias pertinet. 52 per turmas &
 cuneos atque exercitū ſuum. 53 ne fiat indignatio . . & excubabunt
 in cuſtodiis tabern.

L. 50 wonung des zeugnis 53 Leuiten der hutt wartten an
 der wonung des zeugnis.

.P. ¶ The .II. Chapter.

- 1 **A**ND the Lorde spake vnto Mo-
 2 ses and Aaron sayenge: The
 childern of Israel shall pitch:
 euery man by his owne stand-
 ert with the armes of their fathers houfes,
 a waye, *away* a waye from the presence of
 the tabernacle of witnesse,
 3 On the east syde toward the rysynge
 of y^e sonne, shall they of the standert of the
 hoste of Iuda pitch with their armes: And
 Naheffon the sonne of Aminadab shalbe captaine ouer the
 4 sonnes of Iuda. And his hoste and the numbre of them
 5 Lxxiiii. thousande and .vi. hundred. And nexte vnto
 him shall the trybe of Isachar pitche and Nathaneel the
 6 sonne of Zuar captayne ouer y^e childre of Isachar: his
 hoste and the numbre of them .Liiii. thousande and
 7 iiiii. hundred. And than the trybe of Zabulon: with
 Eliab the sonne of Helon, captayne ouer the childern
 8 of Zabulon, and his hoste in the numbre of them: .Lvii
 9 thousande and .iiiiii. hundred. So that all they that per-
 teyne vnto the host of Iuda, are an hundred thousande
 Lxxxvi. thousande ad .iiiiii. hundred in their companies:
 and these shall goo in the forefront, wen they iurney.
 10 And on the southsyde, the standert of the hoste of
 Ruben shall lye with their companyes and the captayne
 ouer the sonnes of Ruben, Elizur the sonne of Sedeur,
 11 and his hoste and the numbre of them .xlvi. thousande,
 12 [Fo. V.] and .v. hundred. And fast by him shall y^e
 trybe of Simeon pitche, and the capteyne ouer y^e sonnes

*M.C.S. The
 order of the
 pytyng of
 the tentes
 rounde about
 the tabernacle
 of wytnesse.
 The heades
 and chiefe
 Lordes of the
 kynredes of
 Israel are
 named.*

V. 2 per turmas, signa atque vexilla 3 Iudas . . per turmas ex-
 ercitus sui 4 summa pugnantium 5 Issachar 6 numerus pugna-
 torum 7 Zabulon 8 exercitus pugnatorum 10 Ruben 11 & cūctus
 exercitus pugnatorum

L. 2 panir vnd zeychen nach yhrer veter haus 9 Iuda . . . heer,
 (and so throughout the chapter)

M. N. 3 On the east syde the cōpanye of Iuda, Isachar &
 Zabulon. 10 On the southsyde the companye of Ruben, Simeō
 & Gad.

- 13 of Simeon. Selumiel the sonne of zuri Sadai, & his hoste
and the nūbre of them .Lix. thousande and .iii. hundred
14 And the trybe of Gad also: And the captayne ouer the
15 sonnes of Gad, Eliafaph the sonne of Deguel and his
hoste and the nombre of them .xlv. thousande .vi. hun-
16 dred and .L. So that all þ̄ nombre that pertayne vnto
the hoste of Ruben, are an hundred thousande .Li
thousande .iiii. hundred & fyftie, with their companyes,
and they shall be the seconde in the iourney
- 17 And the tabernacle of witnesse with the hoste of
the leuites, shall goo in the myddes of þ̄ hostes: as they
lye in their têtes, euen so shall they procede in the
iurney, euery man in his quarter aboute their standertes.
- 18 On the west fyde, the standarte and the hoste of
Ephraim shall lye with their companies. And the
captayne ouer the sonnes of Ephraim, Elisama the
19 sonne of Amihud: & his hoste and the nombre of them
20 xl. thousande & .v. hundred. And fast fast by, *close to*
by him, the trybe of Manasse, and the captayne ouer
the sonnes of Manasse, Gamaleel þ̄ sonne of Peda zur
21 and his hoste and the nombre of them .xxxii. thousande
22 and .ii. hundred. And the trybe of Ben Iamin also: and
the captayne ouer the sonnes of Ben Iamin, Abidan
23 the sonne of Gedeoni, ad his hoste and the nombre of
24 thē .P. xxxv. thousande and .iiii. hundred. All the
nūbre that perteyned vnto the hoste of Ephraim, were
an hundred thousand .viii. thousande and an hundred
in their hostes: and they shalbe the thryde in the
iurneye
- 25 And the standert and the hoste of Dan shall lye on
the north fyde with their companyes: & the captayne
ouer þ̄ childrē of Dan, Ahiezer the sonne of Ammi
26 Sadai: and his hoste and the nūbre of them .Lxii. thou-

¶. 12 Simeon 13 & cunctus exercitus pugnāt. (so 15, 19, 21,
23, 26, 28, 30) 16 Omnes qui recēsi sunt 17 Leuabitur autē taber-
nac. testim. per officia leuitarum & turmas eorum. quomodo eri-
getur, ita et deponetur. 24 castris Ephraim . . . per turmas suas

¶. 18 Gezelt vnd panier Ephraim

¶¶. N. 17 The leuytes with the tabernacle in the myddes.
18 On the west fyde the cōpany of Ephraim Manasse and Ben Ia-
min 25 On the north fyde the company of Dan, Affer and Nephthali,

27 fande & .vii. hundred. And fast by him shall the trybe
 of Affer pitche: and the captayne ouer the sones of
 28 Affer, Pagiel the sonne of Ochran: & his hoste & the
 29 nūbre of them .xli. thoufande & .v. hundred. And the
 trybe of Naphtali also, and the captayne ouer y chil-
 30 dern of Naphtali: Ahira the sonne of Enan: & his hoste
 and the nūbre of them .Liii. thoufande & .iiii. hūdred
 31 So y the hole nūbre of all that pertheyned vnto y hoste
 of Dan, was an hūdred thoufande .Lvii. thoufande &
 vi. hūdred. And they shalbe the last in y iurney with
 their stādertes.

32 These are y sūmes of y childern of Yfrael in the
 houffes of their fathers: euen all the nūbres of the hostes
 with their cōpanies .vi. hūdred thoufande .iii. thou-
 33 fande .v. hūdred and fyftie. And yet y leuites were
 not nūbred amōge the childern of Yfrael, as the Lorde
 34 commaunded Moses. And y childern of Yfrael dyd
 acordynge to all that the Lorde cōmaūded Moses,
 & so they pitched with their stan- [Fo. VI.] dertes,
 and so they iurneyd: euery man in his kynred, and in
 the houffholde of his father.

❏ The .III. Chapter.

1 **T**HESE are the generacions of *M.C.S. The*
 Aaron and Moses, when the *Leuites are not*
 Lorde spake vnto Moses in *nombred to go*
 2 Mount Sinai, and these are *to batell, but*
 the names of the sonnes of Aaron: Nadab *to mynistr to*
 the eldest sonne, and Abihu Eleazar and *the holy place*
 3 Ithamar. These are the names of the *or sanctuary.*
 sonnes of Aaron which were preastes *They must also*
 anoynted and their handes fylled to myn- *pitch their*
tentes next to
the habyta-
cyon.

¶. 31 castris Dan, fuerunt 32 per domos cognationum suarum
 & turmas diuisi exercitus 34 Castrametati sunt per turmas suas, &
 profecti per familias ac domos patrum suorum. iii, 3 vncti sunt,
 & quorū repletæ & consecratæ manus vt sacerdotio fungerentur.

¶. 34 lagerten sich vnter yhre panier, vnd zogen aus, eyn ig-
 licher ynn seynemgeschlecht nach yhrer veter haus. iii, 3 zu priester
 gefalbet . . hende gefullet zum priesterthum.

- 4 iftre but Nadab and Abihu dyed before the Lorde, as they broughte ftraunge fyre before the Lorde in the wylderneffe of Sinai, and had no childern. And Eleazar and Ithamar myniftred in the fyght of Aaron their father.
- 5, 6 And the Lorde fpake vnto Mofes faynge brynge the trybe of leui, and fet them before Aaron the preaft, 7 and let them ferue him ad wayte apon him, & apon all the multitude, before the tabernacle of witneffe, to doo 8 the feruyce of the habitacion. And they fhall wayte apō all ſ̄ apparell of ſ̄ tabernacle of witneffe & apon ſ̄ childern of Yſrael, to doo ſ̄ feruyce of the habitaciō.
- 9 And thou fhalt geue the leuites vnto Aaron & his ſonnes, for they are geuen vnto him of ſ̄ childern of 10 Yſrael. And thou fhalt appoite Aarō & his ſonnes to wayte on their preaftes office: & the ſtraüger ſ̄ cometh nye, fhall dye for it.
- 11, 12 And ſ̄ Lorde fpake vnto Mofes faynge: beholde, I haue takē the leuites frō amonge ſ̄ .℞. childern of Yſrael, for all the firſtborne that openeth the matryce amonge the childern of Yſrael, ſo that the leuites ſhall 13 be myne: becauſe all the firſt borne are myne: for ſ̄ ſame daye that I ſmote all the fyrſtborne in the lande of Egipte, I halowed vnto me all the firſtborne in Yſrael, both man and beeft, and myne they ſhall be: for I am the Lorde.
- 14 And the Lorde fpake vnto Mofes in the wilderneffe 15 of Sinai fayenge: Numbre the childern of Leui in ſ̄ houffes of their fathers and Kynredes, all ſ̄ are males 16 from a moneth olde and aboue. And Mofes numbred them at the worde of the Lorde, as he was cōmaüded.
- 17 And theſe are ſ̄ names of ſ̄ childrē of Leui: Gerſon, 18 Cahath, & Merari. And ſ̄ ſe are the ſ̄ ſe, theſe names of the childern of Gerſon in their kynredes:

℞ 6 vt miniſtrēt ei 7 & excubēt & obſeruēt 10 ſuper cultū ſacerdotii. Externus qui ad miniſtrandum acceſſerit

℞. 4 hatten keyne ſone. 7 gemeyne hutt wartten 8 hutt der kinder Iſrael zu dienen am dienſt der wonung.

℞. ℞. N. 12 Leuyte ſomtyme ſygnifyeth only a mynyſter or ſeruaunt, as here and Eſa. lxi, g.

- 19 Libni and Semei. And the sōnes of Cahath in their
 kynredes were Amram. Iezehar. Hebron and Vfiel.
 20 And the sonnes of Merari in their kynredes were
 Maheli and Musi. These are the kynredes of Leui in
 the houffes of their fathers.
 21 And of Gerson came the kynred of ſ Libnites and
 the Semeites, which are the kynredes of the Gerfonites.
 22 And ſ summe of them (when all the males were
 tolde) from a moneth olde and aboue, tolde, *num-*
 were .vii. thoufande and fyue hundred. *bered*
 23 And the kynredes of the Gerfonites pitched behynde
 24 the habitacion west warde. And the captayne of the
 most awnciēt [Fo. VII.] houffe amonge ſ Gerfonites,
 25 was Eliafaph the sonne of Lael. And the office of the
 childern of Gerson in the tabernacle of witnesse was
 the habitacion and the tente with the coueringe ther-
 off and the hangyng of the dore of the tabernacle of
 26 witnesse, and the hangynges of the courte, and the
 curtayne of the dore of the courte: which courte went
 rounde aboute the dwellynge, and the alter, and the
 cordes ſ perteyned vnto all the seruyce therof
 27 And of Cahath came the kynred of ſ Amramites
 and the kynred of the Iezeharites & of the Hebronites
 and of the Vfielites: And these are the kynredes of ſ
 28 Cahathites. And the nombre of all the males from a
 moneth olde and aboue, was .viii. thoufande and fixe
 29 hundred: which wayted on ſ holy place. And the
 kynred of the childern of Cahath, pitched on ſ south
 30 syde of ſ dwellynge And ſ captayne in ſ most aun-
 cyent houffe of the kynredes of the Cahathites, was
 31 Elizaphan the sonne of Vfiel, and their office was: the
 arcke, the table, the candelfticke, and the alter and
 the holy vessels to minystre with and the vayle with

¶ 25 was to kepe the habitacyon 31 was to kepe the arcke
 ¶ 21 De Gerson fuere familiæ duæ 25 Et habebunt excubias
 in tab. fœderis 26 quicquid ad ritum altaris pertinet 28 habebunt
 excubias sanctuarii 30 Oziel 31 & custodient arcam

¶ 25 vnd sie sollen warten 31 Heyligthums, daran sie dienen,
 vnd des tuchs

¶ 21 The Gerfonites pitch on the west syde. 27 The
 Cahathites are assygned to the southsyde.

32 all that serued there to. And Eleazar ꝑ sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, and had the ouer syghte of them that wayted vppon the holythynges.

33 And of Merari came the kynredes of the Mahelites and of the Musites: and these .P. are the kynredes
34 of the Merarites. And the nūbre of them (when all the males frō a moneth olde ād aboue was tolde) drewe vnto .vi. thousande & .ii. hundred. drewe vnto,
35 And ꝑ captayne of the most auncient *amounted to* houffe amonge the kynredes of the Merarites, was Zuriel the sonne of Abihail which pitched on the north
36 syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of ꝑ dwellynge & the barres, pilers with the sokettes thereof, and all the instrumētes
37 there of & all that serued thereto: & the pilers of the courte rounde aboute and their sokettes, with their
38 pynnes & cordes. But on ꝑ fore front of ꝑ habitaciō ād before the tabernacle of witnesse east warde, shall Moses and Aaron & his sonnes pytch and wayte on the sanctuary in the steade of ꝑ childern of Ysrael. And the
39 straunger ꝑ cometh nye, shall dye for it. And the hole summe of the leuites which Moses & Aaron nūbred, at ꝑ cōmaūdmēt of ꝑ Lorde thorow out their kynredes euen, of all ꝑ males of a moneth olde & aboue, was xxii. thousande.

40 And the Lorde fayde vnto Moses: Numbre all ꝑ first borne that are males amōge the childern of Ysrael, frō a moneth olde & aboue and take ꝑ nombre of their
41 names. And thou shalt appoynte ꝑ leuites to me the Lorde, for all the firstborne amōge ꝑ childern of Ysrael and the catell of ꝑ leuites for the firstborne of the
42 childern of Ysrael. And Moses nūbred [Fo. VIII.] as ꝑ Lorde cōmaūded him, all the firstborne of ꝑ chil-

¶. 36 was to kepe ꝑ bordes

¶. 32 erit super excubitores custodiæ sanctuarii. 36 Erunt sub custodia eorum tabulæ 38 habentes custod. sanctuarii in medio filiorum Israel. 42 Recensuit Moyſes

¶. 32 Eleasar . . . vber die verordnet sind zu warten

¶. ¶. N. 33 The Merarites assygned on the north syde. 38 Moses & Aaron & their sonnes on the east side. 39 kynredes, euen

43 dern of Ysrael. And all the firstborne males, in *ȝ*
 summe of names, from a moneth olde and aboue, were
 numbred .xxii. thousande .ii. hundred and .Lxxiii.
 44, 45 And the Lorde spake vnto Moses sayenge: take
 the leuites for all the fyrstborne of the childern of Israel,
 ad the catell of the leuites for their catell: & the
 46 leuites shalbe myne whiche am the Lorde. And for
 the redemyng of the two hundred and .Lxxiii. whiche
 are moo than the leuites in the firstborne of the chil-
 47 dren of Israel, take .v. sycles of euery pece, after the
 48 sycle of *ȝ* holy place .xx. geras the sycle. And geue
ȝ money wherewith the odde nombre of them is re-
 49 demed, vnto Aaron ad his sonnes. And Moses toke
 the redempciō money of the ouerplus that were moo
 50 then the leuites, amonge the firstborne of the childern
 of Israel: & it came to a thousande .iii. hundred &
 51 Lxv. sycles, of the holye sycle. And he gaue that re-
 dempcionmoney vnto Aaron & his sonnes at the worde
 of the Lorde, euen as the Lorde commaunded Moses.

■ The .IIII. Chapter.

1 **A**ND *ȝ* Lord spake vnto Moses & *M.C.S. The*
 2 Aarō & bade thē take *ȝ* summe *offices of the*
 of *ȝ* childern of Cahath frō *Leuytes, eu-*
 amonge *ȝ* sonnes of leui, in *ery one after*
 their kynredes and houffes of their fathers, *the flocke that*
 3 from .xxx. yere and aboue vntill fyftie, all that were *he came of.*
 able to warre, for to doo the worke in .P. the tabernacle
 4, 5 of witnesse: euen in the most holy place. And when

M. iiii, 4 witnesse. [Tyndale omits the following clause] This
 shalbe the office of the chyldrē of Kahath in the tabernacle of
 witnesse which is moost holy.

V. 47 viginti obolos. iiii, 3 qui ingrediūtur vt stent & mini-
 strēt 4 Hic est cultus filiorū Caath

L. 46 vberlengen ersten gepurten . . . vber der Leuiten zal
 48 dasselb gelt, das vberleng ist vber yhre zal 49 Losgelt das
 vberleng war. iiii, 3 alle die yns heer tugen, das sie thun die werck
 ynn der hutten des zeugnis

- ⁊ hofte remoueth, Aaron ad his sonnes shall come and
 take doune the vayle and couer the arcke of witnesse
 6 there with, and shall put there on a couerynge of
 taxus skynnes, and shall sprede a cloth ⁊ is altogether
 of Iacyncte aboue all, and put the staues thereof in.
 7 And upon the shewe table, they shall sprede a cloth
 of Iacyncte, and put thereō, the dishes, spones, flat
 peces and pottes to poure with, and the dayly bred
 8 shal be thereon: and they shall spread upon them a
 couerynge of purple, and couer the same with a couer-
 ynge of taxus skynnes, and put the staues thereof in.
 9 And they shall take a cloth of Iacyncte & couer
 the candelfsticke of light and hir lāpes and hir snuffers
 and fyre pannes and all hir oyle vessels which they
 10 occupye aboute it, & shall put upon her and on all hir
 instrumentes, a couerynge of taxus skynnes, and put
 11 it upon staues. And upon the golden alter they shall
 sprede a cloth of Iacyncte, and put on hir staues.
 12 And they shall take all the thiges which they oc-
 cupye to minystre with in ⁊ holy place, & put a
 cloth of Iacyncte upon them and couer them with a
 couerynge of taxus skynnes and put them on staues.
 13 And they shall take a waye the affhes out of the alter,
 14 and sprede a scarlet cloth thereon: & put aboute it,
 the fyre pannes, the flesh hokes, the sho- [Fo. IX.]
 uels, the basens, and all that belongeth vnto the alter,
 and they shall sprede upon it a coueryng of taxus
 skynnes and put on the staues of it
 15 And when Aaron and his sonnes haue made an
 ende of couerynge the sanctuary ad all the thinges
 of the sanctuarie, agenst that the hofte remoue, then
 the sonnes of Cahath shall come in for to bere,

V. 6 velamine hyacinthinarum pellium . . . pallium totum hya-
 cinthinum 7 hyac. pallio. . . panes semper in ea erunt 8 pallium
 coccineum . . . velamento hyac. pellium 10 operimentum hyac. pel-
 lium, & inducent 11 inuoluent hyac. vestimento & ext. desuper
 oper. hyac. pellium 12 sanctuario inuoluent hyac. pallio . . . oper.
 hyac. pellium 13 altare . . . purpureo vestimento 14 simul vel. hyac.
 pellium

L. 6 dachs fellen [so throughout the chapter where Tyndale
 renders *taxus skynnes*] 7 schawtisch auch eyn gel kleyd [so
 throughout the chapter where Tyndale renders *Iacyncte*]

and so let them not twich the sanctuary lest they
dye. And this ys the charge of the sonnes of Ca-
16 hath in the tabernacle of witnesse. And Eleazar
the sonne of Aaron the preast, shall haue the charge
to prepare oyle for the lightes and swete cens, & the
dayly meatofferynge and the anoyntinge oyle, and
the ouerfyghte of all the dwellynge and of all that
therein is: both ouer the sanctuary & ouer all that per-
tayneth thereto.

17 And the Lorde spake vnto Moses & Aaron sayenge:
18 destroye not the trybe of the kynredes of the Cahathites,
19 from amonge the leuites. But thus doo vnto them that
they maye lyue and not dye, whē they goo vnto y
most holy place. Aaron and his sonnes shall goo in
and put them, euery man vnto his seruyce and vnto
20 his burthen. But let them not goo in to se when they
couer the sanctuarye, lest they dye.

21, 22 And the Lorde spake vnto Moses sayenge Take
the summe of the childern of Gerson, in the houses of
23 their fathers ād in their kyn- .P. redes: from .xxx. yere
and aboue, vntyll .L. all that are able to goo forth in
warre, for to doo seruyce in the tabernacle of witnesse.
24 And this is the seruyce of the kynred of the Gersonites,
25 to serue and to beare. They shall bere the curtaynes
of the dwellynge and the roffe of y tabernacle of wit-
nesse and his couerynge ād the coueryng of taxus
skynnes that is an hye aboue apon it, and anhye, *on high*
the hangyng of the dore of the tabernacle of witnesse:
26 and the hanginge of the courte and the hangyng of
the gate of the courte that is rounde aboute the dwell-
yng and the altare, and the cordes of them, and all
the instrumentes that serue vnto them and all that is

V. 15 filii Caath vt portent inuoluta . . onera filior. Caa. in
tabernaculo foederis, 16 super quos erit Eleazar . . sacrificium
quod semper offertur 18 Nolite perdere 20 Alii nulla curiositate
videāt quæ sunt in sanctuario priusquam inuoluantur 22 Tolle
summam etiam fil. Gerson. 23 Numera omnes qui ingred. et ministr.
in tab. foederis. 25 & tectum foed. operimentum aliud . . . velamen
hyac.

L. 16 das tegliche speysopffer 18 nicht verderben vnter den
Leuiten 20 zu schawen vnbedacht das Heyligthum 22 Gerson
23 zum heer tuchtig

27 made for them. And at the mouth of Aaron and his
 sonnes, shall all the seruyce of the childern of the Ger-
 sonites be done, in all their charges and in all their ser-
 uyce, and ye shall appoynte them vnto al their charges
 28 that they shall wayte apō. And this is the wayte, watch,
 seruyce of the kynred of the children of service, charge
 the Gersonites in y tabernacle of witnesse, cf. Germ. *Hut*
 and their wayte shalbe in the honde of Ithamar the
 sonne of Aaron the preast.

29 And thou shalt numbre the sonnes of Merari in their
 30 kynredes and in the houfes of their fathers, from .xxx
 yeres and aboue vnto .L. All that is able to goo
 forth in warre, to doo the seruyce of the tabernacle
 of witnesse.

31 And this is the charge that they must way- [Fo. X.]
 te vppon in all that they must serue in the tabernacle
 of witnesse: The bordes of the dwellynge, and the
 32 barres, pylers, and sokettes thereof, and the pylers of
 the courte rounde aboute, and their sokettes, pynnes
 and cordes with all that pertayneth and serueth vnto
 them. And by name ye shall reken the thynges that
 33 they must wayte apon to bere. Thys is the seruyce
 of the kynreddes of the sonnes of Merari in all theyr
 seruyce in the tabernacle of witnesse by the hande of
 Ithamar the sonne of Aaron the preast.

34 And Moses and Aaron and the princes of the multi-
 tude numbred the sonnes of the Cahathites in their
 35 kynredes and houffes of theire fathers, from .xxx. yere
 and aboue vnto fyftie, all that were able to goo forth in
 the hoste and to do seruyce in the tabernacle of witnesse.
 36 And the nombre of them in their kynredes were two
 37 thousande, seven hundred and .L. These are the num-
 bres of the kynredes of the Cahathites, of all that dyd
 seruyce in the tabernacle of witnesse, whyche Moses and

V. 27 et scient singuli cui debeant oneri mancipari. 28 eruntque
 sub manu Ithamar 29 Merari . . . recensetis 30 omnes qui ingred.
 ad officium ministerii sui & cultū fœd. testimonii. 31 Hæc sunt onera
 eorū 32 Portabunt 33 ad numerum accipient 35 omnes qui in-
 gred. ad min. tab. fœd.

L. 29 Merari 30 alle die yns heer tugen 32 seyn teyl der last
 am gered zu warten 34 Kahathither 35 alle die yns heer tuchten

Aaron dyd numbre at the commaundment of the Lorde of by the hāde of Mofes.

38 And the sonnes of Gerfon were numbred in their
39 kynredes and in the houffes of their fathers, from .xxx
yere vp vnto fyfty, .℞. all that were able to goo forth
in the hoſte for to doo ſeruyce in the tabernacle of wit-
40 neſſe. And the numbre of them in their kynredes, and
in the houffes of their fathers, was two thouſande, ſixe
41 hundred and .xxx. This is the numbre of the kyn-
redes of the ſonnes of Gerfon, of all that dyd ſeruyce
in the tabernacle of witneſſe, which Mofes and Aaron
dyd numbre at the commaundement of the Lorde.

42 And the kynredes of the ſonnes of Merari were
numbred in their kynredes and in the houſes of their
43 fathers, from .xxx. yere vp vnto fyftie. all that were
able to goo forth with the hoſte, to doo ſeruiſe in ſ
44 tabernacle of witneſſe. And the numbre of them was
in theyr kynredes, thre thouſande and two hundred.
45 This is the numbre of the kynredes of ſ ſonnes of
Merari, whiche Mofes and Aaron numbred at the byd-
dyng of the Lorde, by ſ hande of Mofes.

46 The whole ſumme which Mofes, Aaron and the
lordes of Iſraell numbred amonge the leuites in their
47 kynredes and houſholdes of their fathers, from .xxx
yere vpp vnto .L. every man to doo his office and ſer-
uyce and to bere his burthen in the tabernacle of wit-
48 neſſe: was .viii. thouſande, fyue hundred ād .Lxxx
49 which they numbred at the commaundement of the
Lorde by the honde of Mofes every man vnto his ſeruyce
and burthen: as [Fo. XI.] the Lorde commaunded
Mofes.

℞. 38 Gerfon 39 omnes qui ingred. vt min. in tab. ſœd.
41 populus Gerſonitarum 42 Merari 43 omnes qui ingred. ad ex-
plēdos ritus tab. ſœd. 47 ingredientes ad miniſterium tabernaculi
& onera portanda

℞. 38 Gerfon 39 alle die yns heer tuchten 42 Merari 43 alle
die yns heer tuchten 49 zu ſeynem ampt vnd laſt

¶ The . fyfte Chapter.

- 1 **A**ND the Lorde spake vnto Moses
 2 sayenge: commaunde the chil-
 dern of Israel that they put
 out of the hoste, all the lepers
 and all that haue yssues and all that are
 3 defyled apou the deed, whether they be
 males or females ye shall put them out
 of the hoste, that they defyle not the tentes
 4 amōge which I dwell. And the childern
 of Israel dyd so, and put them out of the hoste: euen as the
 Lorde cōmaunded Moses, so dyd the childern of Israel.
 5, 6 And the Lorde spake vnto Moses sayenge: speake
 vnto the childern of Israel: whether it be man or
 woman, whē they haue synned any maner of synne
 which a man doeth wherewith a man trespasseth agenst
 the Lorde, so that the soule hath done amysse:
 7 then they shall knowlege their synnes ^{knowledge,}
 which they haue done, and restore a gayne ^{acknowledge,}
 the hurte that they haue done in the hole, ^{confess}
 and put the fyfte parte of it moare there-
 8 to, and geue it vnto him whom he hath
 trespassed agenste. But and yf he that
 maketh the amendes haue no man to
 doo it to, then the amendes that is
 made shalbe the Lordes and the preastes,
 besyde the ram of the attonementoffer-
 ynge where with he maketh an attonemēt
 9 for hymselfe .℞. And all heueofferynges
 of all the halowed thinges which the childern of

M.C.S. Who they be that ought to be cast out of the hoste. The

knowlegynge of synne. The cleansynge of synne done of ignoraunce.

The lawe of the fyrst frutes & of gelousye.

in the hole, in the whole, i. e. the principal

Yf ye haue false gotten goodes & no mā to restore it vnto, then bringe it vnto I pope ad he will dispece with it.

℞. 3 amōge which ye dwell.

V. 2 leprosum, & qui femine fluit 3 cum habitauerint vobiscum. 8 excepto ariete 9 Omnes quoque primitiæ

℞. 2 alle die eytter flusse haben 3 darynnen ich vnter yhnen wone 6 hat die seel eyn schuld auff yhr 7 versünen mit der summa 8 priester, ausgenomen den widder

℞. ℞. N. 6 This text is to be vnderstāded of soche trespasses, wherwith we hurt oure neybour in worldly goodes (as they cal thē) & therfore must the hurt be restored and the fyfth parte moare therto: If the partye remayned not to whom the restitution was due, ner any of his leafull heares, then must it be the preastes wages, whiche at that tyme had no nother lyuehode.

- Israel brynge vnto the preaste, shalbe the preastes, and
 10 euery mans halowed thinges shalbe his awne, but what
 foeuer any man geueth the preast, it shalbe the preastes.
 11, 12 And the Lorde spake vnto Moses sayenge: speake
 vnto the childern of Israell and saye vnto them.
 Yf any mans wyfe goo a syde and trespase agaynst
 13 hym, so that another man lye with her fleshely and
 the thyng be hydd from the eyes of hir husbonde and
 is not come to lighte that she is defyled (for there is
 no witnesse agenst her) in as moche as she was not taken
 14 with the maner, and the sprete of gelousye with the man-
 cometh upon him and he is gelouse ouer *er, in the act*
 his wife and she defyled, Or happely the sprete of
 gelousye cometh upon him, and he is gelouse ouer hys
 15 wyfe ad she yet vndefyled. Thē let hyr husbonde
 bringe her vnto the preaste and brynge an offerynge
 for her: the tenth parte of an Epha of barlye meeke,
 but shall poure none oyle there vnto, nor put franken-
 cens thereon: for it is an offerynge of gelousye, and an
 offerynge that maketh remembraunce of synne.
 16 And let the preast brynge her and sett her before the
 17 Lorde, and let him take holy water in an erthen vessell
 & of the dust that is in y^e flore of the habytacyon, and
 18 put it in to the [Fo. XII.] water. And the preast shall
 set the wyfe before the Lorde and vncouer *wyfe, woman*
 hir heed, and put the memoryall of the *vv. 22, 25, 31*
 offerynge in hyr handes whiche is the *& xxv, 6*
 gelousye offerynge, and y^e preast shall haue bytter and
 19 curfynge water in his hande, and he shall *coniure, ad-*
 coniure her and shall saye vnto her. Yf *jure*

¶. 13 hoc maritus deprehendere nō quiuerit, sed latet adul-
 terium . . . inuenta in stupro 14 polluta est, vel falsa suspicione
 appetitur 15 sacrificium zelotypiæ est, & oblatio inuestigans adul-
 terium. 18 sacrific. recordationis, & oblationem zelotypiæ . . . aquas
 amarissimas, in quibus cum execratione maledicta congeffit.

℞. 14 eyffergeyst entzundet yhn 15 eyn eyffer opffer vnd eyn
 rüge opffer, das misfethat rüget. 18 bitter verflucht wasser

℞. M. N. 14 The hole lawe of gelousie semeth to be a feare
 & a certen nourtour of wyues that they shulde be obediēt to their
 husbādes, chaste, manerly & faythfull, and soche as geue no oc-
 casio to be suspect: & therto serued thys lawe whyle it kept thē
 vnder & gaue thē no licēs to rāne at large wherby they might
 haue come in some suspect & so haue come to thys greate shame
 before the congregacyon.

no man haue lyen wyth the nether hafte gone asyde, and defyled thy selfe behynde thy husbonde, then haue thou no harme of this bytter curfynge water.

20 But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath
21 lyen with the besyde thyne husbonde (and let the preafte coniure her with the coniuracyon of the curse and faye vnto her,) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde
22 make thy thye rotte, and thy bely swell and thys bytter curfynge water goo in to the bowels of the, that thy bely swell and thy thye rotte, and the wyfe shall faye Amen Amen.

23 And the preafte shall wrytte this curse in a byll and
24 washe it out in the bytter water. And when the curf-
25 ynge water ys yn her that it is bytter, then let the preafte take the geloufyofferynge out of the wyfes hande, and waue it before the Lorde, and brynge it vnto the
26 altare: and he shall take an hande- .P. full off the memoryall offerynge and burne it apon the alter, and
27 then make her dryncke the water and when he hath made her dryncke the water. Yf she be defyled and haue trespased agenst her husbond, then shall the curf-
ynge water goo in to her and be so bitter, y hir bely shall swell and hir thye shall rotte, & she shalbe a curse
28 amonge hir people. And yf she be not defyled but is cleane, then she shall haue no harme, but that she maye conceaue.

29 This is the lawe of geloufy, when a wyfe goeth a
30 fyde behynde hyr husbonde ad is defyled, or when the

V. 19 si nō polluta es deserto mariti thoro . . amarissimæ, in quas maledicta congeffi 20 altero viro, 21 his maledictionibus subiacebis . . tumens vterus tuus disrumpatur. 23 congeffit 24 & dabit ei bibere. Quas cum exhauferit, 25 tollet sacerdos 26 & sic potū det mulieri 27 mulier in maledictionem & in exemplū omni populo.

L. 21 setze dich zum fluch vnd zum schwur . . bauch bersten lasse 22 deyn bauch berste 24 das yhr bitter wirt 27 ynn sie gehen vnd sie verbittern . . bersten 31 weyb soll seyn missehat tragen.

M. M. N. 22 Amen is an Hebrew word & sygnifyeth euen so be it, or be it fast and fewer, approuynge & alowing the sentēce going before: and when it is doubled it augmenteth the confyrmacyon, as in many psalms & Iohn .v. & .vi.

spirite of geloufye cometh upon a man, so that he is gelouse ouer his wife: then he shall bringe her before the Lorde, and the preast shall miniftre all this lawe
 31 vnto her, & the man shalbe giltlesse, & the wyfe shall bere hir fynne.

¶ The .VI. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 2 ses saynge: speake vnto *lawe of them* *that toke vp*
 childrē of Israel & saye vnto *pon them ab-*
 them: when ether man or *stynence. The*
maner of bless-
 appoynteth, woman appoynteth to vowe *ying the people.*
resolveth a vowe of abstinence for to abstene vnto
 3 the Lorde, he shall abstene from wyne and stronge
 drynke, and shall dryncke no vynegre of wyne or of
 stronge drynke, nor shal drynke what foeuer is pressed
 out of grapes: & shal eate no fresh grapes nether yet
 4 dry- [Fo. XIII.] ed, as lōge as his abstinēce endureth.
 Moreouer he shall eate nothyng *̄* is made of the vyne
 tre, no not so moch as *̄* cornels or the *cornels, ker-*
 huske of the grape. *nels*
 5 And as longe as the vowe of his abstinēce endureth,
 there shall no rasure nor sheres come upon his heed,
 vntill his dayes be out which he fasteth vnto the Lorde,
 and he shalbe holy and shall let the lockes of his heer
 6 growe. As longe as he absteneth vnto the Lorde he

V. 2 vt sanctificentur, & se voluerint domino consecrare 3 a vino, & omni quod inebriare potest

L. 2 eyn zucht gelubd, das er dem herrn zuchtet 3 weyns vnd starcks getrencks

M. A. N. 2 Here it appereth what a *vowe* is after the olde testament, whyche was a fygure of the vowe that a Christē man ought to do, geuyng & dedicatinge hymselfe to God: as it is spoken Roma. xii. a.

L. A. N. 2 Auff Ebreisch heyst dise zucht *Neser* vnd der sie helt heyst *Nafir*, wilchem nach auch vnser herr Ihesus Christus *Nasarenus* heyst, vnd er der rechte *Nafir* ist, weyl wir aber keyn deutsch wort drauff haben mussen wyrs die weyl zucht vnd *Nafir* nennen. Denn auff deutsch sagen wyr von solchen leuiten. Er zuchtet also theur etc.

- 7 shall come at no deed bodye: he shall not make him
 selfe vncleane at the deeth of his father, mother,
 brother or syfter. for the abstinēce of his God is
 8 apou his heed. And therfore as longe as his absty-
 nence lasteth, he shalbe holy vnto the Lorde.
- 9 And yf it fortune that any man by chaunce dye
 fodenly before him, and defyle the heed of his absti-
 nēce, then must he shaue his heed the daye of his
 clēfyng: euen the seuenth daye he shall shaue it.
- 10 And the eyght daye he shall brynge .ii. turtels or .ii.
 yonge pigeons to the preast, vnto ſ̄ dore of ſ̄ taber-
 11 nacle of witnesse And ſ̄ preast shall offer the one for
 a synofferynge and the other for a burntofferynge &
 make an atonement for him, as concernynge that
 he synned apou the deed, and shall also halowe his
 12 heed the same daye and he shall abstene vnto the
 Lorde the tyme of his abstinencye, and shall brynge
 a lambe of an yere olde for a trespace offerynge: but
 the dayes ſ̄ .ṽ. were before are lost, becaufe his absti-
 13 nence was defyled. ¶ This is the lawe of the ab-
 steynere, when the tyme of his abstinēce is is out, com-
 out. he shalbe broughte vnto ſ̄ dore of *pleted*
- 14 ſ̄ tabernacle of witnesse & he shall brynge his offerynge
 vnto ſ̄ Lord: an he lābe of a yere olde with out blem-
 ysh for a burntofferynge & a she lambe of a yere olde
 without blemish for a synofferynge, a ram without
 15 blemish also for a peaseofferynge, & a basket of swete
 breed of fyne floure myngled with oyle & wafers of
 swete bred anoyntyd with oyle with meatofferynges
 ad drynkofferynges that longe thereto.
- 16 And the preast shall brynge him before ſ̄ Lorde &
 17 offer his synofferynge & his burntofferynge, & shall
 offer ſ̄ ram for a peaseofferynge vnto ſ̄ Lorde with

ṽ. 7 cōsecratio dei sui 9 in eadem die . . & rursum septima.
 11 super mortuo

Ḳ. 7 Denn die zucht seyns Gottis 9 das ist am siebenden tage
 11 an eym todten 14 tödopffer (17, 18.)

ḡḡ. N. 7 To haue the *abstinence* of God vpon his heed is,
 to shew a token of refusing the care of bodely thynges by that he
 setteth not by the hayre of hys heed, or by the trymmynge of hys
 busshie or bearde, which thīg the world so greatly esteameth.

- the basket of swete brede, ad the preast shall offer also
 18 his meat offerynge & his drynckofferynge. And ſ
 abſteyner ſhall ſhaue his heed in ſ dore of ſ tabernacle
 of witneſſe ad ſhall take the heer of his ſober heed &
 put it in ſ fyre which is vnder the peafeofferynge.
 19 Then the preaſt ſhall take the foddren ſhulder of ſ
 ram ad one ſwete cake out of ſ basket & one ſwete
 wafer alſo ad put them in the hāde of the abſteyner
 20 after he hath ſhauē his abſtinēce of, & the preaſt ſhall
 waue them vnto the Lorde, which offerynge ſhalbe
 holy vnto the preaſt with ſ wauebreſt and heue
 ſhulder: & then the abſteyner maye drynke wyne.
 21 This is the lawe of the abſtey- [Fo. XIII.] ner which
 hath vowed his offerynge vnto ſ Lorde for his abſty-
 nence, beſydes that his hāde can gete And acordyng
 to the vowe which he vowed, euen ſo he muſt doo in
 the lawe of his abſtinence.
 22, 23 And the Lorde talked with Moſes ſayenge: ſpeake
 vnto Aaron and his ſonnes ſayēge: of this wiſe ye ſhall
 bleſſe the childern of Yſrael ſaynge vnto them.
 24 The lorde bleſſe the and kepe the.
 25 The lorde make his face ſhyne apon *Here of ye*
 the & be mercyfull vnto the. *ſe that Aarō,*
 26 The lorde liſte vpp his countenaunce *when he liſt*
 27 apō the, and geue the peace For ye *vpp his hande*
 ſhall put my name apon the childern of *and bleſſed the*
 Yſrael, that I maye bleſſe them. *people, was*
not dumme as
oure biſſhopes
be.

¶. 18 radetur Nazaræus 20 Susceptaque rurſum ab eo. . . fa-
 cerdotis erunt, ſicut pectusculum quod ſeparari iuſſum eſt, & ſe-
 mur. 21 exceptis his quæ inuenerit manus eius 25 Oſtendat dom.
 faciē, 26 Conuertat dom. vultū ſuum ad te

ℒ. 18 Vnd ſoll dem zuchter . . . beſchere 19 nach dem er
 ſeyn zucht beſchoren hat 20 zu der Webebruſt vnd der Hebe-
 ſchuldern 21 auſſer dem das ſeyne hand erwerben kan 25 erleuchte
 ſeyn angeſicht 26 hebe ſeyne angeſicht auff dich

℞. N. 25 *To make his face to ſhijne* is to geue a token of
 his louyng kyndenes.

¶ The .VII. Chapter.

- 1 **A**ND when Moses had full sett vp *M.C.S. The*
the habitation and anoynted *offryng of the*
it ad sanctified it and all *Lordes and*
the apparell thereof, and had *heades of Is-*
anoynted & sanctified y alter also and all *raell when the*
tabernacle
was sett vp.
- 2 the vessels there of: then the prynces of Yfrael heedes
ouer the houffes of their fathers which were the lordes
3 of the trybes that stode ad numbred, offered ad broughte
their giftes before the Lorde fixe couered charettes
and .xii. oxen: two and two a charet and an ox euey
man, and they broughte them before the habitation.
- 4, 5 .P. And the Lorde spake vnto Moses saynge take
it of them and let them be to do the seruyce of y tab-
ernacle of witnesse, and geue them vnto the leuites,
6 euey man acordynge vnto his office And Moses toke
the charettes ad the oxen, & gaue them vnto the leu-
7 ites: .ii. charettes and .iiii. oxen he gaue vnto the sonnes
8 of Gerson acordynge vnto their office. And .iiii. char-
ettes and eyght oxen he gaue vnto y sonnes of Merari
acordynge vnto their offices, vnder the handes of
9 Ithamar the sonne of Aaron the preast. But vnto the
sonnes of Cahath he gaue none, for the office that
perteyned to them was holy, & therfore they must
bere vpon shulders.
- 10 And the princes offered vnto the dedycatyng of
the alter in the daye y it was anoynted, and brought
11 their giftes before the alter And the Lorde sayde vnto
Moses: let the prices brynge their offerynges, euey
daye one prynce, vnto the dedicatyng of the alter.

¶. 2 principes Israel & capita familiarum, quæ erant per sin-
gulas tribus præfecti eorum qui numerati fuerant 3 duo duces
7 iuxta id quod habebant necessarium. 8 Merari secundum officia
& cultum suum, 9 Caath non dedit plaustra & boues: quia in
sanctuario seruiunt 10 obtulerunt duces

¶. 2 die heubtleut Israel, die die vbirsten waren ynn yhrer
veter haufe. Denn sie waren die heubtleut vnter den geschlechten
vnd stunden vber den getzeleten. 3 zween heubtleut 7 nach yhrem
ampt 8 nach yhrem ampt 9 gab er nicht, darumb das sie eyn
heylig ampt auff yhn hatten 10 Vnd die heubtleut

12 He that offered his offerynge *ȝ* first daye, was Naheffon the sonne of Aminadab of the trybe of Iuda.
 13 And his offerynge was: a fyluer charger, of an hundred and .xxx. sicles weight: and a fyluer boule of .Lxx sicles of the holy sicle, both of them full of fyne whetē
 14 floure myngled with oyle for a meat offerynge: & a
 15 spone of .x. sicles of golde full of cens: & an oxe, a ram
 16 ād a lambe of a yere olde for burnt offerynges, and an
 17 he goote for a synnofferyn- [Fo. XV.] ge: and for pease offerynges .ii. oxen .v. rammes .v. he gootes and .v. lambes of a yere olde. and this was the gifte of Naheffon the sonne of Aminadab.

18 The seconde daye, dyd Nathaneel offer, *ȝ* sonne of
 19 Zuar, captayne ouer Yfachar. And his offerynge which he broughte was: a fyluer charger of an hundred & .xxx. sicles weyght, and a fyluern boule of .Lxx sicles, of *ȝ* holy sicle: [* and both full of fyne floure
 20 myngled with oyle for a meatofferynge:] and a golden
 21 spone of .x. sicles full of cens: and an oxe, a ram and a lambe of a yere olde for burnt offerynges: [22 see foot
 23 note**] ād for peaseofferynges .ii. oxen .v. rammes v. he gootes and .v. lambes of one yere olde. And this was *ȝ* offerynge of Nathaneel the sonne of Zuar.

24 The thyrde daye, Eliab the sonne of Helon the cheffest amonge the childern of Zabulon, brought his
 25 offerynge. And his offerynge was, a fyluer charger of an hundred and .xxx. sicles weyghte, and a fyluern boule of .Lxx. sicles of the holy sicle, & both full of fyne floure myngled with oyle for a meat offerynge:
 26, 27 and a golden spone of .x. sicles full of cēs: and an oxe and a ram and a lambe of a yere olde for burnt offerynges, and an he goote for a synofferynge: and for peaseofferynges .ii. oxen .v. rammes .v. he gootes

¶ 15 & an bullock 19 and both full of fyne floure myngled with oyle for a meatofferynge: 21 a bullock

¶ ¶ N. 12 The offerynge of Naheffon. 18 The offerynge of Nathanael. 24 The offerynge of Eliab.

* The passage in brackets, omitted by Tyndale, has been supplied from *Matthew's Bible*.

** Tyndale and Matthew omit v. 22, which by analogy of v. 16 may be supplied thus: and an he goote for a synofferynge.

and .v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

30 The fourt daye, Elizur the sonne of Sedeur, chese
lorde amonge the childern of Ru- .*P*. ben, broughte his
31 offerynge. And his gifte was: a syluer charger of an
hundred and .xxx. sicles weyghte, and a syluern boule
of .Lxx. sicles of the holy sicle, & both full of fyne
32 floure myngled with oyle for a meatofferynge: and a
33 golden spone of .x. sicles full of cens: and an oxe, a
34 ram & a lambe of a yere olde for burntofferings, and
35 an he goote for a synofferynge: and for peaseofferings
ii. oxen .v. rammes .v. he gootes and .v. lambes of one
yere olde. And this was the offerynge of Elizur the
sonne of Sedeur.

36 The fyfth daye, Selumiel *ŷ* sonne of Zuri Sadai,
chese lorde amonge the childern of Simeon, offered.
37 whose gifte was: a syluer charger of an hundred & .xxx
sicles weyghte: and a syluer boule of .Lxx. sicles of the
holy sicle: *ād* both full of fyne floure myngled with oyle
38 for a meatofferynge: & a golden spone of .x. sicles full
39 of cens. And an oxe, a ram *ād* a lābe of a yere olde
40 for burntofferings, *ād* an he goote for a synofferynge:
41 & for peaseofferings .ii. oxen .v. rāmes .v. he gootes
ād .v. lābes of a yere olde. And this was the offerynge
of Selumiel the sonne of Zuri Sadai.

42 The sixte daye, Eliafaph *ŷ* sonne of Deguel the
chese lorde amonge the childern of Gad, offered.
43 whose gifte was: a syluer charger of an hundred and
xxx. sicles weyghte: and a syluern boule of .Lxx. sicles
of the holy [Fo. XVI.] sicle: & both full of fyne floure
44 myngled with oyle for a meatofferynge: and a golden
45 spone of .x. sicles full of cens. And an oxe, a ram *ād* a
46 lambe of a yere olde for burntofferings, & an he goote
47 for a synofferynge: And for peaseofferings .ii. oxen .v
rammes .v. he gootes and .v. lābes of one yere olde.
And this was the offerynge of Eliafaph the sonne of
Deguel.

M. 33 a bullock 39 a bullock

M. N. 30 The offrynge of Elizur. 36 The offrynge of Selumiel. 42 The offrynge of Eliafaph.

48 The feuenth daye, Elisama the sonne of Amiud, ⁊
 49 chefe lorde of ⁊ childern of Ephraim, offered. And his
 gifte was a fyluern charger of an hundred and .xxx. sicles
 weyght: ād a fyluern boule of .Lxx. sicles of the holy
 sicle: ād both full of fyne floure myngled with oyle for
 50 a meatofferynge: and a golden sponne of .x. sicles, full of
 51 cens. And an oxe, a ram and a lambe of a yere olde
 52 for burntofferynges, ād an he goote for a synofferynge:
 53 and for peaseofferynges .ii. oxen .v. rammes .v. he
 gootes & .v. lambes of a yere olde. And this was ⁊
 offerynge of Elisama the sonne of Amiud.

54 The .viii. daye, offered Gamaliel the sonne of Peda-
 55 zur, the chefe lorde of the childern of Manasse. And
 his gifte was: a fylueren charger of an hundred and
 xxx. sicles weyght: and a fyluern boule of .Lxx. sicles
 of the holy sicle: ād both full of fyne floure myngled
 56 with oyle for a meatofferynge: & a golden sponne of .x
 57 sycles, full of cēs. And an oxe, a ram .ᵑ. and a lambe
 58 of a yere olde for burntofferynges, and an he goote for
 59 a synofferynge: and for peaseofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And this was the offerynge of Gamaliel the sonne of
 Peda zur.

60 The .ix. daye, Abidan ⁊ sonne of Gedeoni ⁊ chefe
 61 lord amōge ⁊ childern of Ben Iamin offered. And his
 gifte was: a fyluern charger of an hundred and .xxx
 sicles weyght: & a fyluern boule of .Lxx. sicles of the
 holy sicle, and both full of fyne floure myngled with
 62 oyle for a meatofferynge: and a golden sponne of .x. sicles,
 63 full of cens. and an oxe, a ram and a lambe of one
 64 yere olde for burntofferynges: & an he goote for a
 65 synofferynge: and for peaseofferynges .ii. oxen .v. rammes
 v. he gootes & .v. lambes of one yere olde. And this
 was the offerynge of Abidan the sonne of Gedeoni.

66 The .x. daye, Ahiezer the sonne of Ammi Sadai,
 67 chefe lorde amōge ⁊ childern of Dan offered. And his

ᵑ. 51 a bullock 57 a bullock 63 a bullock

ᵑ. ᵑ. N. 48 The offerynge of Elisama. 54 The offerynge
 of Gamaliel. 60 The offryng of Abidan. 66 The offryng of
 Ahiezer.

gifte was: a syluern charger of an hundred and .xxx
 fycles weyght: a syluern boule of feuentye sicles of
 the holy fycle: and both full of fyne floure myngled
 68 with oyle for a meatofferynge: and a golden spone of .x
 69 sicles full of cens: and an oxe, a rā and a lambe of a
 70 yere olde for burntofferynges, and an he goote for
 71 a synofferynge: and for peaseofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And [Fo. XVII.] this was the offrynge of Ahiefer the
 sonne of Ammi Sadai.

72 The .xi. daye, Pagiell the sonne of Ochran the chiefe
 73 Lorde amonge the childern of Asser offered: And his
 gifte was: a syluerē charger of an hundred and .xxx
 fycles weyghte: a sylueren boule of .Lxx. fycles of the
 holye fycle and both full of fyne floure myngled with
 74 oyle for a meateoffrynge: and a golden spone of .x. fycles,
 75 full of cens. And an oxe, a ram and a lambe of one
 76 yere olde for burntofferings: and an he goote for a
 77 synneofferynge: ād for peaceofferynges: two oxen,
 fyue rammes .v. he gootes and .v. lambes of one yere
 olde. And this was the offerynge of Pagiell ſ sonne
 of Ochran.

78 The .xii. daye, Ahira the sonne of Enan, chiefe lorde
 79 amonge the childern of Nephtali offered. And his
 gifte was: a sylueren charger of an hundred and .xxx
 fycles weyghte: a sylueren boule of .Lxx. fycles of the
 holye fycle, both full of fyne floure myngled with oyle
 80 for a meatofferynge: and a golden spone of twentye
 81 fycles, full of cens. And an oxe, a ram and a lambe
 82 of one yere olde for burntofferynges: and an he goote
 83 for a synneofferynge: and for peaceofferynges, two oxen
 v. rāmes .v. he gootes and .v. lambes of one yere olde.
 And this was the offerynge of Ahira, the sonne of
 Enan.

84 Of this maner was the dedicacyon of the .ᵀ. alter,
 when it was anoynted: vnto the whiche was broughte of

ᵀ. 69 a bullock 75 a bullock 81 a bullock

ᵀ. 72 Phegiell

ᵀ. ᵀ. N. 72 The offryng of Pagiell, or Phegiell. 78 The off-
 ryng of Ahira.

- the prynces of Israel .xii. chargers of syluer .xii. syluern
 85 boules and .xii. spones of golde: euery charger con-
 tainynge an hundred and .xxx. fycles of syluer, and
 euery boule .Lxx. so that all the syluer of all the ves-
 sels, was two thousande and .iiii. hundred fycles of the
 86 holy fycle. And the .xii. golden spones which were
 full of cens, containd ten fycles a pece of the holy
 fycle: so that all the golde of the spones, was an hun-
 dred and .xx. fycles.
- 87 All the oxen that were broughte for the burnt off-
 rynges were .xii. and the rāmes .xii. & the lābes .xii
 of a yere olde a pece, with the meateoffrynges: with
 88 he gootes for synne offrynges. And all the oxē of the
 peaceoffrynges were .xxiiii. the rammes .Lx. the gootes
 Lx. and lambes of a yere olde a pece .Lx. & this was
 the dedicacion of the alter, after ȳ it was anoynted.
- 89 And when Moses was gone in to the tabernacle of
 witnesse to speke with hī, he harde the voyce of one
 speakinge vnto him from of the mercyseate that was
 upon the arcke of witnesse: euen from betwene the two
 cherubyns he spake vnto him.

¶ The .VIII. Chapter.

[Fo. XVIII.] VIII. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *A.C.S. The*
 2 ses saynge: speake vnto Aaron *disposition*
 and saye vnto hym: when thou *and order of*
 puttest on the lampes se that *the lampes.*
 they lighte all feuen upon the forefront *The forme of*
 3 of the candelsicke. And Aaron dyd euen *the candel-*
stick. The
cleansyng and

¶. 84 principibus 88 altaris quando vinctum 89 vt confuleret
 oraculum . . vnde & loquebatur ei. viii, 2 lucernas, — candelabrum
 in australi parte erigatur. Hoc igitur præcipe vt lucernæ contra
 boream eregione respiciant ad mensam panum propositionis: . .
 contra eam partem quam candelabrum respicit, lucere debebunt.

¶. 84 heubtleut 88 nachdem er gefalbet wart. 89 von dannen
 wart mit yhm geredt.

so, and put the lampes upon the forefrōt of the candelsticke, as the Lorde commaunded Moses, and the worke of the candelsticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the visyon whiche the Lorde had shewed Moses, euen so he made the candelsticke.

6 And the Lorde spake vnto Moses sayenge: take the leuites from amonge the childern of Israel, and cleanse them. And this doo vnto them when thou clenest them, sprinckle water of purifyenge upon them and make a rasure to runne alonge upon all the fleshe of them, and let them washe their clothes, and then they shall be cleane. And let them take a bollocke and his meatofferynge, fyne floure myngled with oyle: & another bollocke shalt thou take to be a synneofferynge.

9 Than brynge the leuites before the tabernacle of witnesse and gather the hole multitude of the chyldern of Israel together. And bringe the leuites before the Lorde, and let the childern of Israel put their handes upon the leuites. And let Aaron heue the leuites before the LORDE, for an heueoffe- .¶. ryng geuen of the childern of Israel, ad thē let them be appoynted to wayte upon the seruyce of the Lorde.

12 And let the leuites put their handes vpō the heedes of the bollockes, and then offer them: the one for a synneofferynge and the other for a burntofferynge vnto the Lorde, to make an attonement for the leuites.

13 And make the leuites stonde before Aaron & hys sonnes, and heue them to be a heueofferynge vnto the Lorde. And thou shalt separate the leuites, from amonge the childern of Israel, that they be myne: 15 and after that let them goo and do the seruice of the

¶. 4 iuxta exemplum 7 iuxta hunc ritum . . aqua lustrationis, et radant omnes pilos carnis 9 omni multitudo 11 vt seruiant in ministerio eius

¶. 4 nach dem gesicht 9 gantze gemeyne 11 auf das sie dienen mugen an dem ampt des Herrn.

¶. 7. N. 7 *Entfund Wasser*: Entfunden ist so viel als absoluiren oder los sprechen, daher das wasser damit sie absoluiert wurden von funden heyst entfunden wasser.

tabernacle of witnesse. Clense them and waue them,
 16 for they are geuen vnto me from amonge the childrē of
 Israel: for I haue taken them vnto me for all y firstborne
 that opē any matrice amōge the childern of Israel.

17 For all the fyrstborne among the childern of Israel are
 myne both man and beest: becaufe the same tyme that I
 smote the fyrstborne in the lande of Egipte, I sanctyfyde
 18 them for my selfe: and I haue taken the Leuites for all
 the fyrstborne amonge the childern of Israel, and haue
 19 geuen them vnto Aaron and his sonnes from amonge
 the childern of Israel, to doo the seruyce of the chil-
 dern of Israel in the tabernacle of witnesse and to
 make an attonement for the chyltern of Israell, that
 there be no plage amonge the childern [Fo. XIX.] of
 Yfraell, yf they come nye vnto the sanctuarye

20 And Moses and Aaron and all the congregacion
 of the childern of Israel dyd vnto the leuites acordynge
 21 vnto all that y Lorde commaunded Moses. And the
 leuites purifyed them selues, and wasshed their clothes.
 And Aaron waued them before y Lorde, and made
 22 an attonement for them to clense them. And after
 that they went in to doo their seruyce in the tabernacle
 of wytnesse, before Aaron and his sonnes. And acord-
 inge as the Lorde had commaunded Moses as concern-
 ynge the leuites, euen so they dyd vnto them.

23, 24 And the Lorde spake vnto Moses sayenge: this
 shalbe the maner of the leuites: from .xxv. yere vpp-
 warde they shall goo in to wayte vppon the seruyce in
 25 the tabernacle of witnesse, and at fyfthe they shall ceasse
 waytynge apon the seruyce thereof, and shall laboure
 26 no moare: but shall minstre vnto their bretheren in
 the tabernacle of witnesse, and there wayte, but shall
 doo no moare seruyce.

And se that thou doo after this maner vnto the
 leuites in their waytynge tymes.

■ The .IX. Chapter.

℣. 15 ingrediantur 16 accepi eos. 17 Ex die quo 19 dono Aaron
 22 vt purificati ingrederentur 25 annum ætatis impleuerint

℣. 15 hyneyn gehen 16 vnd hab sie myr genomen 19 zum ge-
 schencke Aaron 22 Darnach giengen sie hyneyn

.P. .IX. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 ses in the wildernesse of Sinai, *after or passe-*
 in the fyrste moneth of the *ouer offringe*
 seconde yere, after they were *of the cleane*
 come out of the londe of Egipte sayeng: *and vncleane.*
 2 let y childern of Israel offer Passeouer in *A cloude cou-*
 his season: euen the .xiiii. daye of this *erynge the*
 moneth at euen they shall kepe it in his season, ac- *tabernacle*
 cordinge to all the ordinaunces & maners thereof. *leadeth the*
 3 And Moses bade the childern of Ysrael that they *hoste.*
 shulde offer Passeouer, & they offered Passeouer the
 4 .xiiii. daye of the first moneth at euen in the wilder-
 nesse of Sinai: and dyd acordinge to all that the Lorde
 commaunded Moses.
 5 And it chaunced that certayne men whyche were
 defyled with a deed corse that they myghte not offer
 Passeouer the same daye, came before Moses and Aaron
 6 the same daye, and sayde: we are defyled apou a deed
 corse, wherfore are we kepte backe that we maye not
 offer an offerynge vnto the Lorde in the due season,
 7 amonge the childern of Israell? And Moses sayde vnto
 them: tary, that I maye heare what the Lorde wille
 8 commaunde you. And the Lord spake vnto Moses
 9 sayenge: speake vnto the childern of Israell and saye.
 Yf any man amonge you or youre childern after you
 be vncleane by the reason of a corse or is in the waye
 ferre of, then lett hym offer Passeouer vnto y Lorde:
 10 the .xiiii. [Fo. XX.] daye of the seconde moneth at
 euen, and eate it with swete bred and soure herbes,
 11 ad let them leaue none of it vnto the mornynge nor
 breake any boone of it. And acordinge to all the
 ordinaunce of the Passeouer let them offer it.
 12 But yf a man be cleane and not let in a iurney, and

V. 5 Qui fecerunt tempore suo 7 quare fraudamur vt non valeamus 11 lactucis agrestibus

- yet was negligent to offer Passeouer, the same soule shall perish from his people, because he brought not an offerynge vnto the Lorde in his due season: and
- 14 he shall bere his synne. And when a straunger dwelleth amonge you and will offer Passeouer vnto the Lorde, accordynge to the ordinaunce of Passeouer and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.
- 15 And the same daye that the habitaciō was reered vpp, a cloude couered it an hye apou the tabernacle of witnesse: and at euen there was apou the habitacyon, as it were the symilitude of fyre vntyll the
- 16 mornynge. And so it was allwaye, that the cloude couered it by daye, and the symylitude of fyre by
- 17 nyghte. And when the cloude was taken vpp from of the tabernacle, then the childern of Israell iurneyed: and where the cloude abode there the childern of
- 18 Israell pitched their tentes. At the mouthe of the Lorde the childern of Israell iurneyed, and at the mouthe of .P. the Lorde they pitched. And as longe as the cloude abode apou the habitacion, they laye
- 19 styll, and when the cloude taryed still apou the habitacion longe tyme, the childern of Israell wayted apou the Lorde and iurneyed not.
- 20 Yf it chaunced that the cloude abode any space of tyme apou the habitacion, then they kepte their tentes at the mouth of the Lorde: and they iurneyed
- 21 also at the commaundement of the Lorde. And yf it happened that the cloude was apou the habitacion from euen vnto mornynge and was taken vpp in y

V. 15 quasi species ignis 19 in excubiis domini v. 23.

L. 15 ein gestalt des sewrs v. 16. 19 wartten . . . auff die hutt des Herrn v. 23.

M. N. 13 In lyke māner is it with vs in oure *spirituall* *ester* or *passeouer*, who soeuer doth not reuerently beleue the redēcyon of mankynde whyche was thoroulye fynished in offrynge the true lābe christ and amendeth not his life, nor turneth frō vyce to vertue in the tyme of this mortal life shall not belōge vnto the glory of the resurreccion, which shall be geuen vnto the true worshippers of christ: but shall be roted oute frō the companye of the faynctes.

mornynge, then they iurneyed. Whether it was by daye or by nyghte that y cloude was taken vpp, they
 22 iurneyed. But when y cloude taryed two dayes or a moneth or a longe feason apon the habitacion, as longe as it taryed thereon, the childern of Irael kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp, they iurneyed.

23 At the mouth of the Lorde they rested, and at the commaundment of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde, at the commaundement of the Lorde by the hande of Moses.

¶ The .X. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 sayenge: Make the two trom- *M.C.S. The*
 pettes of harde syluer, that thou *trompettes of*
 mayst vse thē to call the con- *sylyer and the*
 gregacion together, and when [Fo. XXI.] *use therof. The*
 3 the hoste shall iurney. when they blowe *Israelites de-*
 with them, all the multitude shall resorte *part from Si-*
 to the, vnto the dore of the tabernacle of *nai. The cap-*
 4 witnesse. Yf but one trumpet blowe only, *tainyes of the*
 then the princes which are heedes ouer the thoufandes of *hoste are nom-*
 5 Yírael shall come vnto the. And when ye *bred. Hobab*
 trompe the first tyme, the hostes that lye *refuseth to go*
 6 on the east partes shall goo forwarde. And when ye *with Moses.*
 tröpe the seconde tyme, then the hostes that lye on y
 south fyde shall take their iurney: for they shall trompe
 7 when they take their iurneyes. And in gatherynge

M. 2 beaten syluer

P. 4 principes, & capita multitudinis 6 & iuxta hunc modum reliqui facient vrlantibus tubis in profectionem.

L. 4 vbirsten vber die taufent ynn Irael.

M. M. N. 22 *Two dayes etc.*, after the grekes certayne dayes, a fewe or some dayes. *x, 4 To blowe with one trumpet* is, to shew the worde of helth synglye after the vnytye of the faith.

- the congregacion together, ye shall blowe and not
 8 trompe. And the sonnes of Aaron the preastes shall
 blowe the trompettes and shall haue them and it shal-
 be a lawe vnto you for euer & amonge youre childern
 after you.
- 9 And when ye shall goo to warre in youre londe
 agenst youre enymies that vexe you, ye shall trompe
 with the trompettes and ye shalbe remēbred before the
 10 Lorde youre God and saued from youre enymies. Also
 when ye be mery in youre fest dayes and *Hæc oure*
 in the firstdayes of youre monethes, ye *belles were sett.*
 shall blowe the trompettes ouer youre burnt sacrifices
 and peaseofferynges, that it maye be a remēbraunce of
 you before youre God. I am the lorde youre God.
- 11 And it came to passe the .xx. daye of the seconde
 moneth in ȳ seconde yere, that the cloude was take
 12 vpp from of the habitacion of .P. witnesse. And the
 childern of Israel toke their iurney out of the deserte
 of Sinai, and the cloude rested in ȳ wildernesse of Parā.
 13 And ȳ first toke their iurney at the mouth of the Lorde,
 14 by the honde of Moses: euen the standerte of ȳ hoste
 of Iuda remoued first with their armies, whose captayne
 15 was Naheffon ȳ sonne of Aminadab. And ouer the hoste
 of ȳ trybe of the childern of Ifachar, was Nathaneel
 16 the sonne of zuar. And ouer the hoste of ȳ trybe of
 the childern of Zabulon, was Eliab the sonne of Helon.
 17 And the habitacion was taken doune: and the sonnes
 of Gerson and Merari went forth bearynge the
 habitacion
- 18 Then the standert of the hoste of Ruben went forth
 with their armies, whose captayne was Elizur the
 19 sonne of Sedeur. And ouer the hoste of the trybe of

℣. 13 they first

V. 7 simplex tubarum clangor erit, & non concise vlulabunt.
 10 canetis tubis 13 Moueruntque castra primi

L. 7 blasen vnd nicht drometen.

℣. ℣. N. 7 *Blowe and not trompe:* The cōmen people must
 they teache playnely, and with oute curiosyte. 9 *Trompe with*
the trompettes: In tyme of warre must they trumpe with trum-
 petes: which sygnifyeth when moste neade is at hande then
 must faithe prayer and lyfying vp of the mynde to God be chesely
 exerceyed.

ȝ childern of Simeon, was Selumiel the sonne [of
 20 Suri saddai. And ouer the hoste of the tribe of the
 chyldren of Gad was Eliafaph the sonne]* of Deguel.
 21 Then the Cahathites went forward and bare the
 holy thinges, and the other dyd fet vp the habita-
 cion agenst they came.

22 Then the standert of the hoste of the childern of
 Ephraim went forth with their armies, whose captayne
 23 was Elifama the sonne of Amiud. And ouer the hoste
 of the trybe of the sonnes of Manasse, was Samaleel the
 24 sonne of Peda zur. And ouer the hoste of the trybe of
 the sonnes of Ben Iamin, was Abi- [Fo. XXII.] dan the
 sonne of Gedeoni.

25 And hynmost of all the hoste came the standert of
 the hoste of the childern of Dan with their armies:
 whose captayne was, Ahiezar the sonne of Ammi Sadai.
 26 And ouer the hoste of the trybe of the childern of
 27 Affer, was Pagiell the sonne of Ochran. And ouer the
 hoste of the trybe of the childern of Naphtali, was
 28 Ahira the sonne of Enan, of this maner were the
 iurneyes of the childern of Israel, with their armies
 when they remoued.

29 And Mofes sayde vnto Hobab the sonne of Raguel
 the Madianyte, Mofes father lawe: we goo vnto the
 place of which the Lorde sayde I will geue it you.
 Goo with us ad we will doo the good, for the Lorde
 30 hath promysed goode vnto Israel. And he sayde vnto

¶. 19 Salamiel ȝ sonne of Suri saddai. And ouer the hoste
 of the tribe of the chyldren of Gad was Eliafaph the sonne of
 23 Gamaliel 29 father in lawe

¶. 21 Tamdiu tabernaculum portabatur, donec venirent ad
 erectionis locum.

¶. 21 vnd richteten auff die wonung bis sie hyneyn kamen.
 29 das beste bey dyr thun

¶. ¶. N. 26 *Pagiell*: or phegiell. 29 *Hobab* is the same
 which before is called lethro euē as Salamō is called i some places
 Idida, & as Ofias is also called Azarias. He was the sonne of
 Raguell & father to zephora Mofes wyfe: all be it that in the
 second of exod. Raguell be called her father, not because he
 was so in deade but because he was her fathers father: which
 maner of speakyng is not a fewe tymes vsed in the scrypture.

* The passage in brackets omitted by Tyndale, has been supplied from *Matthew's Bible*.

- him: I will not: but will goo to myne awne londe and
 31 to my kynred. And Mofes fayde oh nay, leaue us not,
 for thou knowest where is best for us to pitche in the
 32 wilderneffe: and thou shalt be oure eyes And yf thou
 goo with us, loke what goodnesse the Lorde sheweth
 apon us, the same we will shewe apon the
 33 And they departed from the mount of the Lorde
 iii. dayes iurney, and the arcke of the testament of the
 Lorde went before .P. them in the .iii. dayes iurney
 34 to ferche out a reftyng place for them. And the
 cloude of the Lorde was ouer them by daye, when they
 went out of the tentes.
 35 And when the arcke went forth, Mofes fayde Ryfe
 vp Lorde and lat thine enemies be scatered, and let
 36 them that hate the flee before the. And when the
 arcke rested, he fayde returne Lorde, vnto the many
 thoufandes of Yfrael.

■ The .XI. Chapter.

- 1 **A**ND the people waxed vnpacient, *M.C.S. The people mur-*
 and it displeased the eares of *mureth & is*
 the Lorde. And when the *punished with*
 Lorde herde it he was wroth, *fyre. They*
 and the fyre of the Lorde burnt amonge *loothe māna.*
 them and consumed the vttermoſt of *The murmur-*
 2 the hoſte. And the people cried vnto *ing and wa-*
 Mofes, & he made interceſſion vnto the *ueryng fayth*
 3 Lorde and the fyre quenched. And they *of Mofes. The*
 called ſ name of the place Tabera be- *Lorde dyuy-*
 to ſeuentye *deth the bur-*
 den of Mofes

M. 1 complained

P. 32 quicquid optimum fuerit 36 ad multitudinem exercitus
 Iſrael. xi, 2 abſorptus eſt ignis.

L. 30 meyn land zu meynrer freuntſchaft 36 zu der menge der
 tauſent Iſrael. xi, 2 verſchwand das feur

M. M. N. 31 *Eyes:* or gyde. xi, 1 *Complained:* Or waxed
 diſcontent, ſome tyme dyd wekedly. 3 *Thaberah* ſignyfyeth,
 kyndlyng inflamyng or fryng.

cause the fyre of the Lorde burnt amonge *of the aun-*
them. *cyentes, and*

4 rascall peo- And the rascall people *fyre. Eldad and*
ple, *rabble*, cf. that was amonge them fell *Medad do also*
French, *ra-* a lustynge, And the chil- *prophe-*
caille and *ra-* dern of Ysrael also went to *the hofte. It*
cler, to scrape *rayneth quay-*
together *les. The flesh*
and wepte and sayde: who *raueners are*

5 shall geue us flesh to eate? we remembre *punnyshed.*

the fysh which we shulde eate in Egipte for noughte,
and of the Cucumbers and melouns, lekes, onyouns
6 and garleke. But now oure soules ar dried a waye,
for oure eyes loke on nothyng els, saue apon Manna.

7 The Manna was as it had bene corian- [Fo. XXIII.]
8 der seed, and to see to lyke Bedellion. And y people
went aboute and gathered it, & groude it in milles, or
bett it in morters and boke it in pannes boke, *baked*
and made cakes of it. And the tast of it was like vnto
9 the tast of an oylecake And when the dewe fell aboute
y hofte in the nyghte, the Manna fell therewithe.

10 And when Moses herde the people wepe in their
housholdes euery man in the dore of his tent, then the
wrath of the Lorde waxed whote exceed- *whote, hot*
11 yngly: and it greued Moses also. And v. 33

Moses sayde vnto the Lorde: wherfore dealest thou so
cruelly with thi seruante? wherfore doo I not fynde
fauoure in thi fyghte, seyng that thou puttest the
12 weyght of this people apon me? haue I conceyued
all this people, or haue I begote them, that thou shuld-
est saye vnto me, carye them in thi bosome (as a nurse
beareth the suckynge childe) vnto the londe which
13 thou swarest vnto their fathers? where shulde I haue
flesh to geue vnto all this people? For they wepe
vnto me sayenge: geue us flesh that we maye eate.
14 I am not able to bere all this people alone, for it is
15 to heuy for me. Wherfore yf thou deale thus with

¶ 8 baked . . . kakes

¶ 6 Anima n. arida 10 Moyfi intoleranda res visa est 12 nu-
trix infantulum 14 grauis est mihi.

¶ 6 vnser seele verdorret 10 verdros Mosen auch 14 es ist
myr zu schweer

me, kyll me, I praye the, yf I haue founde fauoure in thi fyght and let me not fe my wrechidnesse.

- 16 And the Lorde fayde vnto Moſes: gather vnto me Lxx. of the elders of Yſrael, which thou knoweſt that they are the elders of ſy pe- .p. ple and officers ouer them, and brynge them vnto the tabernacle of witneſſe, 17 and let them ſtonde there with the. And I wyll come doune and talke with the there, and take of ſy ſpīrite which is apon the and put apon them, ad they ſhall bere with the in the burthen of the people, and ſo ſhalt thou not beare alone.

- 18 And faye vnto ſy people: halowe youre ſelues agent to morow, that ye maye eate fleſh for ye ^{whyned, wept} haue whyned in the eares of the Lorde ^{cf. German} ^{weinen} faynge: who ſhall geue vs fleſh to eate, for we were happie when we were in Egipte? therefore the Lorde 19 will geue you fleſh, and ye ſhall eate: Ye ſhall not eate one daye only ether .ii. or .v. dayes, ether .x. or .xx 20 dayes: but euen a moneth longe, ad vntill it come out at the noſtrels of you, that ye be ready to perbrake: becauſe that ye haue caſt ſy Lorde a fyde which is amonge you, and haue wepte before him faynge: why came we out of Egipte.

- 21 And Moſes fayde: fixe hundred thouſande fotemen are there of the people, amonge which I am. And thou haſt fayde: I will geue them fleſh and they ſhall 22 eate a moneth lōge. Shall the ſhepe ad the oxen be ſlayne for them to fynde them, ether ſhall all the fyſh of the ſee be gathered together to ſerue 23 them? And the Lorde fayde vnto Moſes: is the lordes hande waxed ſhorte? Thou ſhalt ſe whe-

℞. 17 put apon the and apon them

V. 15 ne tantis afficiar malis. 18 Sanctificamini: cras comedetis 20 exeat per nares veſtras, & vertatur in naſeam 22 boum multitudo 23 manus dom. inualida eſt?

L. 15 das ich nicht meynen iamer ſehen muſſe. 18 heyliget euch auff morgen 20 euch zur naſen ausgehe, vnd auch cyn ekel ſey 23 hand. . . verkürtzt?

℞. ℞. N. 17 I wyll come doune: loke Gene. ix, a. *Take of ſy ſpīrite:* That is I wyll enſpyre them with the ſame ſpryte. 20 *Noſtrels:* Or mouthes.

[Fo. XXIIII.] ther my worde shall come to passe vnto the or not.

24 And moſes went out and tolde the people the ſay-
enge of the Lorde, and gathered the .Lxx. elders of
the people, and ſett them rounde aboute the taber-
25 nacle. And the Lorde came doune in a cloude and
ſpake vnto him, ad toke of the ſprete that was apon
him, ad put it apon the .Lxx. elders. And as the
ſpirite reſted apon them, they prophecied and did
26 nought els. But there remayned .ii. of ſ̄ mē in the
hoſte: the one called Eldad, ad the other Medad.
And the ſpirite reſted apon them for they were of
them that were written, but they wēt not out
vnto the tabernacle: and they prophecied in the
hoſte.

27 And there ran a younge man & tolde Moſes and
ſayed: Eldad ad Medad do prophecie in the hoſte.
28 And Ioſua the ſonne of Nū the ſeruaunte of Moſes
which he had choſen out, answered and ſayed: maſter
29 Moſes, forbyd them. And Moſes ſayed vnto him:
enuyſt thou for my ſake? wolde God that all the
Lordes people coude prophecie, and that
the Lorde wolde put his ſpirite apon them.

30 And then both Moſes and the elders of
Iſrael, gat them in to the hoſte.

31 And there went forth a wynde frō ſ̄
lorde and brought quayles from the ſee and let .P.
them fall aboute the hoſte, euen a dayes iurney rounde
aboute on euery ſyde of the hoſte, and .ii. cubetes hye
32 apon the erth. And the people ſtode vpp all that
nyghte and on the morowe, ad gathered quayles. And

¶. 32 ſtode vp all that daye & all that nyghte

¶. 31 volabantque in aere duobus cubitis altitudine super
terram 32 & ſicauerunt eas

¶. 29 wolt Gott

¶. ¶. N. 23 *shall come to passe* etc: After the greke & the
chalde: Some, of what value it ſhalbe. 25 *Did nought els*: To
prophecie is other to preache the worde to the people, as it is
i. corin. xiii. a. or to ſhewe the wōderful workes of God, or to
ſhewe thinges to come: but to prophecie & do nought elles is
here to rule the people of God accordyng to the ſpyryte & to
gouerne theyr ſubiectes with iudgement, luſtyce and truthe.

- he that gathered the left, gathered .x. homers full.
 And they kylled them rounde aboute the hoste
 33 And whyle the flesh was yet betwene their teeth,
 yer it was chewed vpp, the wrath of the yer, *ere, before*
 Lorde waxed whote apou the people, and the Lorde
 slewe of the people an exceedyng myghtie slaughter.
 34 And they called the name of the place, the graues of
 lust: because they buried the people that lusted there.
 35 And the people toke their iurney from the graues
 of lust vnto hazeroth, and bode at hazeroth.

¶ The .XII. Chapter.

- 1 **AND** Mir Iam and Aaron spake *M.C.S. Aaron and Mir Iam grudge agaynst Moses. Miriam was strycken with the leper and healed at the prayer of Moses.*
 agēst Moses, because of his wife of inde which he had taken: for he had taken to
 2 wyfe one of India. And they sayed: doth
 y Lorde speake oly thorow Moses? doth
 he not speake also by us? And the Lorde
 3 herde it. But Moses was a very meke man aboue all
 4 the men of the erthe. And y Lorde spake attonce
 vnto Moses vnto Aaron & Mir Iam: come out ye .iii
 vnto the tabernacle of witnesse: and they came out all
 thre.
 5 And the Lorde came doune in the piler of the cloude
 and stode in the dore of the taber- [Fo. XXV.] nacle
 and called Aaron ad Mir Iam. And they went out
 6 both of them. And he sayed: heare my wordes. Yf
 there be a prophet of the Lordes amonge you, I will
 shewe my selfe vnto him in a vision and will speake

M. 34 place kibrath hathauah 35 kibrafh hathauah
V. 33 nec defecerat huiuscemodi cibus. xii, 1 vxorem eius
 Aethiopissam 2 nonne & nobis similiter est loquutus? 6 in visione
 apparebo

L. 33 ehe es auff war. xii, 1 der morynnen . . . darumb das
 er eyne morynne zum weybe 6 ynn eym gesicht

M. M. N. 35 Kibrath hathauah: That is the graues of lust.
 xii, 5 came doune: Loke Gene. xii, a.

7 vnto him in a dreame: But my seruaunte Moses is not
8 so, which is faythfull in all myne hōusse. Vnto him I
speake mouth to mouth and he seeth the syght and
the facyon of the Lorde, ād not thorow rydels. Where-
fore thē were ye not afrayed to speake agenst my ser-
uaunte Moses?

9 And the Lorde was angrie with them and went his
10 waye, and the cloude departed from the tabernacle.
And beholde, Myr-Iam was become leprous, as it were
snowe And when Aaron looked apon Mir Iam and
11 sawe that she was leprous, he sayed vnto Moses: Oh
I beseeche the my lorde, put not the synne apon vs
12 which we haue folishly commytted and synned. Oh,
let her not be as one that came deed oute of his mothers
wombe: for halfe hyr fleshe is eaten awaye.

13 And Moses cryed vnto the Lorde sayenge: Oh god,
14 heale her. And the Lorde sayed vnto Moses: Yf hir
father had spitte in hyr face, sholde she not be ashamed
15 .vii. dayes? let her be shut out of the hoste .vii. dayes,
& after that let her be receyued in agayne. And Mir
Iam was shett out of the hoste .vii. dayes: ād the peo-
ple remoued not, till she was .P. broughte in agayne.
16 And afterwarde they remoued from Hazeroth, and
pitched in y wildernesse of Pharan.

V. 8 ore enim ad os loquor 9 abiit 10 apparuit candens lepra
quasi nix. 12 quasi mortua, & vt abortiuū . . . medium carnis eius
devoratum est a lepra. 14 reuocabitur. 15 reuocata est Maria.

L. 8 Mundlich rede ich mit yhm 9 wand sich weg 10 war . .
aussetzig 12 wie eyn todes, das von seyner mutter leybe kompt
14 widder auff nemen 15 auffgenommen wart.

M. M. N. 8 *Mouth to mouth*, that is I speake not to hym i
dreames but by manifest tokens and vyfible sygnes & vndoute-
fully geue I hym knowledge of my mynde: here is no bodely mouth
meant. 14 *To spytt in her face* is, to punnythe her & cause her
to fe her offence. The Lorde is a father & punnyffheth his chofē
not to dāme thē but to correct & feare thē, & to dryue thē to
erneckt repētaunce. After .viii. dayes was she receaued agayne
into the hoste, so after repentaunce had must we be receaued in
to the congregacion.

¶ The .XIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
2 sayenge: Sende men out to
 ferche the londe of Canaan,
 which I geue vnto the childern
 of Israell: of euery trybe of their fathers a
 man and let them all be soche as are ruel-
3 lars amonge them. And Moses at the com-
 maundement of the Lorde sent forth out of
 the wilder nesse of Pharan: soche men as were all heedes

*M.C.S. Cer-
 ten are send to
 searche the
 land of Ca-
 naan: which
 bryng with
 the a clouster
 of grapes for
 a signe of fer-
 tylytye and
 frutefulnes.*

4 amonge the childern of Israell, whose names are these.

5 In the trybe of Ruben, Sammua y sonne of Zacur: In
6 the trybe of Symeon, Saphat the sonne of Hori. In the
7 trybe of Iuda Caleph the sonne of Iephune. In the trybe
8 of Isachar, Igeal the sonne of Ioseph. In the trybe of
9 Ephraim, Hosea the sonne of Nun. In the trybe of
10 Ben Iamin, Palti the sonne of Raphu. In the trybe
11 of Zabulon, Gadiel the sonne of Sodi. In the trybe of
 Ioseph: In the trybe of Manasse, Gaddi the sonne of
12 Sufi. In the trybe of Dan, Amiel the sonne of Gemali.
13 In the trybe of Affer, Sethur the sonne of Micheel.
14 In the trybe of Nephtali, Nahebi the sonne of Vaphsi.
15, 16 In the trybe of Gad, Guel the sonne of Machi. These
 are the names of the men whiche Moses sent to [Fo.
 XXVI.] spie out the londe. And Moses called the
 name of Hosea the sonne of Nun, Iosua.

17 And Moses sent them forth to spie out the lande of
 Canaan, and sayed vnto them: get you southwarde and
18 goo vpp in to the hye contre, and se the londe what
 maner thyng it is ad the people that dwelleth therein:
 whether they be stronge or weke, ether fewe or many,
19 and what the londe is that they dwell in whether it

M. 11 Ioseph: that was of Manasse, Gaddi

V. 2 considerent terram 4 principes 18 cumque veneritis ad
 montes 19 considerate

L. 2 Canaan erkunden 18 auff das gepirge 19 befehlet

M. M. N. 16 *Hofea*: Hosea or osee sygnifieth sauynge or sa-
 uiour. Iosua or Iehosua signifieth the saluaciō of the Lorde.

be good or bad, and what maner of cities they dwell
 20 in: whether they dwell in tentes or walled townes, ad
 what maner of londe it is: whether it be fatt or leane,
 & whether there be trees therein or not. And be of
 a good corage, and brynge of the frutes of the londe.
 And it was aboute the tyme that grapes are first rype.

21 And they went vp and serched out the lande from
 the wilder nesse of Zin vnto Rehob as men goo to He-
 22 math, and they ascended vnto the south and came vnto
 Hebron, where Ahiman was and Sefai and Thalmani
 the sonnes of Enacke. Hebron was bylt .vii. yere be-
 23 fore Zoan in Egipte. And they came vnto the ryuer of
 Escol and they cutte doune there a braunch with one
 clouster of grapes & bare it apō a staffe betwene twayne,
 & also of the pomgranates & of the fygges of the place.
 24 The ryuer was called Escol, becaufe of the clouster of
 grapes whiche the childern of Israel cutt doune there.

25 .P. And they turned backe agayne from serching the
 26 londe, at .xl. dayes ende. And thei went and came to
 Moses and Aaron & vnto all the multitude of the chil-
 dern of Israel, vnto the wilder nesse of Pharan: euen vnto
 Cades, and broughte them worde and also vnto all the
 congregacion, and shewed them the frute of the lande.
 27 And they tolde him sayenge: we came vnto the londe
 wether thou sendest vs, & surely it is a lōde that floweth
 28 with milke & honye & here is of the frute of it Neuer-
 thelesse the people be stronge y dwell in the londe, and
 the cities are walled and excedinge greate, and more-

℞. 24 Nehel Escol

℥. 20 vrbes quales, muratæ, an absque muris 22 explorauerunt
 terram 24 ad torrentem botri 25 qui appellatus est Nehel eschol,
 id est Torrens botri, eo quod botrum portassent 27 Pharan quod
 est in Cades. 28 vt ex his fructibus cognosci potest

℥. 20 mit mauren verwaret sind odder nicht 22 erkundeten
 24 bach Escol 25 der ort heyst bach Escol. . daselbs abschnythen.
 27 Pharan gen Kades 28 vnd dis ist yhre frucht

℞. ℞. N. 22 Enacke: Loke Iudi. i. d. Zoan: Otherwyse
 Tanis, after the Chalde. 24 Nehel Escol tygnifyeth by interpreta-
 tion the ryuer of the grape or as some wyll the valeye of the
 clouster. 27 Floweth with mylcke & honye that is, full of good
 pastures, herbes, bees, catell, vynes, trees, pleasaunt woodes fo
 that vnder heuē ther was not a moare chofen peace of grounde
 for abundance and plenteoufnes.

℥. ℞. N. 24 Escol heyst eyn drauben, daraus wirt der name
 draubenbach.

- 29 ouer we sawe the childrē of Enack there. The amaleckes dwel in the south cuntre, and the Hethites, Iebusites and the Amorites dwell in the moūtaynes, and the Cananites dwell by the see ad alonge by the coste of Iordayne.
- 30 And Caleb styllled the murmure of the people agenst Moses sayenge: let vs goo vp and conquere it, for we
- 31 be able to ouercome it. But the men that went vpp with him, sayde: We be not able to goo vpp agenst
- 32 the people, for they are stronger than we: And they broughte vpp an euell reporte of the londe which they had serched, vnto the childern of Israel sayenge. The londe which we haue gone thorowe to serche it out, is a londe that eateth vpp the inhabiteurs thereof, and the people that we sawe in it are men of stature. [Fo. XXVII.]
- 33 And there we sawe also geantes, the childrē of Enack which are of the geautes. And we semed in oure syght as it were greshoppers and so we dyd in their sighte.

¶ The .XIII. Chapter.

- 1 **A**ND the multitude cryed out, & the people wepte thorow out
- 2 that nyght, & all the childern of Ysrael murmured agenst Moses & Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egipte, ether we wolde that we had dyed in thys
- 3 wilderneffe. Wherefore hath the Lorde broughte vs vnto this londe to fall apon the swerde, that both oure wyues, & also oure childrē shulde be a praye? is it not
- M.C.S. The people dispearyng of comyng to the land promysed, do murmur agaynst God, and wold haue sloned Caleb and Iosue. The searchers of the land dye. Amalech kylleth the Israelites.*

V. 31 Caleb compescens murmur populi 33 terra quam lustrauimus, deuorat 34 quibus comparati . . . videbamus. xiii, 3 ducantur captiui.

L. 31 Caleb aber stillt das volck 32 land da durch wyr gangen sind zu erkunden 34 fur vnsern augen . . . auch ynn yhren augen. xiii, 3 vnser kinder eyn raub werden

M. N. 32 *Eateth up etc.* that is, suffereth them not to lyue, but with battell & vyolence of geauntes consumeth them.

- 4 better that we returne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.
- 5 And Moses & Aaron fell on their faces before all the congregacion of the multitude of the childern of Ysrael.
- 6 And Iosua the sonne of Nun, and Caleb the sonne of Iephune which were of them that serched the londe
- 7 rent their clothes and spake vnto all the companie of the childern of Ysrael saynge: The londe which we
- 8 walked thorowe to ferche it, is a very good lande. Yf the Lorde haue lust to vs, he will bring vs ^{lust to, de-} in to this londe & geue it vs, which is a ^{light in}
- 9 lond y floweth with mylke & hony. But in any wise rebell not agenst .P. the Lorde, Moreouer feare ye not the people of the londe, for they are but bred for vs. Their shyld is departed from them, & the Lorde is with vs: feare them not therfore.
- 10 And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witnesse, vnto all the childern of Israel.
- 11 And the Lorde sayed vnto Moses: Howe longe shall thys people rayle apon me, and how longe will it be, yer they beleue me, for all my signes whiche I haue
- 12 shewed amonge them? I will smyte them with the pestilence & destroy thē, and will make of the a greater nacion and a mightier then they.
- 13 And Moses sayed vnto the Lorde: then ^{The Pope wolde not so} the Egiptians shall heare it, for thou ^{haue prayed} broughtest this people with thy mighte ^{if thei had been aboute}
- 14 from amonge them. And it wilbe tolde ^{to stone him.} to the inhabiteurs of this lande also, for they haue herde likewise, that thou the Lorde art amōge this people,

V. 4 Constituamus nobis ducem 6 qui et ipsi lustrauerunt gentem magnam et fortiozem

L. 4 heuptman auffwerfen 6 die auch das land erkundet hatten 12 grossen vnd mechtigern volck

M. N. 6 *Rent their clothes*, loke Gene. xxxvii, f. 11 *To rayle apon the Lorde*, to prouoke him, to resyft withstand or stryue agaynst hym: all soche maners of speache where soeuer ye fynde them, do fygnifye no thyng elles: but not to beleue his wordes, as in the Psal. v. c. & .ix, f.

ād þ thou art sene face to face, & þ thy cloude stondeth
ouer them & that thou goest before them by daye tyme
15 in a piler of cloude, & in a piler of fyre by nyght. Yf
thou shalt kill all this people as thei were but one mā
then the nacions which haue herde the fame of the,
16 will speake sayenge: because þ Lorde was not able to
bringe in this people in to þ londe which he swore vnto
them, therefore he slewe them in the wildernesse.

17 [Fo. XXVIII.] So now lat the power of my Lord
18 be greate, acordynge as thou hast spoken sayenge: the
Lorde is longe yer he be angrie, ād full of mercy, and
suffereth synne and trespase, and leaueth no man innocent,
and visiteth the vnryghtuousnesse of the fathers vppon
19 þ childern, euē vpō þ thirde & fourth generacion. be
mercyfull I besече þ therfore, vnto þ synne of this
people acordinge vnto thi greate mercy, & acordinge
as thou hast forgeuē this people from Egipte euen vnto
this place.

20 And the Lorde sayed: I haue forgeuē it, acordynge
21 to thy request. But as trulye as I lyue, all the erth
22 shalbe fylled with my glorie. For of all those mē
whiche haue sene my glorie & my miracles which I dyd
in Egipte & in þ wildernesse, & yet haue tempted me
now this .x. tymes & haue not herkened vnto my voyce,
23 there shall not one se the lond whiche I sware vnto
their fathers, nether shall any of thē that rayled apō
24 me, se it. But my seruaūte Caleb. because there is an-
other maner sprite with hī, & because he hath folowed
me vnto the vttmost: him I will bringe in to the lond
which he hath walked in, & his seed shall conquere it,
25 & also the Amalechites ād Cananites which dwell in
the lowe contrees Tomorowe turne you and gete you in
to the wildernesse: euen the waye towards the red see.

26 .¶. And the Lorde spake vnto Moses ād Aaron sayenge:

V. 24 terram hanc quam circumiuit

L. 24 dareyn er kommen ist

M. M. N. 21 *The erth shalbe fylled with my glory:* That he
wyl haue the erth fylled with his glorie is, that he wyl be magny-
fied, preached spoken of honoured and prayfed thorou oute the
erth. Ps. xvii, d.

27 how longe shall this euell multitude murmure agenst
me? I haue herde y murmurynges of y childern of
28 Yfrael whyche they murmure agenste me. Tell them,
 y the Lorde sayeth. As truely as I lyue, I wil do vnto
29 you euen as ye haue spoken in myne eares. Your
carkasses shall lye in this wilder nesse, nether shall any
of these numbres which were numbred from .xx. yere
& aboue of you which haue murmured agenst me
30 come in to the londe ouer which I lifted myne hande
to make you dwell therein, faue Caleb the sonne of
Iephune, and Iosua the sonne of Nun.

31 And youre childern whiche ye sayed shuld be a
praye, the I will bringe in, & they shall knowe the
32 londe which ye haue refused, and youre carkeffes shall
33 lye in this wilder nesse And youre childern shall wādre
in this wilder nesse .xl. yeres & suffre for youre whore-
dome vntill your carkasses be wasted in the wilder nesse,
34 after the nombre of the dayes in which ye serched out
 y londe .xl. dayes, & euery daye a yere: so that they
shall bere your vnrightuoufnes .xl. yere, & ye shall fele
35 my vengeance I the Lorde haue sayed y I will do it
vnto all this euell congregacion y are gathered together
agenst me: euen in thys wilder nesse ye shalbe confumed,
and here ye shall dye.

36 [Fo. XXIX.] And the men which Moses sent to
ferche the londe, and which (when they came agayne)
made all the people to murmure agenst it in that they
37 broughte vpp a slaunder apon y londe: dyed for their
bryngenge vp that euell slaunder apon it, and were
38 plagued before the Lorde. But Iosua the sonne of Nun
and Caleb the sonne of Iephune which were of y mē
39 that went to ferche the londe, lyued still. And Moses

V. 29 iacebunt cadauera vestra. 33 Filii . . . confuman-
tur cadauera patrum 34 et scietis ultionem meam 35 deficiet &
moriatur. 37 mortui sunt et percussi

L. 29 Ewre leiber . . . verfallen 32 yhr sampt ewern leiben . .
verfallen 33 kinder sollen hirten seyn 35 sollen sie alle werden . .
sterben. 36 also storben vnd worden geplagt

M. M. N. 30 *I lyfted etc.* Loke Exod. vi, b. 33 *Whoredome*
for infydelytye or Idolatrye as in .iiii. Regū. ix, c. & Sapien.
xiiii, b.

tolde these sayenges vnto all the childern of Ysrael,
and the people toke great sorowe.

- 40 And they rose vp yerlee in the morn- *Blinde rea-
sō which yer-
while wolde
not let them
beleue in Gods
worde, teach-
eth them now
to trust in
their awne
workes.*
ynges & gatt them vpp in to the toppe
of the mountayne sayenge: lo we be here,
ād will goo vpp vnto the place of which
the Lorde sayed, for we haue synned.
41 And Moses sayed: wherfore will ye goo
on this maner beyonde the worde of the
42 Lorde? it will not come well to passe goo not vpp for
the Lorde is not amonge you that ye be not slayne be-
43 fore youre enemyes. For the Amalechytes and the
Cananites are there before you, & ye will fall apon the
swerde: because ye are turned a waye from y Lorde,
and therfore the Lorde wyll not be with you.
44 But they were blynded to goo vpp in *blynded, dark-
ened as to the
mind, cf. Latin
contenebratus*
to y hylltoppe: Neuer the lather, the arke
of the testament of the Lorde and Moses
45 departed not out of the hoste. Then the Amalekytes
ād the Cananites which dwelt in that hill, came .P.
doune and smote them and hewed thē: euen vnto
Horma.

¶ The .XV. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The
drynck offer-
inges of the
that enter i
to the lade.
The punysh-
ment of hym
that synneth*
2 ses sayēge: speake vnto the
childern of Israel & saye vnto
them: when ye be come in to
y londe of youre habitacion which I geue
3 vnto you, and will offre an offerynge apon

V. 42 ne corruiatis 44 contenebrati 45 percutions eos atque
concidens, persecutus xv, 2 terram habitationis

L. 42 geschlagen werdet 44 verblendet 45 schlugen vnd zu-
schmiffen xv, 2 land ewr wonung

M. N. 40 sq. Blinde reason which yer while wolde not let
them beleue in Gods worde, teacheth them now to trust in their
awne workes.

the fyre vnto the Lorde, whether it be a burntofferynge or a speciall vowe or frewill offerynge or yf it be in youre principall festes to make a swete sauoure vnto the Lorde, of the oxen or of the flocke.

of arrogāce or pryde. The man is stoned that gethered styckes on the Saboth. Gardes must be made vpo the quarters of theyr garments.

- 4 Then, let him that offereth his offerynge vnto the Lorde, brynge also a meat-offerynge of a tenth deale of floure myngled with the fourth parte of an hin of oyle, and the fourth parte of an hin of wine for a drynk-offerynge and offer with y burntofferynge or any other offerynge when it is a lambe. And vnto a rā thou shalt offer a meatofferynge of .ii. tenth deales of floure,
- 5 gyled with the fourth parte of an hin of oyle, and the fourth parte of an hin of wine for a drynk-offerynge and offer with y burntofferynge or any other offerynge when it is a lambe. And vnto a rā thou shalt offer a meatofferynge of .ii. tenth deales of floure,
- 6 offerynge when it is a lambe. And vnto a rā thou shalt offer a meatofferynge of .ii. tenth deales of floure,
- 7 myngled with y thyrde parte of an hin of oyle, and to a drynkofferynge thou shalt offer the thyrde parte of an hin of wyne, to be a swete sauoure vnto the Lorde.

deale, part, portion, cf. German Theil

- 8 When thou offerist an oxe to a burntofferynge or in any speciall vowe or peaseofferinge vnto the Lorde,
- 9 then thou shalt brynge vnto an oxe, a meatofferynge of .iii. tenth deales [Fo. XXX.] of floure myngled with
- 10 half an hin of oyle. And thou shalt brynge for a drynkofferynge halfe an hin of wyne, that is an offerynge of a swete sauoure vnto the Lorde. This is the maner that shalbe done vnto one oxe, one ram a
- 11 ynge of a swete sauoure vnto the Lorde. This is the maner that shalbe done vnto one oxe, one ram a
- 12 lambe or a kyd. And acordynge to the numbere of soche offerynges, thou shalt encrease y meatofferynges and the drynkofferynges

- 13 All that are of youre selues shall do these thinges after this maner, when he offereth an offerynge of swete
- 14 sauoure vnto the Lorde And yf there be a straunger with you or be amonge you in youre generacions, and will offer an offerynge of a swete sauoure vnto y Lorde:
- 15 euen as ye do, so he shall doo. One ordynaunce shall

¶. 4 quartam partem hin: 5 & vinum . . . eiusdem mensuræ [cf. the Hebrew and Latin vv. 10-24] . . . Per agnos singulos 6 & arietes 8 pacificas victimas

¶. 4 vierden teyls (cf. *deale*) 8 zum besondern gelübdopffer . . . tödtopffer 14 der sol thun, wie sie thun

serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynaunce for euer amonge youre childern after you, that the straunger
 16 and ye shalbe lyke before the Lorde. One lawe and one maner shall serue, both for you and for y^e straunger that dwelleth with you.

17, 18 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel ad saye vnto them: when ye be come in to the londe whether I will brynge you,
 19 then whē ye will eate of the bred of the londe, ye shall geue an heue offerynge vnto the Lorde. Ye shall geue a cake of the first of youre dowe vnto an heue offerynge: as ye do the heue offerynge of the barne,
 20 euen so ye shall heue it .ℙ. Of the first of youre dowe ye must geue vnto the Lorde an heue offerynge, thorow out youre generacions.

22 Yf ye ouerfe youre felues and obserue ouerfe youre
 not all these commaundmētes which the felues, *err*
 23 Lorde hath spoken vnto Moses, & all that through igno-
 the Lorde hath commaunded you by y^e raunce or in-
 hāde of Moses, from the first daye for- aduertence, cf.
 warde that the Lorde commaunded amonge youre Germ. *überse-*
 24 generacion: when oughte is commytted ignorantly *hen, versehen*
 before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge to be a swete fauoure vnto the Lorde, & the meatoffer-
 ynge and the drynkofferynge there to, acordynge to the maner: and an he goote for a synof- *maner, cus-*
 25 ferynge. And the preast shall make an *tom, usage as*
 atonement for all the multitude of y^e chil- *prescribed by*
law

℣. 23 a die qua cœpit iubere & vltra 24 oblitaque fuerit facere multitud . . vt ceremoniæ postulant

℔. 15 Der gantzen gemeyn sey eyn satzung . . . eyne ewige satzung soll das seyn ewrn nachkomen das fur dem Herrn der frembling sey, wie yhr 23 von dem tage an da er anfieng zu gepieten 24 die gemeyne etwas vnwissent thet . . . wie es recht ist 25 Vnd der priester

℥. N. 15 This cōmaundement was a fore token of ge-thering the gentyles & the hebrues in to one church of Christe, Iohan. x, c. wherein there is no dyfference betwene the Hebrue or Iewe and the grecyan, ryche and poore, cytezen and straunger or forener.

derne of Ifrael, ad it ſhalbe forgeuen thē for it was ignorance. And they ſhall brynge their giſtes vnto the offerynge of the Lorde, and their ſynofferynge
 26 before the Lorde for their ignorance. And it ſhalbe forgeuen vnto all the multitude of the childern of Ifrael, & vnto the ſtraunger that dwelleth amōge you: for the ignorauncye perteyneth vnto all the people.

27 Yf any one ſoule ſynne thorow ignorance he ſhall brynge a ſhe goote of a yere olde for a ſynneofferynge.
 28 And the preaſt ſhall make an atonement for the ſoule that ſynned ignorauntly with the ſynofferynge before the [Fo. XXXI.] Lorde and reconſyle him, and it
 29 ſhalbe forgeuen him. And both thou that art borne one of the childern of Ifrael and the ſtraunger that dwelleth amonge you ſhall haue both one lawe, yf ye ſynne thorow ignorauncye.

30 And the ſoule that doth ought presumptuoſly, whether he be an Ifraelite or a ſtraūger, the ſame hath deſpyſed the Lorde. And that ſoule ſhalbe deſtroyed from amonge his people, becauſe he hath deſpiſed the worde of the Lorde & hath brokē his cōmaūdmentes, ȳ ſoule therfore ſhall peryſh ad his ſynne ſhalbe apon him.

32 And whyle the childern of Yſrael were in the wilderness, they founde a man gatherynge ſtickes vppon
 33 the Sabbath daye. And they ȳ founde him gatherynge ſtickes, brought him vnto Moſes and Aaron and vnto
 34 all ȳ congregacion: ad they put him in warde, for it was not declared what ſhulde be done vnto him.
 35 And the Lorde ſayed vnto Moſes: ȳ mā ſhall dye. let all the multitude ſtone him with ſtones without

V. 25 nihilominus 26 quoniam culpa eſt omnis populi per ignorantiam. 29 Tam indigenis quam aduenis vna lex erit omnium qui peccauerint ignorantes. 30 Anima vero quæ per ſuperbiam . . quon. aduerſus dominum rebellis fuit 34 neſcientes quid ſuper eo facere deberent. 35 Morte moriatur

L. 26 das gantze volck iſt ynn ſolcher vnwiſſenheyt. 29 Vnd es ſoll eyn geſetz ſeyn 30 eyn feele aus hoffart . . . der hat den Herrn geſchmecht 34 Denn es war nicht ausgedruckt, was man mit yhm thun ſolte 35 des todts ſterben

M. M. N. 32 Neceſſitye droue him not to gether ſtyckes & therfore was he woorthye this cruell death, for as moche as he diſpyſed to heare the woordes of the Lorde wher vnto he was ſo ſtraytlye cōmaunded to geue eare on the ſabbath daye.

- 36 the hoſte. And all ſ multitude broughte him with
out the hoſte ad ſtoned him with ſtones, and he dyed
as the Lorde commaunded Moſes.
- 37, 38 And the Lorde ſpake vnto Moſes ſayenge: ſpeake
vnto the childern of Yſrael and byd them, that they
make them gardes apon the quarters of *gardes, fringes*
their garmētes thorow out their gener- *quarters, cor-*
acions, ad let them make the gardes .℥. of ribandes of
lacyncte And the garde ſhall be vnto *lacyncte, blue*
you to loke apon it, that ye remembre all *Gods ſignes*
the commaundmentes of the Lorde and *were to put*
doo them: that ye ſeke not a waye after *men in reme-*
yours awne hertes and after yours awne *braunce of his*
eyes, for to goo a whooringe after them: *worde, that*
but that ye remembre and doo all my *they ſhuld not*
commaundmentes and be holy vnto yours *ſeke a waye*
40 God, for I am ſ Lorde yours God, which *to pleaſe God*
broughte you out of ſ londe of Egipte, to be yours *after their*
God. I am the Lorde God. *awne imagi-*
nacion.

■ The .XVI. Chapter.

- 1 **A**ND Corah the ſonne of Iezehar *M.C.S. The*
the ſonne of Cahath the ſonne *rebellio & re-*
of Leui: & Dathan & Abiram *ſyſtaunce of*
the ſonne of Eliab, and On *Corah, Da-*
the ſonne of Peleth, the ſonne of Ruben: *than & Abi-*
2 ſtoode vpp before Moſes, with other of the *ram. The erth*
childern of Iſrael .ii. hundred and fyftie, *opened and*
heedes of the congregacion, and counſelers, and men *ſwallowed*
them vp.

M. 41 Egipte, for to be yours God

P. 38 ſimbrias per angulos . . . vittas hyacinthinas 40 ſintque
ſancti deo ſuo. xvi, 2 contra Moyſen . . . viri proceres ſynagogæ,
& qui tempore concilii per nomina vocabantur.

L. 38 lepplin machen an den fittichen . . . gelle ſchnurlin
40 heylig feyn ewrem Gott. xvi, 2 fur Moſe . . . heubtleut der
gemeyne, radtsheſrn vnd berumt leut

M. M. N. 38 Soche *gardes* ſhulde the chriſten haue depely
fixed in their hertes, conſydering what they are bounde to the
Lorde, of what god what a ſeruyce they haue takē vpō thē: that
they myght with al dyligēce & cyrcumſpectiō fullfyl that, which
they haue promiſed etc. xvi, 1 Some wryte Koreh the ſonne of
Izachar. Some wryte Abirom.

- 3 of fame, and they gathered the felues together agenst
 Moses and Aaron & sayed vnto them: ye haue done
 ynough. For all the multitude are holy euery one of
 them, and the Lorde is amonge them. Why therfore
 heue ye youre felues vpp aboue the con- heue, *lift*
 gregacion of the Lorde.
- 4, 5 When Moses herde it, he fell apou his face and
 spake vnto Corah and vnto all his companye sayenge:
 tomorow the Lorde will shewe who is his and who is
 holy, and will take them vnto him, and whom so euer
 he [Fo. XXXII.] hath chosē, he will cause to come
 6 to him. This doo: take fyrepannes, thou Corah and
 7 all thi companye, and do fyre therein ad put cēs there-
 to before the Lorde tomorowe: And then whom soeuer
 the Lorde doeth chose, the same is holy. Ye make
 ynough to doo ye childern of Leui.
- 8 And Moses sayed vnto Corah: heare ye childern of
 9 leui, Semeth it but a small thyng vnto you, that y
 God of Israel hath separated you frō the multitude of
 Israel to brynge you to him, to doo the seruyce of the
 dwellynge place of the Lorde, and to stonde before the
 10 people to minystre vnto them? he hath taken the to
 him and all thi brethern the sonnes of leui with the,
 11 and ye seke the office of y preast also. For which cause
 both thou and all thi companye are gathered together
 agenst the Lorde: for what is Aaron, that ye shulde
 murmure agenst him.
- 12 And Moses sent to call Dathan ad Abiram the
 sonnes of Eliab, and they answered: we will not come.
 13 Semeth it a small thyng vnto the that thou hast
 broughte us out of a londe that floweth with mylke
 and honye, to kyll us in y wilderneffe. But that thou
 14 shuldest reygne ouer us also? More ouer thou hast
 broughte us vnto no londe that floweth with mylke
 and honye, nether hast geuen us possessions of felde or

¶. 5 quos elegerit appropinquabūt ei. 10 vt vobis etiam sacer-
 dotium vendicetis 14 Reuera induxisti nos in terram . .

¶. 5 Wilchen er erwelet der sol sich zu yhm nahen 10 vnd yhr
 sucht nu auch das priesterthum 14 wie feyn hastu vns bracht ynn
 eyn land

of vynes. Ether wilt thou pull out the eyes of these men? we wyll .P. not come.

- 15 And Moses waxed very angrye and sayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an asse from them, ne- *Can oure prelates so saye?*
 16 ther haue vexed any of them. Then Moses sayed vnto Corah: Be thou ad all thy companye before the Lorde: both thou, they and Aaron to
 17 morowe. And take euery man his censur and put cens in them, & come before the Lorde euery man with hys censur: two hundred and fyftie censurs, and Aaron with
 18 his censur. And they toke euery man his censur and put fyre in them & layed cens thereon, and stode in the dore of the tabernacle of witnesse, and Moses &
 19 Aaron also. And Corah gathered all the congregacyon agenst them vnto the dore of the tabernacle of witnesse.

And the glorye of the Lorde appered vnto all the
 20 congregacion. And the Lorde spake vnto Moses and
 21 Aaron sayenge: separate youre selues from this congregacion, that I maye consume them atonce. And they fell apon their faces and sayed: O most myghtie God of the spirites of all fleshe, one mā hath synned,
 23 and wylt thou be wroth with all the multitude? And
 24 the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah, Dathan & Abiram.

- 25 And Moses rose vpp and went vnto Da- [Fo. XXXIII.] than & Abira, & the elders of Israel folowed
 26 him. And he spake vnto the congregacyon sayenge: departe from the tentes of these weked men and twyche nothinge of theres: lest ye peryshe in all there synnes.
 27 And they gate them from the dwellynge of Corah,

¶. 14 an & oculos nostros vis eruere? 15 Ne respicias 16 & Aaron die castino separatim. 22 Fortissime deus spirituum vniversæ carnis . . . ira tua defæuiet? 26 ne inuoluamini in peccatis eorum.

℣. 14 Wiltu den leutten auch die augen aus brechen? 15 wende dich nicht 16 morgen . . . du, sie auch vnd Aaron 22 Gott Gott der geyster alles fleyschs . . vber die gantze gemeyne wueten? 26 das yhr nicht villeicht vmbkompt ynn yrgent yhrer funden eyne.

Dathan and Abiram, on euery side. And Dathan and Abiram came out & stode in ȳ dore of there têtes with their wyues, their sonnes and their childern.

28 And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes, and that
29 I haue not done them of myne awne mynde: Yf these men dye the comon deth of all men or yf they be visyted after the visitacion of all men, then the Lorde
30 hath not sent me. But and yf the Lorde make a new thinge, and the erth open hir mouthe and swalowe them and all that pertayne vnto them, so that they goo doune quicke in to hell: then ye shall vnderstod, that these mē haue rayled apon the Lorde.

31 And as soone as he had made an ende of speakeynge all these wordes, the grounde cloue asunder that was
32 vnder them, and ȳ erth opened hir mouthe and swalowed them and their houffes and all the mē that
33 were with Corah and all their goodes. And they and all that pertayned vnto them, went doune alyue vnto hell, and the erthe closed apon them, and they
34 perished from amonge the .P. congregacyon. And all Israel that were aboute them, fledde at the crye of them.

For they sayed: The erthe myghte happelye swalowe
35 vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fyftyemen that offered cens.

36, 37 And the Lorde spake vnto Moses sayenge: Speake vnto Eleazer the sonne of Aaron the preaste and let him take vppe the censers oute of the burnynge
38 and scater the fyre here and there, for the censers of these synners are halowed in theyr deethes: and

V. 27 a tentoriis eorū per circumitum . . . & liberis, omnique frequentia. 28 & non ex proprio ea corde protulerim. 30 scietis quod blasphemauerint dominum. 33 descenderuntque viui in infernum operti humo 34 fugit a clamore pereuntium 37 quoniam sanctificata sunt 38 in mortibus peccatorum

L. 27 traten an die thur yhrer hutten mit yhren weyben vnd sonen vnd kindern 28 vnd nicht von meynem hertzen 30 erkennen, das dise leut den Herrn gelestert haben 33 vnd furen hyn vntern lebendig ynn die helle 34 floh fur yhrem geschrey

M. N. 29 *Visited:* That is punyshed with the punnyshment. 30 *To go doune quicke or a lyue into hell* is, to perish by soudayne deeth and to be ouerwhelmed with the erth.

let them be beten in to thyne plates thyne, *thin*
and fastened apou the altare. For they offred the be-
fore the Lorde, and therfore they are holye and they
shalbe a fygne vnto the childern of Israel.

39 And Eleazar the preast toke the brasen censers
which they that were burnt had offered, and bet them
40 and fastened them vppon the altare, to be a remem-
braunce vnto the childern of Israel, that no straunger
whiche is not of the seed of Aaron, come nere to offer
cens before the Lorde, that he be not made like vnto
Corah and his companye: as the Lorde sayed vnto him
by the hande of Moses.

41 And on the morowe all the multitude of the chil-
dern of Israell murmured agenste Moses and Aaron say-
enge: ye haue kylled [Fo. XXXIIII.] the people of
42 the Lorde. And when the multitude was gathered
agenste Moses and Aaron, they loked towarde the tab-
ernacle of witnesse. And beholde, the cloude had
couered it and the glorie of the Lorde appeared.
43 And Moses and Aaron went before the tabernacle of
44 witnesse. And the Lorde spake vnto Moses sayenge:
45 Gett you from this congregacyon, that I maye consume
them quykelye. And they fell apou theyr faces.

46 And Moses sayde vnto Aaron: take a censer and put
fyre therein out of the alter, and poure on cens, and goo
quykly vnto the cōgregacion and make an attone-
ment for the. For there is wrath gone oute from the
47 Lorde, and there is a plage begone. And Aaron toke

¶. 38 eo quod oblatum sit . . . et sanctificata sint . . . pro signo
& monimēto 42 Cumque oriretur seditio & tumultus increaseret
43 Moyſes & Aaron fugerūt . . . Quod poſtquam ingreſſi ſunt,
operuit nubes, & apparuit gloria domini, 44 Dixitque dominus
45 etiam nunc delebo eos. 46 et plaga deſcēdit. 47 Quod cum
feciſſet Aaron

℣. 38 denn ſolche pfannen der funder ſind geheyligt, durch
yhre feele . . . denn ſie ſind geopffert fur dem Herrn vnd geheyl-
ligt, vnd ſollen den kindern Iſrael zum zeychen ſeyn. 42 gemeyne
verſamlet widder Moſe vnd Aaron, wandten ſie ſich zu der hutten
des zeugnis. Vnd ſihe, da bedeckt es die wolcken, vnd die her-
lickeyt des Herrn erſcheyn 45 ich will ſie bald freſſen 47 Vnd
Aaron nam. . .

℣. ℣. N. 38 The censers were *halowed in theyr deaths* be-
cauſe that by them was geuen an enſample vnto other to feare.

as Moses commaunded him, and ran vnto the congregation: and beholde, the plague was begone amonge the people, and he put on cens, and made an attone-
 48 ment for the people. And he stode betwene the deed,
 49 and them that were alyue, and the plague ceased. And the numbre of them that dyed in the plague, were xiiii. thousande and feuen hundred: besyde them that
 50 dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse, and the plague ceased.

¶ The .XVII. Chapter.

.P. XVII. Chapter.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. Aa-*
 2 ses sayenge: speake vnto the *rons rodde*
 childern of Israel and take *buddeth and*
 of them, for euery pryncypall *beareth blof-*
somes.

houffe a rod, of their princes ouer the houffes of their fathers: euen .xii. rodde, and wryte euery mans name
 3 apou his rod. And wryte Aarons name apou the staffe of Leui: for euery heedman ouer the houffes of their
 4 fathers shall haue a rod. And put the in the tabernacle of witnesse where I wyll mete you. And his
 5 rod whom I chose, shall blossome: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

6 And Moses spake vnto the childern off Israel, and

V. 48 & stans inter mortuos ac viuentes 50 postquam quieuit interitus. xvii, 4 coram testimonio vbi loquar ad te. 5 et cohibebo a me querimonias filiorum Israel, quibus contra vos murmurant.

L. 47 vnd die plage ist angangen vnter 48 vnd stund zwischen den todten vnd lebendigen 50 vnd der plage wart geweret. xvii, 4 fur dem zeugnis da ich euch zeuge 5 das ich das murren der kinder Israel, das sie widder euch murren, stille.

M. N. 48 Aaron is heare a figure of Christ which is the medyatoure betwene God and the churche which restraineth the iust vengeance of God for the synnes of the worlde, which helpeth the chosen whē they be in ieopardye.

all the prynces gaue him for euery prynce ouer their fathers houffes, a rod: euen .xii. roddes, and the rod
 7 of Aaron was amonge the rodes. And Moses put & roddes before the Lorde in the tabernacle of witnesse.
 8 And on the morowe, Moses went in to the tabernacle: and beholde, the rod of Aaron of the houffe of Leui
 9 was budded & bare blofomes and almondes. And Moses broughte out all the staues from before the Lorde, vnto all the childern of Israel, & thei loked
 10 apon them, and toke euery man his staffe.
 11 And the Lorde sayed vnto Moses: brynge Aarons rod agayne before the witnesse to be kepte for a token
 12 vnto the childern of re- [Fo. XXXV.] bellyon, that their murmurynges maye ceasse fro me, that they
 13 dye not. And Moses dyd as the Lorde commaunded him. And the childern of Israel spake vnto Moses
 sayenge: beholde, we are destroyed and all come to
 nought: for whosoeuer cometh nye the dwellynge of the Lord, dyeth. Shall we vtterly consume awaye?

■ The .XVIII. Chapter.

1 **A**ND the Lorde sayed vnto Aaron: *M.C.S. The offyce of the Leuites. The tythes and fyrst frutes must be geuen them. Aarons herytage.*
 Thou and thy sonnes and thy fathers houffe with the, shall bere the faute of that whiche
faute, fault, is done amyffe in the holy iniquity. place.

And thou and thy sonnes with the, shall beare the

¶ 6 et dederunt ei omnes principes virgas per singulas tribus fueruntque virgæ duodecim absque virga Aaron. 10 in signum rebellionis filiorum 12 Ecce cōsumpti sumus, omnes perimus 13 num usque ad interuersionem cuncti delendi sumus?

¶ 6 gaben yhm zwelff stecken, eyn iglicher heubtman eynen stecken nach dem haus yhrer veter, Vnd der stecke Aaron war auch vnter yhren stecken. 10 zum zeichen den widerspenstigen kindern 12 Sihe, wyr nemen ab vnd komen vmb, werden all vnd komen vmb 13 Sollen wyr denn allerding abnemen?

¶ M. N. 1 *Holy place:* Vnderstade yf ye take not heade that it be not touched.

faute of that whiche is done amyffe in youre preast-
 2 hode. And thy brethern also ȳ tribe of leui, ȳ trybe
 of thy father take with the, and let them be yoyned
 vnto the and miniftre vnto the.

And thou and thy sonnes with the shall miniftre
 3 before the tabernacle of witneffe. And let them wayte
 apou the and apou all the tabernacle: only let them
 not come nye the holy veffels & the alter, that both
 4 they ad ye also dye not. And let them be by the and
 wayte on the tabernacle of witneffe, and on all the
 feruyce of the tabernacle, and let no ftraunger come
 nye vnto you.

Wayte therfore apou the holye place and .℞. apou
 the alter, ȳ there fall no moare wrath apou the childern
 6 of Ifrael: beholde, I haue taken youre brethern the
 leuites from amonge [the] childern of Ifrael, to be
 youre, as giftes geuen vnto the Lorde to doo the
 7 feruyce of the tabernacle of witneffe. And fe that
 both thou and thy sonnes with the take hede vnto
 youre preaftes office, in all thinges that pertayne
 vnto the alter and within the vayle. And fe that
 ye ferue, for I haue geuē youre preaftes office vnto
 you for a gifte to do feruyce: & the ftraunger that
 cometh nye, fhall dye.

And the Lorde fpake vnto Aaron: beholde, I haue
 geuen the the keypyng of myne heueofferynges in all
 the halowed thynges of the childern of Ifrael. And
 vnto the I haue geuen them vnto anoyntyngē ad to
 9 thy sonnes: to be a dutye for euer. This dutye, *due*,
 fhall be thyne of moft holy facrifycles: All noun
 their giftes, thorow out all their meatofferynges fynne-

℞. 6 from amonge the chyldren

℞. 1 peccata facerd. 2 fratres tuos de tribu Leui, fceptro patris
 tui fume tecum . . in tabernaculo teftimonii. 3 Excubabuntque
 Leuitæ ad præcepta tua . . ne & illi moriantur, vt vos pereatis
 fimul. 4 Alienigena non mifcebitur vobis. 5 ne oriatur indignatio
 7 per facerdotes adminiftrabuntur. 8 dedi tibi custodiam primiti-
 arum mearum. 9 & cedit in fancta fanctorum

℞. 1 miffethat ewrs priesterthums 2 deyne bruder des flams
 Leui deyns vatters . . fur der hutten des zeugnis 4 Vnd keyn
 frembder fol fich zu euch nahen 5 das furt nicht mehr eyn wueten
 kome 7 denn ewr priesterthum gebe ich euch eyn zum ampt fur
 eyn gabe 8 meyne Hebeopffer 9 das aller heylygt feyn,

offrynges and trespaceoffrynges whiche they bringe
vnto me: They shalbe moſt holy vnto the *ad* vnto
10 thy ſonnes. And ye ſhall eate it in the moſt holye
place: all that are males ſhall eate of it: for it ſhalbe
holye vnto the.

11 And this ſhalbe thyne: the heueofferynge of their
giſtes, thorow out all the waueofferynges of the chil-
dern of Iſrael, for I haue geuen them vnto the and thy
ſonnes, [Fo. XXXVI.] and thy doughters with the,
to be a dutye for euer: and all that are cleane in thy
12 houſe, ſhall eate of it, all the fatt of the oyle, of the
wyne and of the corne: their firſtfrutes which they geue
13 vnto the Lorde that haue I geuen vnto the. The firſt
frutes of all that is in their londes whiche they brynge
vnto the Lorde, ſhalbe thyne: and all that are cleane
in thyne houſe, ſhall eate off it.

14, 15 All dedicate thinges in Iſrael, ſhalbe thine. All
that breaketh the matrice of all fleſh that men bringe
vnto the Lorde, bothe of man and beeft, ſhalbe thyne.
Neuerthelater the firſtborne of man ſhalbe redemed,
and the firſtborne of vncleane beeftes ſhalbe redemed.
16 And their redemptions ſhalbe at a moneth olde, val-
owed at .v. ſycles of ſyluer, of the holy ſycle. A ſycle
17 maketh twentye Geras. But the firſtborne of oxen,
ſhepe & gootes ſhall not be redemed. For they are
holy, and thou ſhalt ſprinkle their bloud apon the
alter, and ſhalt burne their fatt to be a ſacrifyce of a
fwete ſauoure vnto the Lorde.

18 And the fleſh of them ſhalbe thyne, as the waue
19 breſt and all the right ſhulder is thyne. All the holy
heueofferynges whiche the childern of Iſrael heue vnto
y Lorde, I geue the & thy ſonnes & thi doughters
with the to be a dutye for euer. And it ſhalbe a

V 10 mares tantum edent ex eo, quia conſecratum eſt tibi
13 Vniuerſa frugum initia, quæ gignit humus 14 Omne quod ex
voto 15 ita duntaxat 16 obolos 17 quia ſanctificata ſunt domino
19 Omnes primitias ſanctuarii . . .

℥. 10 Am allerheyligſten ort ſoltu es eſſen . . . Was menlich
iſt . . . denn es ſol dyr heylig feyn. 13 Die erſte frucht, alles das
ynn yhrem land 14 Alles verbannete ynn Iſrael 15 doch das du die
erſte menſchen frucht 16 Gera. 17 denn ſie ſind heylig 19 Alle
Hebopffer die die kinder Iſrael heyligen . . .

falted couenaunte for euer, before the Lorde: vnto the and to thy feed with the.

- 20 .P. And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande, nor parte amonge them. For I am thy parte and thy enheritaunce
 21 among the childern of Israel. And beholde I haue geuen the childern of Leui, the tenth in Israel to enherite, for the seruyce whiche they serue in the tabernacle of witnesse, that the childre of Israel henceforth
 22 come not nye the tabernacle of witnesse, and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne, and it shalbe a lawe for euer vnto youre childern after you: But amonge the childern of Israel they shall en-
 24 heret none enheritaunce. For the tithes *Oures, will haue tithes & landes & rētes & kingdomes & emperies and all.* of the childern of Israel whiche they heve vnto the Lorde, I haue geuen the Leuites to enherett. Wherefore I haue sayed vnto them: Amonge the chyldern off Israell ye shall enherett none enheritaunce.

- 25, 26 And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto thē: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce, ye shall take an heueoffrynge of that same for the Lorde: euen the
 27 tenth of that tythe. And it shalbe rekened vnto you for youre heueofferynge, euen as though ye gaue corne out of the barne or a fullofferynge from the wynepresse.
 28 [Fo. XXXVII.] And of this maner ye shall heue an heueofferynge vnto $\hat{\gamma}$ Lorde, of all youre tithes which ye receaue of the childern of Israel, & ye shall geue

V. 19 Pactum falis est 21 in possessionem pro ministerio 22 nec comittant peccatū mortiferū 24 decimarum oblatione contenti, quas in vfus eorum & necessaria separaui.

L. 19 eyn vnuerwefenlich bund 21 alle zehenden geben ynn Israel zum erbgut 22 das hynfurt . . nicht nahen . . fund auff sich zu laden vnd sterben.

M. M. N. 19 Salted couenaunt for a fyrm fuer and stable couenaunt.

L. M. N. 19 Im Ebreischen heysst es eyn saltzbund, das wie das saltz erhalt das fleysch vnuerweflich, also soll auch diser bund vnuerweflich seyn. So redet die schrift auch .2. Paralip. 13. Gott hatt das reych David geben vnd seynen mit eym saltzbund.

there of the Lordes heueofferinge vnto Aaron the
 29 preast Of all youre giftes, ye shall take out the Lordes
 heueofferynge: euen the fatt of all their halowed
 thynges.

30 And thou shalt saye vnto them: when ye haue take
 a waye the fatt of it from it, it shalbe counted vnto
 31 the leuites, as y encrease of corne and wyne And ye
 shall eate it in all places both ye and youre houtholdes,
 for it is youre rewarde for youre seruyce in the tabe-
 32 nacle of witnesse. And ye shall beare no synne by y
 reason of it, when ye haue taken from it the fatt of it:
 nether shall ye vnhalowe y halowed thynges of the
 childern of Israell, and so shall ye not dye.

¶ The .XIX. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. Of*
 2 and Aaron sayenge: this is the *the redde*
 ordynaunce of the lawe which *cowe. The*
 y Lorde comaūdeth sayenge: *lawe of him*
 speake vnto y childern of Israell and let *that dyeth in*
 them take the a redd cowe with out spot *the taberna-*
 wherein is no blemyshe, & which neuer bare *cle: and of*
 3 yocke apō her. And ye shall geue her *hym also*
 vnto Eleazer the preast, and he shall brynge her with *that toucheth*
 out the hoste and cause her to be slayne before him. *any vncleane*
 4 And Eleazar y preast shall take of hir bloude vppon *thyng.*
 his fynger, and sprynkle it streght .℞. towarde the tab-
 5 ernacle of witnesse .vii. tymes And he shall cause the

℥. 29 Omnia quæ offeretis ex decimis, & in donaria domini
 separabitis 30 reputabitur vobis 32 ne polluat is oblationes filiorum
 Israel, & moriamini. xix, 2 religio victimæ . . . vaccam rufam
 ætatis integræ 3 in conspectu omnium

℥. 30 so sols den leuiten gerechnet werden 32 vnd nicht ent-
 weyhen das geheyligete der kinder Israell, vnd nicht sterben.
 xix, 2 Dife weyse sol eyn gefetz seyn . . . eyn rodlichte kue . . .
 auff die noch nie keyn ioch komen ist 3 daselbs fur yhm 4 stracks
 gegen die hutten

cowe to be burnt in his fyghte: both skyn, flesh and
6 bloude, with the douge also. And let the preast take
cipresse wodd, and Isope and purple cloth, and cast
7 it upon the cowe as she burneth. And let the preast
wash his clothes and bathe his flesh in water, and then
come in to the hoste, and y preast shalbe vncleane
vnto the euen.

8 And he that burneth her, shall wash his clothes in
water & bathe his flesh also in water, ad be vncleane
9 vntill euen. And one that is cleane, shall goo and
take vpp the asshes of the cowe, and put them without
the hoste in a cleane place, where they shall be kepte to
make sprynklynge water for the multitude *Hēce came*
of the childern of Israel: for it is a synoffer- *holy water*

10 ynge And let him that gathereth the asshes of the
cowe, wash his clothes, and remayne vncleane vntill
euen. And this shalbe vnto the childern of Israel ad
vnto the straunger y dwelleth amonge them, a maner
for euer.

11 He that twycheth any deed persone, shalbe vn-
12 cleane .vii. dayes. And he shall purifye him selfe with
the asshes the thyrde daye ad then he shalbe cleane
the seuenth daye. And yf he purifye not himselfe the
thyrde daye, thē the seuenth daye, he shall not be
13 cleane. Whosoeuer twicheth any persone y dyeth &
sprynkleth not him selfe, defyleth the dwellynge of
[Fo. XXXVIII.] the Lorde: ad therfore that soule
shalbe roted out of Israel, because he hath not spryn-

M. 6 Cedar wood 13 whosoeuer toucheth

V. 5 comburetque eam cunctis videntibus 6 in flammam, quæ
... vorat 7 corpore suo 9 in loco purissimo . . . quia pro pec-
cato vacca combusta est. 10 sanctum iure perpetuo. 13 Omnis
qui . . . et peribit ex Israel . . . et manebit spurcitia eius su-
per eum.

L. 5 kue fur yhm verbrennen 6 auff die brennende kue 7 feyn
leyb (v. 8) 9 an eyne reyne stette . . . denn es ist eyn fundopfer.
10 eyn ewigs recht 13 solche feele sol ausgerotet werden

M. M. N. 10 *For euer* loke gene. xiii. d. 13 As they were
defyled with the touchyng of the deed, so are the foules of the
christen defyled when they commyt deedly synne: which is
cleansed with christes sacryfye and merytes onely: and that
cleasyng obtayned by the passyon and deth of Christ oure Lorde
who foeuer contēneth his soule shall be rooted oute frō among
the chofen.

kled the sprynklynge water vppon him. he shalbe vncleane, and his vnclennesse shall remayne vppon him.

14 This is the lawe of the man that dyeth in a tent: all that come in to the tent and all y^e is in the tent, shalbe
15 vncleane .vii. dayes. And all the vessels that be opē which haue no lyd nor couerynge apon them, are vn-
16 cleane. And who soeuer twicheth one that is slayne with a sward in the felde, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane .vii. dayes.

17 And they shall take for an vncleane persone, of the burnt ashes of the synofferynge, & put runnyng water
18 thereto in to a vessell. And a cleane persone shall take Isope and dyppe it in the water, and sprynkle it apon y^e tent and apon all the vessells and on the foules that were there, and apon him that twyched a bone or a
19 slayne persone or a deed body or a graue. And the cleane persone shall sprynkle apon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifie him selfe and washe his clothes and bathe him selfe in water, and shalbe cleane at euen.

20 Yf any be vncleane and sprynkle not himselfe, the same soule shalbe destroyed frō amōge the congregation: for he hath defyled .¶. the holy place of the Lorde. And he that sprynkleth y^e sprynklynge water, shall wash his clothes.

21 And he that twicheth the sprynklynge water, shal-
22 be vncleane vntill euē. And whatsoeuer y^e vncleane persone twicheth, shalbe vncleane. And the foule that twicheth it, shalbe vncleane vntill the euen.

¶. 20 holy place of y^e Lorde, & is not sprynkled with sprinklyng water therefore is he vncleane. And this shalbe a perpetual lawe vnto thē.

¶. 16 aut per se mortui 17 cineribus combustionis atque peccati 18 & homines huiusmodi contagione pollutos 20 Si quis hoc ritu non fuerit expiatus . . . de medio ecclesiæ 22 et anima quæ horum quippiam tetigerit

¶. 16 oder eyn todten 17 nemen der aschen dīses verbranten fundopfers 18 vnd alle feelen die drynnen sind. Also auch denen der eyns todten beyn, odder erschlagenen, odder todten, odder grab angeruret hat 20 Wilcher aber vnreyn seyn wirt vnd sich nicht entfunden wil 22 Vnd wilche feel er anruren wirt

¶ The .XX. Chapter.

- 1 **A**ND the whole multitude of ^{M.C.S. Mir} ^{Iam} ^{dyeth.} ^{The} ^{people} ^{murmur.} ^{They} ^{haue} ^{water} ^{euen} ^{oute} ^{of} ^{the} ^{rocke.} ^{E-} ^{dom} ^{denyeth} ^{the} ^{Israel-} ^{ites} ^{passage} ^{thorow} ^{his} ^{reaulme.} ^{The} ^{death} ^{of} ^{Aa-} ^{ron} ⁱⁿ ^{whose} ^{roume} ^{Elea-} ^{zar} ^{succedeth.} childern of Israel, came in to the deserte of Sin in the first moneth, & the people dwelt at cades. And there dyed Mir Iam, &
- 2 was buried there. More ouer there was no water for the multitude, wherfore they gathered thē selues together agēst Moses
- 3 and agēst Aaron. And the people chode with Moses and spake sayenge: wold God that we had perysshed when oure brethern
- 4 perysshed before ^ȝ Lorde. Why haue ye brought the congregacion of the Lorde vnto this wilderneſſe, that
- 5 both we & oure catell shulde dye here? Wherfore brought ye us out of Egipte, to brynge us in to this vngracious place, which is no place of seed nor of fygges nor vynes nor of pomgranates, nether is there any water to drynke?
- 6 And Moses and Aaron went from the congregacion vnto the dore of the tabernacle of witnesſe, and fell apou their faces. And ^ȝ glorye of the Lorde appered
- 7 vnto them. And [Fo. XXXIX.] the Lorde spake vnto
- 8 Moses sayenge: take ^ȝ staffe, and gather thou and thi brother Aarō the congregacion together, and saye vnto the rocke before their eyes, that he geue forth his water. And thou shalt brynge thē water out of the rocke and shalt geue the company drynke, and their beesse also.

V. 3 & versi in seditionem . . . Vtinam periissemus inter fratres nostros 4 ecclesiam domini 6 Ingressusque Moyſes & Aaron dimissa multitudo in tabernaculum fœderis . . . — clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurū tuum fontē aquæ viuæ, vt satiati ceſſet murmuratio eorum . . . 8 loquimini ad petram

L. 2 haddert mit Moſe . . Ach das wyr vmbkomen weren da vnſer bruder vmbkamen 4 gemeyne des Herrn 6 von der gemeyne zur thur der hutten des zeugnis 8 redet mit dem fels

- 9 And Moses toke the staffe from before ſ̄ Lorde, as
 10 he commaunded him. And Moses and Aaron gathered
 the congregacion together before the rocke, ād he
 ſayed vnto thē heare ye rebellyons, muſt we ſett you
 11 water out of this rocke? And Moses liſte vp his hāde
 with his ſtaffe and ſmote the rocke .ii. tymes, and the
 water came out abundantly, & the multitude dranke
 and their beeffe alſo.
- 12 And the Lorde ſpake vnto Moses & Aaron: Becauſe
 ye beleued me not, to ſanctifye me in the eyes of the
 childern of Iſrael, therfore ye ſhall not brynge this con-
 gregacion in to the londe which I haue geuen them.
- 13 This is the water of ſtryffe, becauſe the childern of
 Iſrael ſtroue with the Lorde, & he was ſanctified
 apou them.
- 14 And Moses ſent meſſengers from cades vnto the
 kynge of Edome. Thus ſayeth thi brother Iſrael:
 Thou knoweſt all the trauell ſ̄ hath happened us,
 15 how oure fathers wēt doune in to Egipte, and how we
 haue dwelt in Egipte a longe tyme, and how the
 16 Egiptians vexed both us and oure fathers. Then .P.
 we cryed vnto the Lorde and he herde oure voyces,
 and ſent an angell and hath ſett us out of Egipte.
 And beholde, we are in Cades a citie harde by the
 17 borders of thi contre let us goo a good a good fellow-
 fellowſhipe thorow thi contre we wyll not ſhipe, *peace-*
 goo thorow the feldeſ nor thorow the *ably* cf. xxii, 6
 vyneyardes, nether will we drynke of the water of the
 fountaynes: but we will goo by the hye waye and ne-
 ther turne vnto ſ̄ ryghte hande nor to ſ̄ lefte, vntill
 we be paſt thi contre.
- 18 And Edom answered him: Se thou come not by me,
 19 leſt I come out agēſt the with the ſwerde And the

¶. 10 Audite rebelles et increduli 13 aqua cōtradictionis
 14 omnem laborem 16 Cades, quæ eſt in extremis finibus tuis
 17 via publica 18 alioquin armatus occurram tibi.

ℒ. 10 Horet yhr widerſpenſtigen 13 das hadder waſſer 14 alle
 die muhe 16 Kades ynn der ſtadt an deyney grentzen 17 die land
 ſtraſſe 18 dyr mit dem ſchwerdt entgegen zihen

℞. ℞. N. 12 *To ſanctifye* here is, to ſhewe and declare to be
 holy as in Math. vi, b.

childern of Israel sayed vnto him: we will goo by the beeten waye: & yf ether we or oure catell drynke of thi water, we will paye for it, we wyll doo nomoare but
 20 passe thorow by fote only. And he sayed: ye shall not goo thorow. And Edom came out agenst him with
 21 moch people and with a mightie power. And thus Edom denyed to geue Israel passage thorow his contre. And Israel turned a waye from him.

22 And the childern of Israel remoued frō Cades and went vnto mount Hor with all the congregacion.
 23 And the Lorde spake vnto Moses and Aaron in mount Hor, harde vppon the costes of the londe harde vppon,
 24 of Edom sayenge: let Aaron be put vnto *near to* his people, for he shall not come in to the londe which I haue [Fo. XL.] geuen vnto the childern of Israel: because ye dishobeyed my mouth at the water of stryffe
 25 Take Aaron and Eleazer his sonne, & brynge them
 26 vpp in to mount Hor, and strypp e Aaron out of his vestimentes and put them apon Eleazer his sonne, ad let Aaron be put vnto his people and dye there.

27 And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the syghte of all the
 28 multitude. And Moses toke off Aarons clothes and put them apon Eleazer his sonne, and Aaron dyed there in the toppe of the mount. And Moses &
 29 Eleazer came doune out of the mount. And all y houffe of Israel morned for Aarō .xxx. dayes

¶. 19 Per tritam gradiemur viam . . . dabimus quod iustum est 20 cum infinita multitudine, & manu forti 22 Hor, qui est in finibus terræ Edom 23 vbi 24 eo quod incredulus fuerit ori meo 25 Tolle Aaron & filium eius cum eo 26 nudaueris patrem veste sua . . . Aaron colligetur, & morietur ibi. 28 descendit cum Eleazaro. 30 per cunctas familias suas.

¶. 19 auff der gebeenten strafs . . so wollen wyrs betzalen 20 mit mechtigem volck vnd starcker hand. 22 Hor am gepirge 23 Hor am gepirge an den grentzen des lands der Edomiter 24 darumb das yhr meynem mund widderspenstig gewest seyde 25 Nym Aar. vnd feynen son Eleazar 26 Aaron sol sich daselbs famlen vnd sterben. 28 Mose aber vnd El. flygen erab vom berge 29 Aaron dahyn war . . . das gantze haus Israel.

The .XXI. Chapter.

- 1 **H**ND when kynge Arad the cananite which dwelt in the south parties, harde tell that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and fayed: Yf thou wilt geue this people in to oure hādes, we will destroye their cities. And the Lorde herde y^e voyce of Israel, ād delyuered them the Cananites destroyed both them and their cities, and called the place Horma.

- 4 .P. Then they departed from mount hor towarde the redd se: to compasse the londe of Edō. And the
5 foules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherefore hast thou brought us out of Egipte, for to dye in the wildernesse for here is nether bred nor water, and oure soules lotheth this lyghte bred.
6 Then the Lorde sent fyrie serpentes amōge the people, which stonge them: so that moch people dyed
7 in Israel. And the people came to Moses and fayed: we haue synned, for we haue spoken agenst the Lorde

¶. 1 et victor existens, duxit ex eo prædam. 3 quem ille interfecit subuersis vrbibus eius: & vocauit nomen loci illius, Horma, id est anathema. 4 Et tædere cœpit populum itineris ac laboris 5 anima nostra iam nauseat super cibo isto leuissimo 6 ad quorum plagas & mortes

¶. 1 vnd furet etlich gefangen 3 Vnd hies die stett Harma. 4 dem volck wart die seele vnlustig auff dem wege 5 vnser seele ekelt vber diser losen speyse. 6 die bitten das volck

¶. M. N. 5 *Lyghte bread.* Or that is so lytell woorth. 6 The plage of serpentes

¶. M. N. 3 *Harma* heyst eyn bann

M.C.S. *Israel vanqueth the kynge Arad. The fyerye serpentes stonge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are overcome in battell.*

And they

and agenth the make intercession to the Lorde, that he take awaye the serpent from us And Moses
 8 made intercession for the people. And the Lorde sayed vnto Moses: make the a serpent ad hāge it vpp for a fygne, and lett as many as are bytten loke apon
 9 it and they shall lyue. And Moses made a serpent of brasse ad sett it vpp for a fygne And when the serpent
 10 had bytten any man, he went and behelde the serpent of brasse and recouered.

11 And the childern of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wildernesse which is before Moab on
 12 the east syde. And they remoued thence, and pitched apon the ryuer of zarad. And they departed thence
 13 and pitched on the other syde of Arnō, which ryuer is in the wildernesse, and cometh out of [Fo. XLI.] the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites.
 14 Wherefore it is spoken in the boke of the warre of the Lorde: goo with a violence, both on the
 15 ryuer of Arnon and on the ryuers heed, whiche shoteth doune to dwell at Ar, and leneth vppon the costes of Moab.

16 And from thence they came to Bear, whiche is the well whereof the Lorde spake vnto Moses: gather the
 17 people together, that I maye geue them water. Then Israel fange this songe: Aryse vpp well, synge thereto:
 18 The well whiche the rulers dygged and the captaynes of the people with the helpe of the lawegeuer and with their staues.

V. 9 quem cum percussi aspicerent, fanabantur. 13 & prominet in finibus Amorrhæi . . . diuidēs Moabitas & Amorrhæos. 14 Sicut fecit in mari rubro, sic faciet in torrētibus Arnon. 15 Scopuli torrentium inclinati sunt, vt requiescerent in Ar, & recumberent in finibus Moabitarum. 16 Ex eo loco apparuit puteus 17 Ascendat puteus. Concinebant 18 in datore legis, & in baculis suis.

L. 9 vnd bleyb leben 13 vnd eraus fleußt an der grentze der Amoriter . . . zwidffchen Moab vnd den Amoritern 14 Vnd far mit vngeßtum beyde an den bechen Arnon 15 vnd der beche quellen, wilcher neygt sich hyn, das er wone zu Ar, vnd lehnet sich an, das er der Moabiter grentze wirt. 16 Vnd von dannen zogen sie zum brunnen. 17 fungen eyns vmbs ander vber dem brun. 18 durch den lerer vnd yhre stebe.

M. N. 14 Some thinck it to be the boke of iudges.

- 19 And from this wilder nesse they went to Matana, and
from Matana to Nahaliel, and from Nahaliel to Bamoth,
20 and from Bamoth to the valay that is in the felde of
Moab in the toppe of Pisga which boweth toward the
wilder nesse.
- 21 And Israel sent messengers vnto Sihō, kynge of the
22 Amorites sayenge: let vs goo thorow thy londe. we
will not turne in to thy feldes nor in to thy vyneyardes,
nether drynke of the water of the welles: but we will
goo alonge by the comon waye, vntill we be past thy
23 contre. And Sihō wolde geue Israel no licence to
passe thorow his contre, but gathered all his people
together & went out agēst .ᵐ. Israel in to the wilder-
ness. And he came to Iaheza and foughte with Israel.
- 24 And Israel smote him with the edge of the swerde
and conquered his londe, from Arnon vnto Iabock:
euen vnto the childern of Ammon. For the borders
25 of the childern of Ammon, are stronge. And Israel
toke all these cities & dwelt in all y cities of y Amor-
ites: in Esbon and in all the townes that longe there
26 to. For Esbon was the citie of Sihon the kinge of the
Amorites which Sihon had fought before with the kinge
of the Moabites, ād had taken all his londe out of his
hande, euen vnto Arnon.
- 27 Wherefore it is a prouerbe: goo to Hesbō and let the
28 citie of Sihon be bylt ād made redye for there is a
fyre gone out of Hesbon & a flame frō the citie of Sihō
ād hath cōsumed Ar of the Moabites and the men of
29 the hylles of Arnon. Wo be to the Moab: o people
of Chemos ye are forloren. His sonnes forloren, *lost*,
are put to flighte & his daughters brought *cf. German*
captiue vnto Sihon kinge of the Amorites. *verloren*

ᵐ. 20 Phasgah which boweth toward Iesimon. 29 Chamos y
are vndone

ᵍ. 22 via regia 24 A quo percussus est in ore gladii 25 in
Hesebon scilicet, & viculis eius. 28 & habitatores excelforum Arnon.

ᵕ. 22 die landstrasse 24 Israel aber schlug yhn mit der scherff
des schwerts 25 Hesbon mit allen yhren tochteren 28 vnd die
burger der höhe Arnon

ᵐ. ᵍ. N. 20 *Phasgah*: After the comen translacyon. Chald.
a hylle. *Iesimon*: Grec. wylder nesse. 29 *Chamos* is the name of
a certen image.

30 There lighte is out from Hesbon vnto Dibon and we made a wildernesse euen vnto Nopha whiche reacheth vnto Mediba.

31 And thus Israell dwelt in the londe of the Amorites.

32 And Moses sent to ferche oute Iaezer, & they toke the townes belongynge thereto ad conquered the Amorites that were there.

33 [Fo. XLII.] And then they turned and went vppe to warde Bafon. And Og the kynge of Bafon came out agenst them, both he and all his people, to warre at

34 Edrei. And the Lorde sayed vnto Moses: feare him not, for I haue delyuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kynge of the Amorites which dwelt at Hesbon. And they smote him and his sonnes and all hys people, vntyll there was nothings left him. And they conquered his lande.

XXII, 1 And y children of Israel remoued and pitched in the felde of Moab, on the other syde of Iordane, by Iericho.

¶ The .XXII. Chapter.

2 **A**ND Balac the sonne of Ziphor *M. C. S. Kyng Balac sendeth for Balam to*
 3 sawe all that Israel had done *thyntent that he shulde curse*
 to the Amorites, and the Mo- *Israel: but*
 abites were sore afrayed of the *Balam can*
 people, because they were many, and ab- *do nothyng*
 4 horred the childern of Israel: And Moab

V. 30 Iugum ipsorum disperiit ab Hesebon vsque Dibon 32 cuius ceperunt viculos, & possederunt habitatores. 35 vsque ad internecionem xxii, 1 vbi trans Iordanem Iericho sita est. 2 Israel Amorrhæo 3 & impetum eius ferre non possent

L. 30 yhr herlickeyt ist zu nicht worden von Hesbon bis gen Dibon 32 vnd gewonnen yhre töchter, vnd namen die Amoriter eyn die drynnen waren. 35 bis das keyner vberblieb. xxii, 1 iensid dem Iordan bey Ieriho. 2 den Amoritern 3 grawet fur

L. M. N. 32 Tochter: das ist die dorffer vnd flecken vmb die stad her ligend.

fayed vnto the elders of Madian, now this companye hath lickte vpp all that are rounde aboute vs, as an oxe lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kinge of the Moa- bites at that tyme.

5 And he sent messangers vnto Balam the sonne of Beor, the interpreter whiche dwelt vppon the ryuer of the lande of the childern .P. of his folke, to call him sayenge: beholde, there is a people come out of Egipte which couereth the face of the erthe and lye euen harde
6 by me. Come nowe a felashippe and curse me this people. For they are to myghtie for me, so perauenture I myghte be able to smyte them and to dryue them oute of the londe. For I wote that whome thou bleffest shalbe blessed, and whome thou cursest shalbe cursed.

7 And the elders of Moab went with the elders of Madian, and the rewarde of the sothe sayenge in their handes. And they came vnto Balam and tolde him
8 the wordes of Balac. And he fayed vnto them: tary here all nyghte and I will bringe you worde, euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

9 And god came vnto Balam and fayed: what men
10 are these which are with the? And Balam fayed vnto god: Balac the sonne of Ziphor kyng of Moab hath
11 sent vnto me sayenge: beholde, there is a people come out of Egipte and couereth the face of the erthe: come now therfore and curse me them, that so peraduenture I maye be able to ouercome them in batell, and to
12 dryue the out. And god fayed vnto Balam: thou shalt not goo with them, nether curse the people, for they are blessed.

M. 5 lyeth euen harde

V. 4 delebit hic populus 5 Balaam filium Beor ariolum . . . terræ filiorum Ammon . . . fedens contra me 6 de terra mea. 7 omnia verba Balac 9 Quid sibi volunt 10 Respondit, Balac

L. 4 Nu wirt diser hauffe auff nagen 5 Bileam dem son Beor, der eyn ausleger war 6 vnd ligt gegen myr . . . denn es ist myr zu mechtig 8 so wil ich euch widder sagen 9 Wer sind die leut? 10 Bileam sprach zu Gott

13 [Fo. XLIII.] And Balam rose vp in the mornynge & fayed vnto the lordes of Balac: gett you vnto youre lande, for the Lorde will not suffre me to goo with you.
 14 And the lordes of Moab rose vpp and went vnto Balac
 15 and fayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lordes ad more
 16 honorable than they. And they came to Balam and tolde him: Thus fayeth Balac the sonne of Ziphor:
 17 oh, let nothyng lett the to come vnto me, for I will greatly promote the vnto great honoure, ad will doo whatfoeuer thou sayest vnto me, come therfore I praye the, curse me this people.

18 And Balam answered and fayed vnto the seruauntes of Balac: Yf Balac wolde geue me his houffull of syluer and golde, I can goo no further than the worde of the
 19 Lorde my god, to do lesse or moare. Neuerthelesse tarye ye here all nyghte: that I maye wete, what
 20 the Lorde will faye vnto me once moare. And God came to Balam by nyghte and fayed vnto him: Yf the men come to fett the, ryse vppe and goo with them: but what I faye vnto the, that onlye thou shalt doo.

21 And Balam rose vppe early and fadelde his asse and
 22 went with the lordes of Moab, But God was angrye because he went.

And the angell of the Lorde stode in the waye agenste hym. And he ryd vppon hys .P. asse and two
 23 seruantes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his sward drawn in his hande, she turned a fyde oute of the waye and went out in to the felde. And Balam smote the asse, to turne her in to the waye.

24 And the angell of the Lorde went and stode in a

¶ 20 God came vnto Balam by nyghte

V. 13 quia prohibuit me dominus 15 Rursum ille 16 Ne cunctis venire ad me 17 et quicquid volueris dabo 18 non potero immutare 21 asina . . . cum eis. 22 contra Balaam

L. 13 denn der Herr wils nicht gestatten das ich mit euch zihe 15 Da sandte Balak 17 Lieber were dich nicht zu myr zu zihen 18 doch nicht vbergehen das wort des Herrn 21 efelyn . . mit den fursten der Moabiter. 22 das er hinzoch . . . das er yhm widder stunde

path betwene the vyneyardes, where was a wall on the
 25 one syde and another on the other. When the asse sawe
 the angell of the Lorde, she wrenshed ^{wrenshed,}
 vnto the walle and thrust Balams fote vnto ^{pushed, thrust}
 26 the wall, and he smote her agayne. And the angell
 of *ȝ* Lorde went forder and stode in a narowe place,
 where was no waye to turne, ether to the right hande
 27 or to the lyfte. And when the asse sawe the angell of
 the Lorde, she fell downe vnder Balam: & Balam was
 wroth & smote the asse with a staffe.

28 And the Lorde opened the mouthe of the asse, and
 she sayed vnto Balam: what haue I done vnto the,
 29 that thou smytest me this .iii. tymes? And Balam
 sayde vnto the Asse: because thou hast mocked me?
 I wolde that I had a swerde in myne hande, that I
 30 myghte now kyll the. And the asse sayed vnto Ba-
 lam: am not I thyne asse whiche thou hast rydden vp-
 pon fence thou wast borne vnto this daye? Was I
 euer wont to do so vnto [Fo.XLIIII.] the? And he
 sayed, nay.

31 And the lorde opened the eyes of Balam that he
 sawe the angell of the Lorde stondinge in the waye,
 with his swerde drawen in his honde. And he bowed
 32 him selfe and fell flatt on his face. And *ȝ* angell of *ȝ*
 Lord sayed vnto him: Wherfore smytest thou thyne
 asse this .iii. tymes? beholde, I came oute to resyst the,
 33 for the waye is contrarye vnto me: and the asse sawe
 me and avoyded me thre tymes: or else (had she not
 turned fro me) I had fuerly slayne the and saued her
 alyue.

34 And Balam sayed vnto the angell of *ȝ* Lorde: I
 haue synned: for I wist not that thou stodest in the
 waye agenst me. Now therfore yf it displease thyne
 35 eyes, I will turne agayne. And the angell sayde vnto

M. 28 smytest me thus .iii. tymes 33 thus .iii. tymes?

V. 27 concidit sub pedibus sedentis . . . fuste latera eius. 29 Quia
 commeruisti & illuisti mihi 30 cui semper 31 pronus in terram.
 32 quia peruerſa est via tua, mihiq̃ue contraria.

L. 27 auff yhre knie vnter dem Bileam 29 Das du meyn ge-
 spottet hast 30 zu deyner zeyt 32 denn der weg ist myr entgegen
 33 auch itzt erwurget . . . haben.

Balam, goo with the men: but in any wise, what I saye vnto the, that saye. And Balam went with the lordes of Balac.

- 36 And when Balac herde that Balā was come he went out agenst him vnto a cytie off Moab that stode in the border of Arnō, whiche was the vttmost parte of his
37 contre. And Balac sayed vnto Balam: dyd I not sende for the, to call the? wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto
38 honoure? And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothyng at all .P. faue what God putteth in my mouthe that must I speake.
39 And Balam went with Balac, and they came vnto the
40 cytie of Huzoth. And Balac offered oxen and shepe, & sent for Balam and for the lordes that were with hym.

¶ The .XXIII. Chapter.

- 41 **A**ND on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baall, *M.C.S. Balam bleffeth the people, where he was required to curse the and prophesyeth that they shal beagreate people.*
XXIII, 1 most parte of the people. And Balam sayed vnto Balac: bylde me here seven alters and prouyde here seuē oxen
2 and feuen rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an ox and a ram.

M. 39 came vnto the large cytie. xxiii, 1 feuen bullockes 2 alter a bullock

V. 35 caue ne aliud quam 36 Quod cum audisset Balac, egressus est in occursum eius in oppido Moabitarum, quod situm est in extremis finibus Arnon. 37 cur non statim . . . an quia mercedem aduētui tuo reddere nequeo? 39 urbem quæ in extremis regni eius finibus erat. 40 misti ad Balaam . . . munera.

L. 35 aber nichts anders denn was ich 36 die da ligt an der grentze 39 vnd kamen in die gassenstadt 40 sandte nach Bileam

M. M. N. 39 The large cytie: Ebre. of places or of streates. Some full of people in the streates.

- 3 And Balam fayed vnto Balac: stonde by the sacri-
fyce, whyle I goo to wete whether the Lorde will come
ad mete me: & what foeuer he sheweth me, I will tell
the, and he went forthwith.
- 4 And god came vnto Balam, and Balam fayed vnto
him: I haue prepared .vii. alters, and haue offered apō
5 euery alter, an oxe & a ram. And ŷ Lorde put a
fayenge in Balās mouth & fayed: goo agayne to Balac
6 & saye on this wyfe. And he went agayne vnto him
and loo, he stode by his sacrifice, both he ad all the
7 lordes of Moab. And he began hys parable and fayed:
Balac the kinge of [Fo. XLV.] Moab hath fett me fro
Mesopotamia out of the mountaynes of the easte say-
enge: come & curse me Iacob, come and defye me
8 Israel. How shall I curse whom God *The pope cā*
curseth not and how shall I defye whom *tell howe.*
- 9 the Lorde defyeth not? from the toppe of ŷ rockes I
se him and from the hylles I beholde him: loo, ŷ peo-
ple shall dwell by him selfe and shall not be rekened
10 amōge other nacions. Who can tell the dust of Iacob
& the numbere of the fourth parte of Israel. I praye
God that my soule, maye dye the deeth of the righte-
ous, ad that my last ende maye be like his.
- 11 And Balac fayed vnto Balam, what hast thou done
vnto me? I fett ŷ to curse myne enemyes: and be-
12 holde, thou bleffest them. And he answered and fayed:
must I not kepe that and speake it, which the Lorde
13 hath put in my mouthe? And Balac fayed vnto him:
Come I praye the with me vnto another place, whence
thou shalt se them, and shalt se but ŷ vtmoste parte of
them ad shalt not se them all and curse me them there.

M. 4 alter, a bullock

V. 3 Sta paulisper . . . donec 7 propria et detestare Israel.
10 & nosse numerum stirpis Israel? 12 Num aliud possum loqui
nisi quod iusserit dominus? 13 vnde partem Israel videas, & totum
videre non possis

L. 7 kom schilt Israel 10 die zahl des vierden teyls Israel?
12 Mus ich nicht das halten vnd reden, das myr der Herr ynn den
mund gibt?

M. M. N. 9 *To dwell by him selfe* is, to lyue in lybertye
with oute trouble and oute of the subieccion of other people as in
Deutero. xxxiii, d. *Rekened*: After the chald. destroyed.

- 14 And he brought him in to a playne felde where
men myght se farre, euen to the toppe of Pisga, and
bylt .vii. alters and offered an oxe and a rā on euery
15 alter. And he fayed vnto Balac: stonde here by thi
16 sacrifice whyle I goo yonder. And the Lorde mett
Balam and put wordes in his mouth and fayed: goo
17 agayne vnto Balac ad thus faye. And when .P. he
came to him: beholde, he stode by his sacrifice and
the lordes of Moab with him And Balac fayed vnto
him: what fayeth þ̃ Lorde ?
- 18 And he toke vp his parable and fayed: ryfe vpp
Balac and heare, and herken vnto me thou sonne of
19 Ziphor The Lorde is not a mā, that he can lye, ne-
ther the sonne of a mā that he can repent: shulde he
faye and not doo, or shulde he speake and not make it
20 good ? beholde, I haue begon to bleffe and haue blessed,
21 and can not goo backe there fro. He beheld no wiked-
nesse in Iacob nor sawe Idolatrye in Israel: The Lorde
his God is with him, and the trompe of a kynge amonge
22 thē. God that broughte them out of Egipte, is as the
23 strength of an vnycorne vnto them, for there is no
forcerer, in Iacob, nor sothsayer in Israel. When the
tyme cometh, it wylbe fayed of Iacob & of Israel, what
24 God hath wrought Beholde, þ̃ people shall ryfe vp as

V. 14 locum sublimem super verticem montis Piasga 19 vt
mutetur 21 Non est idolum in Iacob, nec videtur simulachrum in
Israel. Dominus deus eius cum eo est, & clangor victoriae regis
in illo. 23 Non est augurium in Iacob, nec diuinatio in Israel.

L. 14 eyn freyen platz auff der hohe Piasga 19 das yhn etwas
gerewe 21 keyn muhe in Iacob noch keyn erbeyt ynn Israel, der
Herr seyn Gott ist bey yhm vnd das drometen des konigs vnder
yhm 23 keyn zeuberey ynn Iacob vnd keyn warfager ynn Israel
... was Gott thut

M. M. N. 21 *He behelde no wikednesse*: Ther is no people
wythoute synne nether yet Israel, but God loketh not on hit, he
waxeth not angrye in the ende, he auengeth it not accordynge as
it deserueth, but amendeth it by his grace. *Triumphe of a kynge*:
Chal. habitacion dwellyng place or courte.

L. M. N. 21 *Muhe vnd erbeyt* heyst die schrift die grossen
guten werck on glawben gethan Psal. 10. Vnder seyner zungē
ist muhe vnd erbeyt, Denn solch lere vnd werck macht böse
schwere gewissen die der glawe leicht vnd frolich macht.—*Dro-
meten des konigs*, das ist, die leyphlichen drometen gottis yhres
konigs, der sie zu machen befohlen hatt, darumb, sie vnvber
windlich waren ym streyt. Bedeut aber das Euangelion in der
Christenheyt.

a lyoneſſe and heue vpp hym ſelfe as a lion, & ſhall not lye downe agayne, vntill he haue eaten of the praye and dronke of the bloude of them that are ſlayne.

- 25 And Balac ſayed vnto Balam: nether curſe them
 26 nor bleſſe thē. And Balam answered ad ſayed vnto
 Balac: tolde not I the ſayēge, all that the Lorde
 27 byddeth me, y I muſt doo? And Balac ſayed vnto
 Balam: come I praye the, I will brynge the yet vnto
 another place: ſo perauenture it ſhall pleaſe God, that
 28 [Fo. XLVI.] thou mayſt curſe thē there. And Balac
 broughte Balam vnto the toppe of Peor, that boweth
 29 towarde the wilderneſſe. And Balam ſayed vnto Ba-
 lac: make me here .vii. alters, & prepare me here .vii. bol-
 30 lockes and .vii. rāmes And Balac dyd as Balam had
 ſayed, and offered a bollocke and a ram on euery alter.

¶ The .XXIII. Chapter.

- 1 **W**HEN Balam ſawe that it pleaſed *M.C.S. Ba-*
 y Lorde that he ſhulde bleſſe *lam prophe-*
 Iſrael, he went not as he dyd *ſieth of the*
 twyſe before to fett ſothſay- *kyngdome of*
 enge, but fett his face towarde y wilder- *Iſrael and of*
 2 neſſe, and lyfte vpp his eyes and loked *the comyng of*
 apon Iſrael as he laye with his trybes, and *Chriſt. Balac*
 3 the ſpirite of God came apon him. And *is angrie with*
 he toke vp his parable and ſayed: Balā *Balam. The*
 the ſonne of Beor hath ſayed, and the *deſtruccion of*
 4 man whoſe eye is open hath ſayed: he hath ſayed which *the Amelick-*
 heareth the wordes of God and ſeeth the viſions of the *ites and of the*
 allmightie, which falleth downe & his eyes are opened. *Kenytes.*

V. 4 qui viſionem omnipotentis intuitus eſt, qui cadit & ſic aperiuntur oculi eius

L. 24 eyn iunger lewe. xxiii, 4 der des almechtigen geſicht ſahe, der da nydder fiel

L. M. N. i Hyraus merckt man, das Bileam droben altzeyt fey zu zeuberey gangen vnter Gottis namen. Aber der Herr iſt yhm ymer begegnet vnd hat die zeuberey gehyndert, das er hat muſſen das recht gottis wort faſſen an ſtatt der zeuberey.

- 5 How goodly are the tentes of Iacob and thine ha-
 6 bitacions Israel, euen as the brode valeyes and as
 gardens by the ryuers syde, as the tentes which the
 Lorde hath pitched & as ciperstrees apone the water.
 7 The water shall flowe out of his boket and his seed
 shall be many waters, and his kynge shalbe hyer then
 8 Agag, And his kyngdome .P. shalbe exalted. God
 that broughte him out of Egipte is as the strenght of
 an vnycorne vnto him, and he shall eate the nacions
 that are his enemies and breake their bones and perfe
 9 them thorow with his arowes. He couched him selfe
 and laye doune as a lion and as a lyoneffe, who shall
 ftere him vp? blessed is he that blesseth the, and curseth
 is he that curseth the.
- 10 And Balac was wroth with balam and smote his
 handes together, and sayed vnto him: I sent for the
 to curse myne enemyes: & beholde, thou hast blessed
 11 them this thre tymes, and now gett the quykly vnto
 thi place. I thoughte that I wolde promote the vnto
 honoure, but the Lorde hath kepte the backe from
 12 worthepe. And Balam sayed vnto Balac: tolde I not
 13 thi messengers which thou sentest vnto me sayenge: Yf
 balac wolde geue me his house ful of syluer and golde, I
 can not passe the mouth of the Lorde, to doo ether
 good or bad of myne awne mynde. What the Lorde
 14 sayeth, that must I speake. And now beholde, I goo
 vnto my people: come let me shewe the, what this
 people shall doo to thi folke in the later dayes.
- 15 And he began his parable and sayed: Balam the
 sonne of Beor hath sayed, and y man that hath his eye

M. 5 thyne habitacion. 8 Egypt his strenght is as the
 strenght

V. 6 cedri 7 in aquas multas. 8 Deuorabunt gentes hostes illius
 . . . et perforabunt sagittis. 13 non potero præterire 14 quid popu-
 lus tuus populo huic faciat extremo tempore

L. 6 cedern 7 eyn grofs wasser 8 Seyne freydigkeyt ist wie
 eyns Eynhorns . . . pseylen zu schmettern 9 wie eyn iunger lewe
 13 so kund ich doch fur des Herrn wort nicht vber 14 was dis
 volck mit deynem volck thun solle

M. M. N. 5 By all these similitudes wolde Balam declare the
 felicitye of the people of Israel which came of God. as ye haue in
 the Psal. cxi, & Iere. xvii, b.

- 16 open hath sayed, & he hath sayed that heareth the
wordes of God & hath the knowlege of the most hye
and beholdeth \S [Fo. XLVII.] vision of the allmightie,
17 and when he falleth downe hath his eyes opened. I
se him but not now, I beholde him but not nye. There
shall come a starre of Iacob and ryse a cepter of Israel,
which shall smyte \S coostes of Moab and vndermyne
18 all the childern of Seth. And Edom shalbe his posses-
sion, and \S possession of Seir shalbe their enimes, and
19 Israel shall doo manfully. And out of Iacob shall
come he that shall destroye the remnaüt of the cities.
20 And he loked on Amaleck and began his parable
and sayed: Amaleck is the first of the nacions, but his
21 latter ende shall perysh utterly. And he loked on the
Kenites, and toke his parable and sayed: stronge is thi
22 dwellynge place and put thi nest apon a rocke, Neuer
thelater thou shalt be a burnynge to Kain, vntill Assur
23 take \S prisoner. And he toke his parable & sayed:
24 Alas, who shall lyue when God doeth this? The
shippes shall come out of the coste of Cittim and sub-
due Assur and subdue Eber, and he him selfe shall
25 perysh at the last. And Balam rose vp and went and
dwelt in his place: and Balac also went his waye.

M. 24 Chittim

V. 17 confurget virga de Israel . . . duces Moab, vastabitque omnes filios Seth. 18 Israel vero fortiter aget. 19 qui dominetur, et perdat 22 & fueris electus de stirpe Cin 24 Venient in trieribus de Italia . . . vastabuntque Hebræos & ad extremum etiam ipsi peribunt. 25 Balac quoque via qua venerat, rediit.

L. 17 eyn scepter aus Israel auff komen, vnd wirt zu schmettern die vbersten der Moabiter vnd vberweldigen alle kinder Seth. 18 Israel aber wirt redlich thatten thun. 19 der hirscher komen, vnd vmb bringen 22 aber du wirst eyn antzundung werden Kain 24 Er aber wirt auch gar vmbkomen 25 vnd Balac zoch feynen weg.

M. M. N. 24 *Chittim*: Chalde & the cōmen transl. Italy.—*Eber*: That is the Hebrues or those that are be yonde the floude of Euphrates.

L. M. N. 17 Difer stern is David, wilcher solche leut vnd lenden vnter sich bracht hat, Denn Bileam redet nichts vō Christo, sondern nur vom leyblichē reych des volcks Israel, wie wol da durch Christus allenthalben bedeut ist. 20 Amalek war der erste vnter den heyden den die kinder Israel anfochten Exod. 17. aber durch Saul vertilget. 1. Re. 15.—23, 24 Difer spruch ist auff die Romer bis her gedeutte, Aber der text laut, als sey der gros Alexander damit bedeut.

The XXV. Chapter.

- 1 **A**ND Israell dwelt in Sittim, and
 2 the people began to commytt
 whoredome with the dough-
 ters of Moab, which called the
 people vnto y^e sacrifice of their god-
 des. And the people ate and worshipped
 3 their goddesses, and Israell coupled him selfe
 vnto Baal Peor. Then y^e Lorde was angrie
 with Israell, and sayed vnto Moses: take
 all y^e heedes of the people, and hange them vp vnto
 y^e Lorde agenst the sonne, that the wrath of the Lorde
 5 maye turne awaye from Israell. And Moses sayed vnto
 the iudges of Israell: goo and slee those men that ioyned
 the felues vnto Baal Peor.
 6 And beholde, one of the childern of Israell came and
 broughte vnto his brethern, a Madianitish wife euen in
 the sighte of Moses & in the sighte of all the multitude
 of y^e childern of Israell, as they were wepyng in the
 7 dore of the tabernacle of witnesse. And when Phineas
 the sonne of Eleazer the sonne of Aarō the preast sawe
 it, he rose vp out of the companye and toke a wepon
 8 in his hande, and wēt after the man of Israell in to the
 horehouffe, & thrust them thorow: both the man of
 Israell and also the woman euen thorow the belye of
 hir. And the plague ceased from the childern of Israell.
 9 And there dyed in the plague .xxiiii. thousande.

*M.C.S. The
 people comit-
 teth fornica-
 tion with the
 daughters of
 Moab. Phine-
 as killeth
 Zamri and
 Cozbi. God
 commaundeth
 to kyll the Ma-
 dianites.*

V. 2 At illi comederunt & adorauerunt deos earum. 3 Initia-
 tusque est Israell Beelphegor 4 et suspende eos contra solem in
 patibulis: vt auertatur furor meus ab Israell. 6 intrauit coram fra-
 tribus suis ad scortum Mad. 7 et arrepto pugione 8 in lupanar
 . . . in locis genitalibus.

L. 2 zu huren mit der Moab. töchter . . . als vnd bettet yhr
 gotter an . . . vnterwarff sich dem Baal Peor. 4 henge sie dem
 Herrn an die sonne, auff das der grymmige zorn . . . gewand
 werde. 6 lies Mose zu sehen 7 eyn meiser yn feyne hand 8 ynn das
 hurhaus . . . durch yhren bauch

M. M. N. 4 *To hang agaynst the sonne* is, to be put to exe-
 cucion openly before all people. 8 *Thorow* etc. After the chald.
 The Grec & the comen transl. throwe the shamelie or fyltye mem-
 bres. Some reade, euen in the stewes.

10, 11 And the Lorde spake vnto Moses sayenge: Phineas the sonne of Eleazer the sonne of Aaron the preast, hath turned myne anger away from the childern of Israel, because he was gelous for my sake amonge them, that I had not consumed the childern of Israel in my
 12 [Fo. XLVIII.] gelousye. Wherefore saye: beholde, I
 13 geue vnto him my couenaunte of pease, and he shall haue it and his seed after him, euen the couenaunte of the preastis office for euer, because he was gelous for his Gods sake and made an atonement for the childern of Israel.

14 The name of the Israelite which was smytten with the Madianitish wife, was Simri the sonne of Salu, a lorde of an aunciēt housse amonge the Simeonites.

15 And the name of the Madianitish wife, was Cosbi the daughter of Zur and heed ouer the people of an auncient housse in Madian.

16, 17 And the Lorde spake vnto Moses sayenge: vex
 18 the Madianites and smyte them, for they haue troubled you with their wiles with the which they haue begyled you, thorow Peor and thorow their syster Cosby & daughter of a lorde in Madian, which was slayne in & daye of the plague for Peors sake.

¶ The .XXVI. Chapter.

1 **A**ND after the plague, & Lorde *M.C.S. The*
 2 spake vnto Moses and vnto *chyldrē of Is-*
 Eleazer sayenge: take the num- *raell are nom-*
 ber of all the multitude of the *bred a gayne*
 childern of Israel from .xx. yere ad aboute *when they*
 thorow out their fathers houffes, all that *shulde entre*
in to the lande
of Canaan.

¶. 15 Zur a heed
V. 11 quia zelo meo . . . in zelo meo. 12 pacem fœderis mei
 13 zelatus est 14 dux de cognatione, & tribu Simeonis. 15 princi-
 pis nobilissimi 17 Hostes vos sentiant Madianitæ 18 per idolum
 Phogor . . . pro sacrilegio Phogor.

L. 11 seynen eyffer . . . in meynem eyffer 12 meynen bund des
 frydes 14 eyn heubtman des haus des vatters der Simeon. 15 eyn
 vberster der leut war eyns geschlechts 17 thut den Midianitern leyd

3 are able to goo to warre in Israel. And Moses & Eleazar the preast tolde them in the felde .P. of Moab, by Iordane fast by Iericho, from .xx. yere and aboue, as the Lorde commaunded Moses. And the childern of Israel that came out of Egipte were.

5 Ruben the eldest sonne of Israel. The childern of Ruben were, Hanoch, of whome cometh the kynred of the Hanochites: & of Palu, cometh the kynred of the Paluites: And of Hefron, cometh the kynred of the Hefronites: and of Carmi, cometh the kynred of the Carmites. These are the kynredes of the Rubenites, which were in nombre .xliii. thousande .vii. hundred 8, 9 and .xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram counclers in the cōgregation, which stroue agēst Moses and Aaron in the companie of Corah, when they stroue agenst the 10 Lorde. And the erth opened hir mouth ad swalowed thē and Corah also, when the multitude dyed, what tyme the fyre consumed .ii. hundred and fiftie men, and 11 they became a signe: Notwithstondynge, the childern of Corah dyed not.

12 And the childern of Simeon in their kynredes were: Nemuel, of whom cometh y kynred of the Nemuelites: Iamin, of whom cometh the kynred of the Iaminytes: Iachin, 13 of whom cometh the kynred of the Iachinites: Serah, of whom cometh the kynred of the Serahites: Saul, of whom cometh the kyn- [Fo. XLIX.] red of the Saulites. 14 These are the kynredes of the Simeonites: in nombre xxii. thousande and .ii. hundred.

15 And the childern of Gad in their kynredes were: Zephon, of whom cometh the kynred of the Zephonites: and of Haggi, cometh the kynred of the Haggites: and

℥. 3 Locuti sunt itaque Moyſes, & Eleazar 4 ſicut dominus imperauerat, quorum iſte eſt numerus 9 in ſeditione Core 10 morientibus plurimis . . . et factum eſt grande miraculum

℥. 3 Vnd Moſe redet mit yhn 4 wie der Herr Moſe gepotten hatte vnd den kindern Iſrael, die aus Egypten zogen waren. 9 in der rotten Korah 10 da die rotte ſtarb 12 vnd waren zum zeychen ℥. ℥. N. 5 The kynred of Ruben. 12 The kynred of Simeon. 15 The kynred of Gad.

16 of Suni, cometh the kynred of the Sunites: and of
 17 Aseni, cometh the kynred of the Asenites: and of Eri
 cometh the kynred of the Erites: and of Arod cometh
 the kynred of the Arodites: and of Ariel cometh the
 18 kynred of the Arielites. These are the kynredes of the
 children of Gad, in numbre .xl. thoufande and .v
 hundred.

19 The childern of Iuda: Er and Onā, whiche dyed in
 20 the londe of Canaan. But the childern of Iuda in
 their kynred were: Sela of whom cometh the kynred
 of the Selamites: and of Phares cometh the kynred of ꝑ
 Pharesites: and of Serah cometh the kynred of the
 21 Serahites. And the childern of Phares were Hefron,
 of whom cometh the kynred of the Hefronites: and of
 22 Hamul cometh ꝑ kynred of the Hamulites. These are
 the kynredes of Iuda, in numbre .Lxxvi. thoufande
 and .v. hundred.

23 And the childern of Ifachar in their kynredes were:
 Tola, of whō cometh ꝑ kynred of the Tolaites: & Phuua,
 24 of whō cometh ꝑ kinred of the Phuuautes: and of Iasub
 cometh .P. the kynred of the Iasubites: and of Symron
 25 cometh the kynred of the Simronites. These are ꝑ
 kynredes of Ifachar in numbre .Lxiii. thoufande and
 iii. hundred.

26 The childern of Zabulon in their kynredes were:
 Sered, of whom cometh the kynred of the Seredites:
 and Elon, of whom cometh the kynred of the Elonites:
 and of Iaheliel, cometh the kynred of the Iehalelites.
 27 These are the kynredes of Zabulon: in numbre .Lx
 thoufand & .v. hundred.

28 The childern of Ioseph in their kinredes were:
 29 Manasse ād Ephraim. The childern of Manasse: Ma-
 chir, of whom cometh the kynred of the Machirites.
 And Machir begat Gilead, of whom cometh the kinred
 30 off the Gileadites. And these are the childern of Gil-
 ead: Hiefer, of whom cometh the kynred of the Hieferites:
 and of Helech cometh the kynred of the Helechites:

¶ 23 Thola . . . Tholaites

¶ M. N. 19 The kynred of Iuda. 23 The kynred of Ifachar.
 26 The kynred of Zabulon. 28 The kynred of Ioseph.

31 and of Afriel ꝑ kinred of the Afrielites: and of Sichem
 32 cometh the kinred of the Sichimites: & of Simida
 cometh the kinred of the Simidites: & of Hephher
 33 cometh the kinred of the Hephherites. And Zelaphead
 the sonne of Hephher had no sonnes but daughters And
 ꝑ names of ꝑ daughters of Zelaphead were: Mahela,
 34 Noa, Hagla, Milcha ād Thirza. These are the kin-
 redes of Manasse, in nombre .Lii. thousande and seuen
 hundred.

35 These are the childern of Ephraim in the- [Fo. L.]
 ir kinredes: Suthelah, of whom cometh the kinred of
 the Suthelahites: and Becher, of whom cometh the kin-
 red of the Becherites: & of Thaha cometh the kynred
 36 of the Thahanites. And these are the childern of
 Suthelah: Eran, of whom cometh the kynred of the
 37 Eranites. These are the kynredes of the childern of
 Ephraim in nombre .xxxii. thousande & .v. hundred.
 And these are the childern of Ioseph in their kinredes.

38 These are the childern of Ben Iamin in their kin-
 redes: Bela, of whom cometh the kinred of the Belaites:
 and of Asbel cometh the kinred of the Asbelites: and
 39 of Ahiram, the kinred of the Ahiramites: and of Suphā
 the kinred of the Suphamites: and of Hupham the kin-
 40 red of the Huphamites. And the childern of Bela were
 Ard and Naamā fro whence come the kinredes of the
 41 Ardites and of the Naamites. These are the childern
 of Ben Iamin in their kinreddes, and in nombre .xlv
 thousande and fyxe hundred.

42 These are the childern of Dan in their kynreddes:
 Suham, of whom cometh the kynred of the Suhamites.
 These are the kynreddes of Dan in their generacyons.
 43 And all the kynreddes of the Suhamites were in num-
 bre .Lxiii. thousande ād .iiii. hundred.

44 The childern of Affer in their kynredes .ᵑ. were:
 Iemna, of whom cometh the kynred of the Iemnites:
 ād Ifui, of whom cometh the kinred of the Ifuites: & of
 45 Bria cometh the kinred of Briites. And the childern

ᵐ. ᵐ. N. 35 The kynred of Ephraim. 38 The kynred of Ben
 Iamin. 42 The kynred of Dan. 44 The kynred of Afer.

of bria were Heber, of whom cometh *ŷ* kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And *ŷ* doughter of Affer was called Sarah.
 46 These are the kinredes of Affer in numbre .Liii. thoufande and .iiii. hundred.

48 The childern of Nephtali in their kynreddes were: Iaheziel, of whom came the kynred of the Iahezielites: and Guni, of whom came the kynred of the Gunites: & of Iezer, came the kynred of the Iezerites: and of
 49 Silem the kynred of Silemites. These are the kinredes of Naphtali in their generaciōs in numbre .xlv. thoufande and .iiii. hundred. These are the numbres of the
 50 childern of Israel: fixe hundred thoufande, & a thoufande .vii. hundred and .xxx.

52, 53 And the Lorde spake vnto Moses sayenge: vnto these the londe shalbe deuyded to enherett, acordinge
 54 to the numbre of names: to many thou shalt geue *ŷ* moare enheritaunce & to fewe *ŷ* lesse: to euery tribe shall *ŷ* enheritaūce be geuē acordinge to *ŷ* numbre
 55 therof. Notwithstondinge, *ŷ* londe shalbe deuyded by
 56 lott, & acordinge to *ŷ* names of *ŷ* tribes of their fathers, thei shall enherett: & acordinge to their lott thou shalt deuysde their lond, both [Fo. LI.] to the many and to the fewe.

57 These are the fumes of *ŷ* leuites in their kinredes: of Gerson, came the kynred of *ŷ* Gersonites: and of Cahath came the kinred of the Cahathites: and of
 58 Merari came the kinred of the Merarites. These are the kynredes of Leui: the kinred of the Libnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Musites, the kynred of the Karahites.

59 Kahath begate Amram, and Amrams wife was called Iochebed a doughter of leui, which was borne him in Egipte. And she bare vnto Amram, Aaron,

V. 54 singulis sicut nunc recensiti sunt tradetur possessio:
 55 ita duntaxat vt fors terram tribubus diuidat & familiis.

L. 54 iglichen sol man geben nach yhrer zal, 55 Doch man sol das land durchs los teylen, nach den namen der stemme yhrer veter sollen sie erb nemen

ff. ff. N. 48 The kynred of Nephthali. 57 The nombre of the Leuites.

- 60 Mofes and Mir Iam their fyfter. And vnto Aaron were
 61 borne, Nadab, Abihu, Eleazer and Ithamar. But Nadab
 and Abihu dyed, as they offered ftraunge fyre
 62 before the Lorde. And the numbere of them was
 xxiii. thoufande, of all the males from a moneth olde
 and aboue For they were not numbred amonge y
 children of Ifrael, becaufe there was no enheritaunce
 geuen them amonge the childern off Ifrael.
- 63 Thefe are the numbres of the childern of Ifrael
 which Mofes and Eleazer the preaft numbred in the
 64 felde of Moab, faft by Iordane nye to Iericho. And
 amonge thefe there was not a man of the numbere of
 the children of Ifrael which Mofes and Aaron tolde in
 65 the wilderneffe of Sinai. For the Lor- .P. de fayd
 vnto them, that they fhulde dye in y wilderneffe &
 that there fhulde not be lefte a man of them: faue
 Caleb the fonne of Iephune & Iofua the fonne of Nun.

¶ The .XXVII. Chaptre

- 1 **A**ND the doughters of Zelaphead *M.C.S. The*
 the fonne of Heber the fonne *lawe of the*
 of Gilead, the fonne of Machir *herytage of*
 the fonne of Manaffe, of the *the daughters*
 kinredes of Manaffe the fonne of Iofeph *of Zelaphead.*
 (whose names were Mahela, Noa, Hagla, *The land of*
 2 Melcha and Thirza) came & ftode before *promesse is*
 Mofes and Eleazer the preaft ad before *fhewed vnto*
 the lordes & all the multitude in the *Mofes: in*
 3 dore of the tabernacle of witneffe fayenge: oure father *whose steade*
 dyed in the wilderneffe, & was not amonge the com- *is appoynted*
 panye of them that gathered them felues together *Iofue.*
 agenft the Lorde in the congregation of Corah: But

¶. 62 nec eis cum cæteris data possessio est. 65 Prædixerat enim dominus. xxvii, 3 nec fuit in seditione quæ concitata est contra dominum sub Core . . . hic nō habuit mares filios . . . inter cognatos patris nostri.

℥. 62 denn man gab yhn keyn erbe vnter den K. Ifrael. xxvii, 3 vnd war nicht mit vnter der gemeyne die sich widder den Herrn auflehnten ynn der rotten K.

4 dyed in his awne synne, and had no sonnes. Wherefore
shulde the name of oure fathers be taken awaye from
amonge hys kynred, because he had no sonne? Geue
vnto vs a possessyon amonge the brethern of oure
father.

5 And Moses broughte their cause before the Lorde.
6, 7 And ⁊ Lorde spake vnto Moses sayenge: The dought-
ers of Zelaphead speke righte: thou shalt geue them a
possession to en- [Fo. LII.] herett amonge their fathers
brethern, & shalt turne the enheritaunce of their fa-
8 ther vnto them. And speake vnto the childern of
Israel sayenge: Yf a man dye and haue no sonne ye
9 shall turne his enheritaunce vnto his doughter. Yf he
haue no doughter, ye shall geue his enheritaunce vnto
10 his brethern. Yf he haue no brethern, ye shall geue
11 his enheritaunce vnto his fathers brethern. Yf he haue
no fathers brethern, ye shall geue his enheritaunce vnto
him that is nexte to him of his kinred, & let him pos-
seffe it. And this shalbe vnto the childern of Israel an
ordynaunce, and a lawe, as the Lorde hath commaüded
Moses.

12 And the Lorde sayed vnto Moses: get ⁊ vpp in to
this mount Aabrim, and beholde, the londe which
13 I haue geuen vnto the children of Israel. And whē
thou hast sene it, thou shalt be gathered vnto thy
people also, as Aaron thy brother was gathered vnto
14 his people. For ye were disobedient vnto my mouthe
in the deserte of Zin in ⁊ stryfe of the congregacion,
that ye sanctified me not in the water before their eyes.
That is the water of stryfe in cades in the wildernesse

℣. 12 Abarim

℣. 4 Retulitque Moyſes cauſam earum ad iudicium domini.
6 Iuſtam rem poſtulant filiæ Salphaad . . . & ei in hæreditate
ſuccedant. 8 ad filiam eius tranſibit hæreditas. 10 dabitur hæred.
fratribus patris eius. 11 dabitur hæc. his qui ei proximi ſunt. 12 da-
turus ſum 14 quia offendisti me . . . ſuper aquas.

℣. 5 Moſe bracht yhr recht für den Herrn 7 die t. Zel. haben
recht geredt . . . vnd ſolt yhrs vaters erbe yhn zu wenden. 8 ſo
ſolt yhr ſeyn erbe ſeyner tochter zu wenden 10 ſeynen vettern
geben 11 ſeynen nehften freunden die yn anhören ynn ſeynem
geſchlecht 12 geben werde 14 wie yhr meynem wort vngehörſam
geweſen ſeit . . . durch das waſſer

15 of Zin. And Moses spake vnto the Lorde *O faithfull*
 16 sayenge: let the Lorde God of the spirites *& mercifull*
 of all flesh, sett a man ouer the congrega- *Moses ful on-*
 17 tion, which maye goo in & out before them, *like oure Ba-*
 and to lede them in and oute that the congregacion *lams.*
 of the Lorde be not as a flocke of shepe without a
 sheparde.

18 And y Lorde sayed vnto Moses: take Iosua the
 sonne of Nun in whom there is spirite, and put thyne
 19 handes apon him, and set him before Eleazer the preast
 and before all the congregacion and geue him a charge
 20 in their syghte. And put of thi prayse apon him that
 all the companye of y childern of Israel maye heare.

21 And he shall stonde before Eleazar y preast which shall
 axe counsell for him after y maner of the *There was*
 * lighte before y Lorde: And at the mouth *of likelyhod a*
 of Eleazar shall both he and all the chil- *bryght stonne*
 dern of Israel with him and all the con- *in the ephod,*
 gregacion, goo in and out. *wherē the hie*
preast loked
& sawe the

22 And Moses dyd as the Lorde com- *will of God in*
 23 maūded him, and he toke Iosua and sette *tymes of neade,*
 him before Eleazar the preast and be- *as thou mayst*
se in the story
of Dauid:

¶. 21 After the iudgemēt of Vrim

¶. 16 dominus deus spirituum omnis carnis 17 sicut oues
 absque pastore. 18 in quo est spiritus 20 & partem gloriæ tuæ, vt
 audiat eum 21 Eleazar sacerdos consulet dominum.

¶. 16 der Herr der Gott vber die geyster alles fleyschs 17 wie
 die schaff on hirten. 18 ynn dem der geyst ist 19 vnd gepeut yhm
 fur yhren augen 20 vnd lobe yhn mit deynem lobe, das yhm
 gehorche 21 der sol fur yhn radt fragē, durch die weyße des
 Liechts fur dem Herrn

¶. M. N. 17 *To go in and oute before them* is to gouerne,
 teache, counfort, leade, & defende them etc. 21 *After the iudge-*
ment of Vrim, that is, after the iudgemēt of the light, loke Exodi.
 xxviii, e. It is very lyke that in the Ephod was some bryght stone,
 wherin the hie preste loked & sawe the wyll of God, as it apper-
 eth in the storye of Dauid

¶. M. N. 20 *Vnd lobe yhn*: das ist, lobe du yhn vnd sage viel
 guttis von yhm, damit du yhn ehrlich vnd angenehm machist fur
 dem volck, das leget St Pau. aus Rom. 3 da er spricht Gottis ge-
 rechtickeyt die Christus ist sind bezeuget, von dem gesetzt vnd
 propheten. 21 *Des liechts*: das ist das liecht auff der brust des
 hohen priefsters. Exo. 28. daher sagen etlich, wenn Gott habe
 auffß priefsters frage geantwortet dz hat sollen, ia, seyn, so habe
 das liecht glentz von sich geben.

fore all the congregacion, & * put his handes apon him & geue him a charge, as the Lorde commaunded thorow the hande of Moses. *This was the maner of the Ebrues to make their officers & of this maner did the apostle make deakons, preastes & bishopes, with oute any other ceremony as thou seist i thactes, ad mayst gather of paul to Timothe:*

☞ The .XXVIII. Chaptre

AND the Lorde spake vnto Moses sayenge: geue y childern of Israel a charge and saye vnto them, that they take hede to offer vnto me y offryng of my * bred in the sacrifice of swete sauoure, in his due season. And saye vnto the. This is y offrynge which ye shall offer vnto y Lorde ii. labes [Fo. LIII.] of a yeare olde with out spot daye by daye to be a burntofferynge perpetually. One lambe thou shalt offer in the mornynge, and y other at euen, And thereto y teth parte of an Epha of floure for a meatofferynge myngled with beten oyle, the fourth parte of an hin: which is a dayly offerynge ordered in the mount Sinai vnto a swete sauoure in the sacrifice of y Lorde. And the drynkofferynge of the same: the fourth parte of an hin vnto one lambe, & poure the drynkofferynge in the holy place, to be good drynke vnto the Lorde. And y other lambe thou shalt offer at euen, with the meatofferynge and the drynkofferynge after y maner of the mornynge: a sacrifice of a swete sauoure vnto the Lorde.

Al. 2 offer vnto the offryng.

V. 23 replicauit quæ mandauerat dominus. xxviii, 3 quotidie in holocaustum sempiternum (v. 10, 15) 4 ad vesperum 6 holocaustum iuge est 8 ad vesperam

L. 23 vnd gepot yhm wie der Herr mit Mose geredt hatte. xxviii, 3 zum teglichen brandopffer 4 zwiffchen abents (v. 8) 6 das ist eyn teglich brandopffer (v. 10) 7 yns Heyligtum gossen werden zur gabe dem Herrn.

9 And on the Sabbath daye .ii. lambes of a yere olde
a pece and with out spot, and two tēthdeales of floure
for a meatofferynge myngled with oyle, and the drynk-
10 offerynge thereto. This is the burntofferynge of euery
Sabbath, besydes the dayly burntofferynge and his
drynkofferynge.

11 And in the first daye of youre monethes, ye shall
offer a burntofferynge vnto the Lorde: two yonge
bollockes, and a ram, and .vii. lambes of a yere olde
12 without spott, and .iii. tēthdeales of floure for a meat-
offerynge mingled with oyle vnto one bollocke, and
ii. tēth deales of floure for a meatofferynge myngled
13 with oyle vnto one rā. And euer moare, .P. a tēth
deale of floure myngled with oyle, for a meatofferynge
vnto one lābe. That is a burntofferynge of a swete
14 sauoure in the sacrifice of the Lorde. And their
drynkofferynges shalbe halfe an hin of wyne vnto
one bollocke, ad the thyrde parte of an hin of wyne
vnto a ram and the fourth parte of an hin vnto a
lambe. This is the burntofferynge of euery moneth
15 thorow out all the monethes of the yere: & one he
goote for a synofferynge vnto the Lorde, which shalbe
offered with the dayly burntofferynge and his drynk-
offerynge.

16 And the .xiiii. daye of the first moneth shalbe Passe-
17 ouer vnto the Lorde. And § .xv. daye of the same
moneth shalbe a feast, in which .vii. dayes men must
18 eate vneleuēded bred The first daye shalbe an holy
feast, so that ye shall do no maner of laborious worke
19 therein. And ye shall offer a burntofferynge vnto the
Lorde .ii. bollockes, one ram, and .vii. lambes of a yere
20 olde without spott, and their meatofferynge of floure
myngled with oyle .iii. tenthdeales vnto a bollocke,
21 and .ii. tenthdeales vnto a ram, and euermoare one

¶ 19 two younge bullockes

¶ 13 holocaustum suauissimi odoris atque incensi est domino.
14 per omnes menses, qui sibi anno vertente succedunt. 16 phafe
domini erit 18 dies prima venerabilis & sancta erit

¶ 13 Das ist das brandopffer des fussen geruchs eyn opffer
dem Herrn. 14 eyns iglichen monden ym iar. 16 Ostern dem
Herrn 18 Der erste tag heyft heylic

tenthdeale vnto a lambe, thorow out the .vii. lambes:
 22 & an hegoote for a synofferynge to make an atone-
 23 ment for you. And ye shall offer these, besyde the
 burntofferynge in ʒ mornynge that is allway offered.
 24 And after this maner ye shall offer thorow out the .vii.
 dayes, the fode of the sacrifice of swete sauoure vnto
 the Lor- [Fo. LIIII.] de. And it shalbe done besyde
 25 the dayly burntofferynge and his drynkofferynge. And
 the seuenth daye shalbe an holy feast vnto you, so that
 ye shall doo no laboryous worke therein.
 26 And the daye of youre first frutes when ye brynge
 a new meatofferynge vnto the Lorde in youre wekes,
 shalbe an holy feast vnto you: so that ye shall doo no
 27 laboryous worke therein. And ye shall offer a burnt-
 offerynge of a swete sauoure vnto the Lorde .ii. younge
 bollockes, and a ram, and .vii. lambes of a yere olde
 28 a pece, with their meatofferynges of floure myngled
 with oyle .iiii. tenthdeales vnto a bollocke .ii. tenthdeales
 29 to a ram, ad euermoare one tenthdeale vnto a lambe
 30 thorow out the .vii. lambes, ad an he goote to make an
 31 atonement for you. And this ye shall doo besydes the
 dayly burntofferynge, and his meatofferynge: & they
 shalbe without spot, with their drynkofferynges.

¶ The .XXIX. Chapter.

1 **I**N ʒ first daye of ʒ .vii. moneth *M.C.S. What must be offred the .viii. first dayes of the seuenth mone.*
 shalbe an holy feast vnto you, ad ye shall doo no laboryous
 worke therein. It shalbe a
 2 daye of trompetblowyng vnto you. And ye shall

V. 22 & hircum pro peccato vnum, vt expietur pro vobis
 23 matutinum quod semper 24 Ita facietis per singulos dies sep-
 tem dierum in fomitem ignis 25 Dies quoque septimus celebra-
 rimus & sanctus erit vobis 26 quando offeretis nouas fruges
 29 hircum quoque vnum 30 qui mactatur pro expiatione 31 cum
 libationibus suis. xxix, 1 quia dies clangoris est & tubarum.

L. 22 das man euch verfune 23 wilchs eyn teglich brand-
 oppfer ist 24 Nach diser weyse 27 heylich heyssen. xxix, 1 Es ist
 ewr drometen tag

offer a burntofferynge of a swete fauoure vnto y Lorde:
 one younge bollocke & one rā & .vii. lābes of a yere
 3 olde a pece that are pure. And their meatofferings
 of floure .℥. myngled with oyle: .iii. tenthdeales vnto
 4 the bollocke, and .ii. vnto the ram, and one tenthdeale
 5 vnto one lambe thorow the .vii. lambes And an he
 goote for a synofferynge to make an atonement for
 6 you, besyde the burntofferynge of the moneth and his
 meatofferynge and besyde the dayly burntofferynge
 and his meatofferynge, and the drynkofferynges of the
 same: acordynge vnto the maner of them for a fauoure
 of swetnesse in the sacrifice of y Lorde.

7 And the tenth daye of that same seuenth moneth
 shalbe an holy feast vnto you, and ye shall humble
 youre soules and shall doo no maner worke therein.
 8 And ye shall offer a burntofferynge vnto the Lorde
 of a swete fauoure: one bollocke, and a ram, and .vii
 9 lambes of a yere olde a pece, without faute & their
 meatofferings of floure myngled with oyle: .iii. tenth-
 10 deales to a bollocke, ad .ii. to a rā and all waye a
 tenthdeale vnto a lambe, thorow out the .vii. lambes
 11 And one he goote for a synofferynge, besyde y synof-
 ferynge of atonement and the dayly burntofferynge, and
 y meate and drynkofferynges that longe to the same.

12 And the .xv. daye of the seuenth moneth shalbe
 holy daye & ye shall doo no laboryous worke therein,
 and ye shall kepe a feast vnto y Lorde of .vii. dayes
 13 longe. And ye shall offer a burntofferynge of a swete
 fauoure vnto the [Fo. LV.] Lorde: .xiii. bollockes .ii
 rammes and .xiiii. lābes which are yerelynges and pure,
 14 with oyle .iii. tenthdeales vnto euery one of the .xiii
 15 bollockes .ii. tēthdeales to ether of the rammes, and
 16 one tenthdeale vnto eche of the .xiiii. lambes. And
 one he goote vnto a synofferynge, besyde y dayly burnt-
 offerynge with his meate and drynkofferynges.

℥. 6 præter holocaustum calendarum . . . holocaustum sem-
 piternum (vv. 11, 16, 19, 22, 25, 28, 31, 34, 38) cum libationibus
 solitis. 7 sancta atque venerabilis (v. 12), et affligetis animas vestras
 7 soll . . . heylig heyffen, vnd solt ewre seelen demutigen 11 tegliche
 brandopffer (vv. 16, 19, 22, 25, 28, 31, 34, 38) 12 heylig heyffen

17 And the seconde daye .xii. younge bollockes .ii.
 18 rammes & .xiiii. yerlynge lambes without spot: & their
 meatofferynges and drynkofferynges vnto the bollockes,
 rammes and lambes, acordynge to the numbere of them
 19 & after the maner And an he goote for a synoffer-
 ynge, besyde the dayly burntofferynge ad his meate
 and drynkofferynges.

20 And the thyrde daye .xi. bollockes .ii. rammes &
 21 xiiii. yerelynge lambes without spot: & their meate and
 drynkofferynges vnto the bollockes, rammes & lambes,
 after the numbere of thē & acordynge to the maner.
 22 And an he goote for a synofferynge, besyde the dayly
 burntofferynge & his meate and drynkofferynges.

23 And the fourth daye .x. bollockes .ii. rammes & .xiiii
 24 lābes, yerelynges & pure: ad their meate & drynkof-
 ferynges vnto the bollockes rāmes & lābes, acordynge
 25 to their nūbre and after the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 ad his meate and drynkofferynges.

26 .℞. And the fyfte daye .ix. bollockes .ii. rāmes and
 xiiii. lambes of one yere olde a pece without spott.
 27 And their meat and drynkofferynges vnto the bol-
 lockes, rāmes and lambes, acordynge to the numbere
 28 of them and after the maner. And an hegoote for a
 synofferynge, besyde the dayly burntofferynge and his
 meate and drynkofferynges.

29 And the syxte daye .viii. bollockes .ii. rammes ad
 30 xiiii. yerelynge lambes without spot And their meate
 and drynkofferynges vnto the bollockes, rammes and
 31 lambes, acordynge to the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 and his meate and drynkofferynges.

32 And the seuenth daye .vii. bollockes .ii. rāmes and
 33 xiiii. lambes that are yerelynges & pure. And their
 meate and drynkofferynges vnto the bollockes, rammes
 and lābes, acordynge to their numbere & to the maner.

℞. 23 yerelynges pure 24 accordynge to the numbere of them
 32 .xiii. lambes

℥. 18 rite celebrabit (vv. 21, 24, 27, 30, 33, 37)

℥. 18 nach dem recht (vv. 21, 24, 27, 30, 33, 37)

- 34 And an hegoote for a synofferynge, besyde y dayly
burntofferynge and his meate and drynkofferynges.
- 35 And the eyght daye shalbe the con- *Out of soch
come oure oc-
taues ad*
clusion of y feaste vnto you, & ye shall doo
36 no maner laborious worke therein. And *feastes of
eight dayes
longe.*
ye shall offer a burntofferynge of a swete
sauoure vnto the Lorde: one bollocke, one rā & .vii
37 yerelynge lābes without spott. And the meate &
drynkofferynges vnto the bollocke, rā and lābes, acord-
yng to their nūbres & acordyng to y ma- [Fo. LVI.]
38 ner. And an he goote for a synofferynge besyde the
dayly burntofferynge and his meate & drynkofferynges.
- 39 These thinges ye shall doo vnto the Lorde in youre
feastes: besyde youre voves and frewyll offerynges, in
youre burntofferings meatofferynges, drynkofferynges
40 and pease offerynges. And Moses tolde the childern
of Israel, acordyng to all that the Lorde commaunded
him.

¶ The .XXX. Chapter.

- 1 **A**ND Moses spake vnto the heedes *M.C.S. Of
voves when
they shalbe
kept and when
not.*
of the trybes of y childern
of Israel sayēge: this is the
thyng which the Lorde com-
2 maundeth. Yf a man vowe a vowe vnto
the Lorde or swere an othe ad bynde his
soule, he shall not goo backe with his
worde: but shal fulfyll all y proceedeth *Hēce was
fett the exāple
of oure voves
of chastite, obe-
diens and will-
full pouertie:
oure offer-
ynges ad oure
pilgremage.*
out of his mouth
- 3 Yf a damfell vowe a vowe vnto y

V. 39 præter vota & oblationes spontaneas xxx, 2 ad prin-
cipes tribuum . . . Iste est sermo

L. 39 ausgenommen was yhr gelobd vnd freywillig gebt xxx,
2 vbirsten der stemme . . . Das ist . . .

M. N. 2 *If a man vowe etc.* This vowe here is that
which a man voweth for a certayne space, whether it be to fast or
to chastyce the bodye, or any other thyng, as it is sayd Leui. vii, d.

L. M. N. 35 *Am achten tage, solt yhr steuer thun:* Die steuer
war das man fur die armen zu hauff trug eyn gemeyn gutt von al-
lerley was Gott geben hatte.

- Lorde & binde herselfe beyng in hir fathers housse
 4 and vnmarried: Yf hir father heare hir vowe & bonde
 which she hath made vppon hir soule, & holde his
 pease thereto: then all hir vowes & bödes which she
 5 hath made vppō hir soule shall stonde in effecte. But
 & yf hir father forbyd her the same daye that he hear-
 eth it, none of hir vowes nor bondes which she hath
 made vppon hir soule shalbe of value, ad the Lorde
 shall forgeue her, because hir father forbade her.
 6 Yf she had an husbonde when she vowed .P. or pro-
 nounced oughte out of hir lippes wherewith she bonde
 7 hir soule, and hir husbonde herde it and helde his peace
 thereat the same daye he herde it: Then hir vowes and
 hir bondes wherewith she bounde hir soule, shal stonde
 8 in effecte. But ad yf hir husbonde forbade her the
 same daye that he herde it, than hath he made hir
 vowe which she had vppō her of none effecte, and
 that also whiche she pronounced with hir lippes where-
 with she bounde hir soule, and the Lorde shall forgeue
 her.
 9 The vowe of a wedowe and of her that is deuorfed,
 & all that they haue bound their soules with all, shall
 stonde in effecte with them.
 10 Yf she vowed in her husbandes housse or bounde her
 11 soule with an oth, and her husbande herde it and helde
 his peace and forbade her not: then all her vowes and
 bondes wherewith she bound her soule, shall stōde.
 12 But yf her husbande disanulled them y same daye that
 he herde them, then nothing that proceded out of her
 lippes in vowes ad boundes wherewith she bounde her

V. 3 non faciet irritum verbum suum 4 voti rea erit 6 statim
 vt audierit . . . irrita erunt, nec obnoxia tenebitur sponsioni 9 pro-
 pitius erit ei dominus. 10 Vidua & repudiata quicquid vouerint,
 reddent. 11 Vxor in domo 12 si audierit vir

L. 3 soll seyn wort nicht schwächen 5 so gilt alle yhr gelubd
 vnd alle yhr verbundnis, des sie sich vber yhr seele verbunden hat.
 6 des Tags wenn ers horet . . . Vnd der Herr wirt yhr gnedig
 seyn (v. 13) 10 verstoffene 11 gefinde 12 hausherr . . . so gilt all
 dasselb gelubd vnd alles wes es sich verbunden hat vber feyn seele

L. M. N. 3 *Seyn seele*: das ist, wenn sie sich verbunden zu
 fasten odder sonst wz zu thun mit yhrem leybe Got zu dienst das
 seele hie heyffe, so viel, als der lebendige leyb wie die schrift al-
 lenthalben braucht.

soule shall stonde in effecte: for her husbände hath lowsed them, and the Lorde shall forgeue her.

- 13 All vowes and othes that binde to humble the soule,
 14 maye her husbände stablisch or breake. But yf her husbände hold his peace from one daye vnto another, then he stablischeth [Fo. LVII.] all her vowes and boundes whiche she had vppon her, because he helde his peace
 15 the same daye that he herde them. And yf he afterwarde breake them, he shall beare her synne him self.
 16 These are the ordinaunces which y^e Lorde commaunded Moses, betwene a man and his wife, and betwene the father and his doughter, beyenge a damsell in hir fathers housse.

¶ The .XXXI. Chapter.

- 1 **A**ND the Lorde spake vnto Moses
 2 sayenge: auenge the childern of Israel of the Madianites, and afterwarde be gathered
 3 vnto thy people. And Moses spake vnto
 4 harnesse, *arm*, the folke sayenge: Harnesse
 5 vv. 20, 21, cf. some of you vnto warre, and
 vv. 17, 26, 30, 32 let them goo apon the Madianites and auenge the Lorde of the Madianitis. Ye shall sende vnto the warre
 4 a thousande of euery trybe thorow out all the trybes
 5 of Israel. And there were taken oute of the thousandes of Israel .xii. thousande prepared vnto warre, of euery

M. C. S. The Madianytes & Balā are slayne. The praye was brought to Moses & equallye deuoyded. A present geue of Israel because none of their men were slayne.

¶ 13 sin autem extemplo contradixerit . . . quia maritus tradidit, & dominus ei propitius erit. 14 affligat animam suam: in arbitrio viri erit siue faciat, siue non faciat. 15 quod si audiens vir tacuerit 16 sin autem contrad. . . portabit ipse iniquitatem eius. xxxi, 2 Vlscere prius . . . & sic colligeris 3 Statimque Moyfes, Armate, inquit . . . qui possint vltionem domini expetere 5 Deruntque

¶ 13 Machts aber der hausherr des tags los . . . denn der hausherr hats los gemacht 14 hausherr krefftigen odder schwächen 15 Wenn er dazu schweygt . . . so bekrefftiget er 16 Wirt ers aber schwächen . . . so sol er die misstet tragen. xxxi, 2 darnach dich samlest 3 mit dem volck . . . Rustet 5 Vnd sie namen an

6 trybe a thoufande. And Mofes fent them a thoufande of euery trybe, with Phineas the fonne of Eleazer the preafte to warre, and the holye veffels & the trompettes to blowewith in his honde.

7 And they warred agenſt the Madianites, as the Lorde commaunded Mofes, ad .℞. flewe all the males.

8 And they flewe the kynges of Madian among other that were ſlayne: Eui, Rekem, Zur, Hur and Reba: fyue kynges of Madian. And they flewe Balā the

9 fonne of Beor with the ſwerde. And the childern of Iſrael toke all the wemen of Madian preſoners and their childern, and ſpoyled all their catell, their ſub-
10 ſtance and their goodes. And they burnt all their cities wherein they dwelt, and all their caſtels with
11 fyre. And they toke all the ſpoyle and all they coude
12 catche, both of men and beefteſ. And they broughte the captyues and that which they had taken and all the ſpoyle vnto Mofes and Eleazer the preaſt ad vnto the companye of the childern of Iſrael: euen vnto the hoſte, in ſ̄ feldeſ of Moab by Iordane nye to Iericho.

13 And Mofes and Eleazer the preaſt and all the lordes of the congregacion went out of the hoſte agenſt them.

14 And Mofes was angrie with the officers of the hoſte, with ſ̄ captaynes ouer thouſandes and ouer hundredes,
15 which came from warre and batayle, and ſayde vnto
16 them: Haue ye ſaued the wemen alyue? beholde, theſe cauſed the childern of Iſrael thorow Balam, to commytt trefpace agēſt ſ̄ Lorde, by ſ̄ reaſon of Peor, & their folowed a plage amōge ſ̄ congregacion of the Lorde.

17 Nowe therfore flee all the men childern and the wemen
18 that haue lyen [Fo. LVIII.] with men fleſhlye: But all the wemen children that haue not lyen with men, kepe

℞. 6 vafaque ſancta, & tubas ad clangendum 9 & cunctam ſupellectilem. quicquid habere potuerant depopulati ſunt. 12 ad omnem multitudinem 14 principibus, exercitus 15 Cur ſcēminas referuaſtis? 16 ſuper peccato Phogor 17 quæ nouerunt viros in coitu, iugulate 18 referuate vobis

℞. 6 den heyiligen gezeug vnd die Hall drometen 9 namen gefangen . . . all yhr habe, vnd alle yhre gutter 14 heubtleut . . . die aus dem heer vnd ſtreyt kamen 15 habt yhr allerley weyber leben laſſen? 16 vber dem Peor 17 So erwurget . . . die man erkand vnd bey gelegen haben 18 laſt fur euch leben

19 alyue for youre felues. And lodge without the hofte
vii. dayes all that haue killed any perfone & all that
haue twiched any dead body, & purifye both youre
20 felues & youre prefoners the .iii. daye & the .vii. And
fprinkle all youre raymentes & all that is made of
fkyennes, & all worke of gootes heer, ad all thynges
made of wodd.

21 And Eleazer the preaft fayed vnto all y mē of warre
which went out to batayle: this is the ordinaunce of
22 the lawe which the Lorde commaunded Mofes: Gold,
23 fyluer, braffe, yeron, tyn & leed, & all that maye abyde
y fyre, ye fhall make it goo thorow the fyre, ad then
it is cleane. Neuerthelater, it fhallbe fprinkled with
fprinklinge water. And all y offereth not the fyre,
24 ye fhall make goo thorow the water. And wafh youre
clothes the feuenth daye, & then ye are cleane. And
after warde come in to the hofte.

25, 26 And the Lorde fpake vnto Mofes fayenge: take
the fumme of the praye that was taken, both of the
wemē & of catell, thou & Eleazer the preaft and the
27 auncient heedes of y congregacion. And deuyde it in
to two parties, betwene them that toke the warre vppō
thē and went out to batayle and all the congregacion.
28 And take a porcion vnto the Lorde of the men of warre
whiche went oute to .P. batayle one of fyue hundred,
of the wemen and of the oxen and of the affes and of the
29 fhepe: and ye fhall take it of their halfe and geue it
vnto Eleazer the preaft, an heueofferynge vnto the
30 Lorde. And of the halfe of y childern of Ifrael, take
one of fyfthe, of y wemen, of the oxen, of the affes and
of the fhepe, and of all maner of beeftes, & geue them
vnto the leuites which wayte apon y habitacion of the
Lorde.

31 And Mofes and Eleazer the preaft did as the Lorde

V. 19 lufrabitur 20 expiabitur. 23 igne purgabitur . . . aqua
expiationis fanctificabitur 26 principes vulgi 27 omnem reliquam
multitudinem 28 vnam animam 29 quia primitiæ domini funt.
30 qui excubant in custodiis (v. 47)

L. 19 entfündiget (v. 20) 23 mit dem Sprenge wasser ent-
fündiget 26 die vbirften veter der gemeyne 27 der gemeyne
28 eyn feele 29 zur Hebe dem Herrn. 30 die der hut warten (v. 47)

32 commaunded Moses. And þ̄ botye and the praye
which the men of warre had caught, was .vi. hundred
33 thousande & .Lxxv. thousande shepe: ād .Lxxii. thou-
34, 35 sande oxen: & .Lxi. thousande asses: & .xxxii. thou-
sande wemen that had lyen by no man.

36 And the halfe which was the parte of thē that wēt
out to warre, was .iii. hundred thousande and .xxxvii
37 thousande and fyue hundred shepe: And the Lordes
38 parte of the shepe was .vi. hundred and .Lxxv. And
the oxen were .xxxvi. thousande, of which the Lordes
39 parte was .Lxxii. And the asses were .xxx. thousande
and fyue hundred, of whiche the Lordes parte was
40 Lxi. And the wemen were .xvi. thousande, of which
41 the Lordes parte was .xxxii. foules. And Moses gaue
that summe which was the Lordes heueofferynge vnto
Eleazer the preast: as the Lorde cōmaunded Moses.

42 [Fo. LIX.] And the other halfe of the childern of
Israel whiche Moses seperated from the men of warre
43 (that is to wete, the halfe that pertayned vnto the
congregacion) was .iii. hundred thousande and .xxxvii
44 thousande and fyue hundred shepe: and .xxxvi. thou-
45 sande oxen: and .xxx. thousande asses and fyue hūdred:
46, 47 and .xvi. thousande wemen. And Moses toke of this
halfe that pertayned vnto the childern of Israel: one
of euery fyftie, both of the wemen & of the catell, and
gaue them vnto the leuites which wayted vppon the
habitation of the Lorde, as the Lorde commaunded
Moses.

48 And the officers of thousandes of the hoste, the
captaynes ouer the thousandes and the captaynes ouer
49 the hundreds came forth & sayed vnto Moses: Thy
seruautes haue taken the summe of the men of warre,
which were vnder oure hande, & there lacked not one
50 man of them. We haue therfore broughte a present
vnto the Lorde what euery man founde of Iewels of

¶. 37 in partem domini supputatæ sunt 40 cesserunt in partem
domini 41 numerum primitiarum domini 43 reliquæ multitudini
L. 32 der vbrigen ausbeutte 41 solch Hebe 43 der gemeyne
zustendig

M. M. N. 43 vnto the congregacion: which was not at the warre.

golde, cheyns, bracelettes, ringes, earynges & spangels, to make an attonement for oure foules before the Lorde.

- 51 And Moses & Eleazer toke the golde off them:
 52 Jewels of all maner facions. And all the golde of the
 heueoffrynge of the Lord, of the captaynes ouer thou-
 sandes & hundreds was .xvi. thousand .vii. hundred &
 53 L. fycles, .℥. which ⁊ mē of warre had spoyled, euery
 54 man for him selfe. And Moses & Eleazer ⁊ preast toke
 the golde of the captaynes ouer the thousandes & ouer
 the hundreds, & brought it in to the tabernacle of wit-
 nesse: to be a memoriall vnto ⁊ childern of Israel, be-
 fore ⁊ Lorde.

☛ The .XXXII. Chapter.

- 1 **T**HE childern of Rubē & the childern of Gad, had an ex-
 ceadinge greate multitude of catell. And whē they sawe
 the lōde of Iaefer & the lōde of Gilead ⁊
 2 it was an apte place for catell, they came
 & spake vnto Moses & Eleazer ⁊ preast &
 vnto ⁊ lordes of ⁊ cōgregaciō sayenge.
 3 The lōde of Ataroth Dibo & Beon,
 4 whiche contre ⁊ Lorde fmote before the
 cōgregacion of Israel: is a londe for catell and we

*M.C.S. To
 Ruben and
 Gad and to
 haife the
 trybe of Ma-
 nasses, is
 promised the
 possession be-
 yonde Ior-
 dan eastward:
 yf they bryng
 their brethren
 into the lande
 of promesse.*

℥. 3 Ataroth & Dibō & Iazer, and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon

℥. 50 vt deprecis pro nobis dominum. 53 Vnusquisque enim quod in præda rapuerat, suum erat. xxxii, 1 pecora multa, & erat illis in iumentis infinita substantia . . . aptas animalibus alendis terras 3 Ataroth, & Dibon, & Iazer, & Nemra, & Hesebon, & Eleale, & Sabam, & Nebo, & Beon 4 regionis vberimæ . . . iumenta plurima

℥. 50 vnser seelen versunet werden fur dem Herrn 53 denn die kriegs leutt hatten geraubt eyn iglicher fur sich xxxii, 1 hatten viel vnd seer eyn gros viech . . . bequeme stet 3 Atroth, Dibon, Iaefer, Nimra, Hesbon, Eleale, Sebam, Nebo vnd Beon 4 ist bequeme . . . haben viech.

5 thy seruautes haue catell wherfore (fayed they) yf
we haue founde grace in thy syghte, let this londe be
geuen vnto thy seruautes to possesse, and bringe vs
not ouer Iordane.

6 And Moses fayed vnto the childrē of Gad and of
Ruben: shall youre brethern goo to warre and ye
7 tarye here? Wherfore discourage ye the hertes of the
children of Israel for to goo ouer in to the londe which
8 the Lorde hath geuē them? This dyd youre fathers,
whē I sent them from Cades bernea to se the londe.
9 And they went vp euen vnto the ryuer of Escol & sawe
the londe, & discouraged the hertes of the childern of
Israel, that they shulde [Fo. LX.] not goo in to the
londe whiche the Lorde had geuen them.

10 And the Lorde was wroth the same tyme and sware
11 sayenge: None of the men that came out of Egipte frō
twentye yere olde and aboue, shall se the londe whiche
I swore vnto Abraham, Isaac and Iacob, because they
12 haue not continually folowed me: saue Caleb the sonne
of Iephune the Kenesite, & Iosua the sonne of Nun, for
13 they haue folowed me continually. And the Lorde
was angrie with Israel, and made them wandre in
the wilder nesse .xl. yere, vntill all the generacion
that had done euell in the syghte of the Lorde were
confumed.

14 And beholde, ye are ryfen vp in youre fathers stede,
the encrease of synfull men, to augmente the ferse
15 wrath of the Lorde to Israel warde. For yf ye turne
away from after him, he wyll yet agayne leue the
people in the wilder nesse, so shall ye destroy all this
folke.

folke, *people*

16 And they went nere him ād fayed: we will bylde
shepfoldes here for oure shepe and for oure catell, and

M. 14 steade, to *y* encrease . . . & to augmēte

V. 5 in possessionem, nec facias 7 Cur subuertitis mentes (v.
9) 9 vallem Botri 12 isti impleuerunt voluntatem meam. 14 in-
crementa, & alumni hominum peccatorum 15 et vos causa eritis
necis omnium. 16 vrbes munitas

L. 5 so wollen wyr nicht vber den Iordan zihen. 7 macht . . .
hertzwendig (v. 9) 11 sollen ia . . . nicht sehen . . . das sie myr nicht
gently nach gefolgt haben (cf. v. 12).

17 cities for oure childern: But we oure selues will go ready armed before y childern of Israel, vntill we haue broughte them vnto their place. And oure childrē shall dwell in the stronge cities, becaufe of the inhabitants of the londe. And we will not returne vnto oure houffes, vntill the childern off .P. Israel haue enhereted: 18
 19 euery man his enheritaunce. For we will not enheret with them on yonder fyde Iordane forwarde, becaufe oure enheritaunce is fallen to vs on this fyde Iordane eastwarde.

20 And Moses fayed vnto them: Yf ye will do this thinge, that ye will go all harnessed before the Lorde 21
 to warre, and will go all of you in harnesse ouer Iordane before y Lorde, vntill he haue cast out his enemyes before him, & vntill the londe be subdued before y Lorde: then ye shall returne & be without sinne 22
 agenst the Lorde & agenst Israel, & this lode shalbe 23
 youre possession before the Lorde. But & yf ye will not do so, beholde, ye synne agenst the Lorde: ad be 24
 sure youre synne will fynde you out. Bilde youre cities for youre childern & foldes for youre shepe, & fe ye do y ye haue spoken.

25 And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruautes will do as my lorde 26
 commaundeth. Oure childrē oure wiues substāce & all oure catell shall remayne here in the cities of Gilead. 27
 But we thi seruautes will goo all harnessed for the warre vnto batayle before the Lorde, as my lorde hath fayed.

28 And Moses cōmaūded Eleazer y preast & Iosua y sonne of Nun & the aunciēt hedes of the tribes of the 29
 childern of Israel, & fayed vnto them: Yf the childern of Gad and Ru- [Fo. LXI.] ben will goo with you ouer

℞. 17 fenced cyties

℣. 17 nos autem ipsi armati & accincti . . . ad loca sua . . . propter habitatorum infidias. 18 in domos nostras 20 expediti . . . ad pugnam 21 et omnis vir bellator armatus 22 inculpabiles 23 nulli dubium est quin peccetis 27 omnes expediti

℥. 17 an yhren ort 21 rustet zum streyt . . . wer vnter euch gerüst ist (cf. vv. 27, 29, 30, 32) 22 vnschuldig 23 vnd werdet ewr sünden ynnen werden, wenn sie euch finden wirt.

Iordane, all prepared to fyghte before the Lorde: then when the lande is subdued vnto you, geue them the
 30 londe of Gilead to possesse, but & yf they will not goo ouer with you in harnesse, then they shall haue their possessions amonge you in *ȝ* londe of Canaan.
 31 And the childern of Gad & Ruben answered sayenge: that which *ȝ* Lorde hath sayed vnto thi seruantes
 32 we will doo We wil goo harnessed before the Lorde in to the londe of Canaan, & the possession of oure inheritaunce shalbe on this syde the Iordane.

33 And Moses gaue vnto *ȝ* childern of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Ioseph, the kyngdome of Sihon kynge of the Amorites, and the kyngdome of Og kynge of Basan, the lande that longed vnto the cities thereof in the costes
 34 of the contre rounde aboute. And the childern of Gad
 35 bylt Dibō, ataroth, Aroer, Atroth, Sophan, Iaefer, Iegabeha, Bethnimra & Betharan stronge cities, and
 36 they bylt foldes for their shepe. And the childern of
 37 Ruben bylt Hesebon, Elalea, Kiriathaim, Nebo, Baal Meon and turned their names, and Sibama also: & gaue names vnto the cities which they bylt.

39 And the childern of Machir the sonne of Manasse went to Gilead and toke it, and put out the Amorites
 40 *ȝ* were therein. And Mo- .P. ses gaue Gilead vnto
 41 Machir the sonne of Manasse & he dwelt therein. And Iair the sonne of Manasse wēt & toke *ȝ* small townes
 42 thereof, & called thē the townes of Iair. And Nobah went & toke kenath with the townes longinge thereto, & called it Nobah after his awne name.

¶ 36 Betharan fencend cyties [fenced]

¶ 29 omnes armati 30 armati (v. 32) 32 trans Iordanem. 36 vrbes munitas 41 Auoth iair, id est villas Iair.

¶ 32 diffeyt des Iordans 36 verschlossen stedte 41 Hauoth 42 mit yhren tochteren

■ The .XXXIII. Chapter

- 1 **T**HESE are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armies vnder Mo-
 2 ses ad Aaron. And Moſes wrote their goenge out by their iurneyes at y cō-
 maundment of the Lorde: euen these
 3 are y iurneyes of their goenge out. The childern of Israel departed from Rahēſes the .xv. daye of the first
 4 moneth, on y morowe after Paſſeouer & went out with an hye hande in the ſyghte of all Egipte, while the
 5 Egiptians buried all their firstborne which the Lorde had ſmoten amonge thē. And vppō their goddes alſo
 6 the Lorde dyd execucion. And y childern of Israel remoued from Rahemſes and pitched in Sucoth.
 7 And they departed frō Sucoth & pitched their tentes in Ethā, which is in the edge of y wylderneſſe. And
 8 they remoued frō Ethā ad turned vnto the entrynge of Hiroth which is before baall Zephon, & pitched be-
 9 fore Migdol. And they departed frō before Hiroth & went thorow the myddes of the ſee in to the wilder-
 10 neſſe, & wēt .iii. dayes iurney in y wil- [Fo. LXII.]
 11 derneſſe of Ethā, & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were .xii
 12 fountaynes ad .Lxx. datetrees and they pitched there.
 13 And they remoued from Elim & laye faſt by the red ſee. And they remoued frō the red ſee & laye in
 14 y wylderneſſe of Sin. And they toke their iurney out of y wylderneſſe of Sin, & ſett vpp their tentes in Daphka.
 15 And they departed from Daphka, and laye in Alus.
 16 And they remoued from Alus, & laye at Raphedim,

M. 4 ſmyttē 9 .Lxx. paulmetrees

V. 3 altera die phaſe . . . in manu excelsa 4 nam & in diis eorum exercuerat vltionem 9 & palmæ ſeptuaginta

L. 2 beſchreyb yhren auszug 3 des andern tags der oſtern, durch eyn hohe hand

M.C.S. The iourneys and departynges frō place to place of Israel are nombred. They are cōmaunded to kyll the Canaanites.

15 where was no water for the people to drynke. And they departed from Raphëdim, and pitched in the wilder nesse of Sinai

16 And they remoued from the deferte of Sinai, & 17 lodged at the graues of lust. And they departed from 18 the sepulchres of lust, ad laye at Haferoth. And they 19 departed from Hazeroth, & pitched in Rithma. And departed frō Rithma and pitched at Rimon Parez. 20 And they departed from Rimon Parez, & pitched in 21 Libna. And they remoued from Libna, & pitched at 22 Riffa And they iurneyed frō Riffa ad pitched at Kehelatha. And they went frō Kehelatha, & pitched in 24 moūt Sapher And they remoued from mount Sapher, 25 and laye in Harada. And they remoued from Harada, and pitched in Makeheloth.

26 And they remoued from Makeheloth, & laye at 27 Tahath, ad they departed frō Tahath & pitched at 28 Tharath And they remoued frō .P. Tharath, and 29 pitched in Mithca. And they went from Mithca, and 30 lodged in Hasmona. And they departed from Hasmona, and laye at Moseroth. And they departed 31 from Moseroth, and pitched amonge the childern of Iaecon. And they remoued from the childern of Iaecon, ad laye at Hor gidgad. And they went from Hor gidgad, and pitched in Iathbatha. And they remoued 34 from Iathbatha, and laye at Abrona. And they departed 35 from Abrona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wilder nesse of Zin, which is Cades.

37 And they remoued from Cades, & pitched in mount 38 Hor, in y edge of the londe of Moab. And Aaron the preast went vpp in to mount Hor at the commaūdment of y Lorde & dyed there, euen in the fortieth yere after the childern of Israel were come out of y londe of

¶. 31 pyched in Bane Iakan. 32 And they remoued from Bane Iakan, and laye at Hor gadgad. Hor gadgad 37 land of Edom
V. 16 ad Sepulchra concupiscentiæ. 17 Sep. concup. 31 castrametati sunt in Bene-iaacan. 32 Profectique de Bene-iaacan venerunt in montem Gadgad.

ℒ. 16 lustgreber (v. 17) 31 lagerten sich ynn Bne Iaecon, Von Bne Iaecon zogen sie aus vnd lagerten sich in Hor gidgad

- 39 Egipte, & in the first daye of the fyfte moneth. And Aaron was an hundred ād .xxxiii. yere olde when he dyed in mount Hor
- 40 And kinge Erad the canaanite which dwelt in ſouth of ſouth lond of canaā, herd ſouth the childern of Iſrael were come.
- 41 And they departed frō mount Hor, & pitched in
42 Zalmona. And they departed from Zalmona, & pitched
43 in Phimon, & they departed from Phimon, & pitched in
44 Oboth. And they departed frō Oboth, & pitched in Igim
45 [Fo. LXIII.] Abarim in the borders of Moab. And they
46 departed from Igim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued from Almon Diblathama, ād
47 pitched in ſouth mountaynes of Abarim before Nibo. And they departed from the mountaynes of Abarim, & pitched in the felde of Moab faſt by Iordane nye to
49 Iericho. And they pitched apon Iordayne, from Beth Haieſmoth vnto ſouth playne of Sitim in ſouth felde of Moab
- 50 And the Lorde ſpake vnto Moſes in the felde of Moab
51 by Iordayne nye vnto Iericho, ſayēge: ſpeake vnto the childern of Iſrael and ſaye vnto them: when ye are
52 come ouer Iordane in to the londe of Canaan, ſe that ye dryue out all the inhabiteurs of the londe before you, & deſtroy their Ymaginacions & all their Ymages of Metall, ād plucke downe all their alters bylt on hilles:
- 53 And poſſeſſe ſouth londe & dwell therein, for I haue geuen you
54 the londe to enioye it. And ye ſhall deuyde the enheritaunce of the londe by lott amonge youre kynreddeſſes, ād geue to the moo the moare enheritaunce, & to the fewer the leſſe enheritaunce. And youre enheritaunce ſhalbe in ſouth trybes of youre fathers, in ſouth place where euery mans lott falleth.

¶. 44 Iehabarim 46 Iehabarim 49 Abelfatim 52 deſtroye their chappelles

¶. 52 confringite titulos, & ſtatuas comminuete, atque omnia excelsa vaſtate

¶. 52 vertreyben fur ewrem angeſicht, vnd alle yhre feulen vnd alle yhre gegoffene bilder vmbringen vnd alle yhre höhe vertilgen

¶. ¶. N. 52 Chapelles: After the Chald. Ra. Salo. and Ra. Abr. graued pauing ſtones.

55 But and yf ye will not dryue out the inhabiters of
 y longe before you, then theſe which ye let remayne
 of thē, ſhalbe thornes in youre .P. eyes and dartes in
 youre ſydes, & ſhall vexē you in the lōde wherein ye
 56 dwell. More ouer it will come to paſſe, y I ſhall doo
 vnto you as I thought to doo vnto them.

¶ The .XXXIIII. Chapter.

- 1 **A**ND the Lorde ſpake vnto Moſes *M.C.S. The*
 2 fayenge: cōmaūde the childern *Coofles and*
 of Iſrael and ſaye vnto them: *borders of the*
 when ye come in to the londe *land of prom-*
 of Canaan, this is the londe that ſhall fall *effe. Certen*
 vnto youre enheritaunce, the londe of *are affigned*
 3 Canaan with all hir coſtes. And youre ſouth quarter *to deuyde the*
 ſhalbe from the wilderneſſe of Zin alonge by the coſte *lande.*
 of Edom, ſo that youre ſouth quarter ſhalbe from the
 4 ſyde of the ſalte ſee eaſtwarde, & ſhall ſet a compaſſe
 frō the ſouth vpp to Acrabim, & reach to Zinna. And
 it ſhall goo out on y ſouth ſide of Cades Bernea, & goo
 out alſo at Hazar Adar, and goo alōge to Azmon.
 5 And ſhall ſet a cōpaſſe from Azmon vnto the ryuer of
 Egipte, and ſhall goo out at the ſee.
 6 And youre weſt quarter ſhall be the greate ſee,
 which coſte ſhalbe youre weſt coſte.
 7 And this ſhalbe youre north quarter: ye ſhall com-
 8 paſſe from the great ſee vnto moūt Hor. And from

M. 55 thoſe which

V. 55 clauī in oculis, & lanceæ in lateribus, et aduerſabuntur
 vobis xxxiiii, 2 forte ceciderit 3 mare falſiſſimum 4 per aſcenſum
 ſcorpionis . . . ad villam nomine Adar 5 ad torrentem Ægypti,
 & magni maris litore finiatur. 6 a mari magno incipiet, & ipſo fine
 claudetur. 7 montem altiſſimum

L. 55 zu dornen werden in ewern augen vnd zu ſtachel ynn
 ewern ſeytten, vnd werden euch drengen 56 So wirts denn gehen,
 das ich euch gleich thun werde xxxiiii, 2 euch zum erbeyl
 ſellet 3 ecke . . . faltz meers 4 Hazor Adar 5 den bach Egypti

M. N. 55 *Thornes in youre eyes* that is, they ſhall be
 youre rodde ſcourge and vndoars.

mount Hor, ye shall compasse & goo vnto Hemath,
 9 and the ende of þ̄ coste shalbe at Zedada, & the coste
 shall reach out to Ziphron and goo out at Hazor Enan.
 And this shalbe youre north quarter.

10 [Fo. LXIII.] And ye shall compasse youre east
 11 quarter frō Hazor Enan to Sepham And the coste
 shall goo downe from Sepham to Ribla on the east syde
 of Ain. And then descende and goo out at the syde
 12 of the fee of Chinereth eastwarde. And then goo
 downe alonge by Iordayne, and leue at the salte fee.
 And this shall be youre lōde with all the costes there-
 of rounde aboute.

13 And Moses commaunded the childern of Israel,
 fayēge: this is the lōde which ye shall enherett by
 lotte, and which the Lorde cōmaūded to geue vnto
 14 ix. trybes and an halfe: for the trybe of the childern
 of Ruben haue receaued, in the houffholdes of their
 fathers, and the trybe of the childern of Gad in their
 fathers houffholdes, & halfe the trybe of Manasse, haue
 15 receaued their enheritaunce, that is to wete .ii. trybes
 and an halfe haue receaued their enheritaunce on þ̄
 other syde of Iordayne by Iericho eastwarde, towarde
 the sonne ryfynge.

16, 17 And the Lorde spake to Moses sayenge: These
 are the names of þ̄ men, which shall deuyde you the
 londe to enherett. Eleazer þ̄ preast, ād Iosua the
 18 sonne of Nun. And ye shall take also a lorde of euery
 19 trybe to deuyde the londe, whose names are these: In
 20 the trybe of Iuda, Caleb þ̄ sonne of Iephune. And in
 þ̄ trybe of þ̄ childern of Simeon, Demuel þ̄ sōne of
 21 Amiud, ād in þ̄ tribe of Bē Iamin, Eli- .P. dad the
 22 sonne of Ciflon. And in the trybe of þ̄ childern of
 23 Dan, the lorde Bucki the sonne of Iagli. And amonge
 the childern of Ioseph: in the trybe of the childern of
 24 Manasse, the lorde Haniel the sonne of Ephod. And

¶. 20 Semuel the sonne of Amiud.

V. 9 villam Enan (v. 10). 11 Reblatha contra fontem Daphnim
 15 trans Iordanem contra Iericho ad orientalem plagam.

¶. 9 Hazor Enan (v. 10) 15 disseyt des Iordans gegen Iericho
 gegen dem morgen.

in the trybe of the childern of Ephraim, ⁊ lorde Cemuel
 25 the sonne of Siphtan. And in the trybe of the sonnes
 of Zabulon, ⁊ lorde Elizaphan the sonne of Parnac.
 26 And in the trybe of the childern of Ifachar, the lorde
 27 Palthiel ⁊ sonne of Afan. And in the trybe of the
 sonnes of Affer, the lorde Ahihud ⁊ sonne of Selomi.
 28 And in the trybe of the childern of Naphtali, the lorde
 29 Peda El the sonne of Ammihud. These are they which
 the Lorde commaunded to deuyde the enheritaunce vnto
 the childern of Israel, in the londe of Canaan.

¶ The .XXXV. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M. C. S. Vnto*
 in ⁊ feldes of Moab by Ior- *the Leuites*
 2 dayne Iericho sayenge: com- *must be geuen*
 maunde the childern of Israel, *Cytyes and*
 that they geue vnto the leuites of the *suburbes. The*
 enheritaunce of their possession: cities to dwell *Cytyes of ref-*
 in. And ye shall geue also vnto the cities *uge or sanctu-*
 of ⁊ leuites, suburbes rounde aboute them. *aryes. The*
 3 The cities shalbe for them to dwell in, and *lawe of man-*
 ⁊ suburbes for their catell, possession and *quellyng. For*
one mannes
 4 And the suburbes of the cities which ye shall geue *wytneffe shall*
 vnto the leuites, shall reach from the wall of ⁊ citie *no man be*
 outwarde, a thoufande cu- [Fo. LXV.] bites rounde *condempned.*
 5 aboute. And ye shall measure without the citie, and
 make the vtmost border of the eastsyde: two thousande
 cubites, And the vtmost border of the south syde: two
 thousande cubetes, And the vtmost border of the west
 syde: two thousande cubetes: and the vtmost border
 of the north syde: two thousande cubetes also: and the

M. 1 Iordan ouer against Iericho
V. 3 et suburbana earum per circūitum . . . sint pecoribus ac
 iumentis, 4 quæ a muris ciuitatum forinsecus per circumitum . . .
 tendentur. 5 æquali termino finietur. eruntque vrbes in medio, &
 foris suburbana

L. 3 allerley thier haben 5 an der ecken (3 times)

citie shalbe in the myddes. And these shall be the fuburbes of their cities.

- 6 And amonge the cities which ye shall geue vnto the leuites, there shall be fixe cities of fraunches, fraunches which ye shall geue to that intent that he which killeth, maye flye thyder. And to them ye shall adde .xlii cities mo: so that all the cities which ye shall geue the leuites shalbe .xlvi. with their fuburbes.

franchise, i.e. a sanctuary securing to the criminal freedom from arrest, cf. vv. 27, 32

- 8 And of the cities which ye shall geue oute of the possessyons of the childern of Israel, ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites, acordinge to the enheritaunce which he enhereteth.

- 9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Iordayne in to the londe of Canaan, ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche sleeth a man vnwares, maye flye thither. And the cities shalbe to .℞. flee from the executer of bloude, that he whyche kylded dye not, vntill he stonde before the congregacion in iudgement. And of these .vi. fre cities which ye shall geue .iiii. ye shall geue on this syde Iordayne and .iii. in y londe of Canaan. And these fixe fre cities shalbe for the childern of Israel & for the straunger & for him that dwelleth amonge you, y all thei which kill any persone vnwares, maye flee thither.

The right use of sanctuaries.

- 16 Yf any man smyte another with a wepō of yerne that he dye, than he is a murtherer, & shall dye for it.

℞. 6 sex erunt in fugitiuorum auxilia separata 11 decernite quæ vrbes esse debeant in præfidia fugit. qui nolentes, sanguinem fuderint 12 cognatus occisi . . . & causa illius iudicetur. 14 trans Iordanem 16 reus erit homicidii, & ipse morietur.

℞. 6 sechs frey stede geben 12 blut reher, das der nicht sterben musse, der eyn todtschlag than hat, bis das er fur der gemeyne zu gericht gestanden sey.

℞. ℞. N. 11 The ryght vse of sanctuaries.

17 Yf he smyte him with a throwinge stone that he dye therewith, then he shall dye: For he is a murtherer and shalbe slayne therefore.

18 Yf he smyte him with a handwepon of wodd that he dye therewith, then he shall dye: for he is a murtherer and shalbe slayne therefore.

19 The iudge of bloude shall flee the murtherer, as sone as he fyndeth him: Yf he thrust him of hate or
20 hurle at him with layenge of wayte that he dye or smyte him with his hande of enuye that he dye, he that smote him shall dye, for he is a murtherer. The iustice of bloude shall flee him as soone as he fyndeth him.

22 But and yf he puffed him by chaunce & not of hate or cast at him with any maner of [Fo. LXVI.]
23 thyng and not of layenge of wayte: or cast any maner of stone at him that he dye therewith, and sawe him not: And he cast it apon him and he dyed, but was
24 not his enemye, nether soughte him ony harme: Then the cōgregation shall iudge betwene the fleer ad the
25 executer of bloude in soche cafes. And the congregacion shall delyuer the fleer out of the hande of the iudge of bloude, and shall restore him agayne vnto the fraunchesed cytye, whother he was fled. And he shall byde there vnto the dethe off the hye preaste whiche was anoynted with holy oyle.

26 But and yf he came without the borders of his
27 preuyleged citie whether he was fled, yf the bloudvenger fynde him without the borders of his fre towne, he
28 shall flee the murtherer and be gyltlesse, because he shulde haue bidden in his fre towne vntyll the deth of the hye preaste, and after the deth of the hye preaste, he shall returne agayne vnto the londe of his possessyon.


¶ 19 the iustice of bloude 26 yf the aūeger of bloud

¶ 17 Si lapidem iecerit, & ictus occubuerit: similiter punietur. 18 percussoris sanguine vindicabitur. 19 Propinquus occisi, homic. interficiet: statim vt apprehenderit eum, interficiet. 21 inimicus . . . cognatus occisi statim vt inuenerit eū, iugulabit. 23 & inimiciis quicumque horum fecerit 24 inter percussorem & propinquum sanguinis quæstio ventilata 25 liberabitur innocens de vltoris manu 26 quæ exulibus deputatæ sunt

¶ 25 frey stad (cf. vv. 26, 27, 28) 28 widder zum land feynes erbguts komen

- 29 And this shalbe an ordinaunce and a lawe vnto you,
amonge youre childern after you in all youre habitacions.
- 30 Whosoever sleeth, shalbe slaine at y^e mouthe of wit-
nesses. For one witnesse shall not answere agenste one
- 31 persone to put him to deeth. Moreouer ye shall take
none amendes for the lyfe of the murtherer whiche is
- 32 .P. worthy to dye: But he shall be put to deeth. Also
ye shall take none atonement for him y^e is fled to a fre
citie, that he shulde come agayne and dwell in the
londe before the deeth of the hye preast.
- 33 And se that ye polute not the londe which ye are
in, for bloude defyleth the londe. And the londe can
none other wyse be clenfed of y^e bloude that is shed
- 34 therein, but by the bloude of it that shed it. Defyle
not therfore the londe which ye inhabitt, & in the
myddes of which I also dwell, for I am y^e Lorde which
dwell amonge the childern of Israel.

■ The .XXXVI. Chapter.

- 1 ND the auntyet heedes of the childern of Gilead the sonne
of Machir y^e sonne of Manasse
of the kynred of y^e childern of
Ioseph, came forth and spake before Moses
and the prynces which were auntyet heedes
- 2 amōge the childern of Israel & sayed: The
Lorde commaunded my lorde to geue y^e
lande to enherette by lotte to the chil-
dern of Israel. And then my lord commaunded in y^e

*M.C.S. An
order for the
maryage of
the daughters
of Zelaphead.
One of the
trybes may not
marrye wyth a
nother: but eu-
ery one must
take hym a
wyfe of hys
awne trybe.*

M. 33 bloude of hym 34 I also dwell amonge the chyldren of
Israel.

V. 30 Homicida sub testibus punietur 34 Atque ita emūdabitur
vestra possessio xxxvi, 2 Tibi domino nostro præcepit dominus,
vt terram forte diuideres filiis Israel & vt filiabus

L. 32 Vnd yhr solt keyne verfunung nehmen 33 wenn wer blut
schuldig ist, der schendet das land. xxxvi, 2 Lieber herr

M. M. N. 30 For one mannes wytnesse ought no man to be
condemned.

name of the Lorde to geue the enheritaunce of Zela-
 3 phead oure brother vnto his daughters. Now when
 any of the sonnes of the trybes of Israel take them to
 wyues, then shall their enheritaunce be taken from
 the enheritaunce of oure fathers, and shall be put vnto
 the enheritaunce of the trybe in which they [Fo.
 LXVII.] are and shalbe taken from the lott of oure
 4 enheritaunce. And when the fre yere cometh vnto
 the childern of Israel, then shall their enheritaunce be
 put vnto the enheritaunce of the trybe where they are
 in, and so shall their enheritaunce be taken away
 from the enheritaunce of the trybe of oure fathers.

5 And Moses commaunded the childern of Israel at
 the mouth of the Lorde sayenge: the trybe of ȝ chil-
 6 dern of Ioseph haue sayed well. This therefore doeth
 the Lorde commaunde the daughters of Zelaphead say-
 enge: let them be wyues to whom they thē silfe thynke
 best, but in the kynred of the trybe of their fathers
 7 shall they marye, that the enheritaunce of the children
 of Israel roole not from trybe to trybe. But that the
 childern of Israel maye abyde, euery man in the enherit-
 8 aunce of the trybe of his fathers And euery daughter
 that possesseth any enheritaunce amonge the trybes of the
 childern of Israel, shalbe wife vnto one of the kynred of
 the trybe of hir father, that the childern of Israel maye
 enioy euery man the enheritaunce of his father, &
 9 that the enheritaunce goo not from one trybe to
 another: but that the trybes of the childern of Israel,
 maye abyde euery man in his awne enheritaunce.

10 And as the Lorde commaunded Moses euen so dyd
 11 the daughters of Zelaphead: Mahela, Thirza, Hagla,

Mat. 4 And when the yere of iubelye . . wherin they are

V. 3 quas si alterius tribus homines vxores acceperint . . de
 nostra hæreditate minuetur 4 iubileus, id est quinquagesimus
 annus remissionis aduenerit, confundatur fortium distributio, &
 aliorum possessio ad alios transeat. 5 Respondit Moyſes filiis Israel,
 & domino præcipiente ait, Recte . . locuta est 7 ne commisceatur
 possessio filiorum Israel de tribu in tribum. Omnes enim 9 nec
 sibi misceantur tribus, sed ita maneant 10 vt a domino separatæ sunt.

L. 5 hat recht geredt. 7 vnd nicht eyn erbteyl von eyem ſtam
 falle auff den andern 9 fondern eyn iglicher hange an ſeynem
 erbe

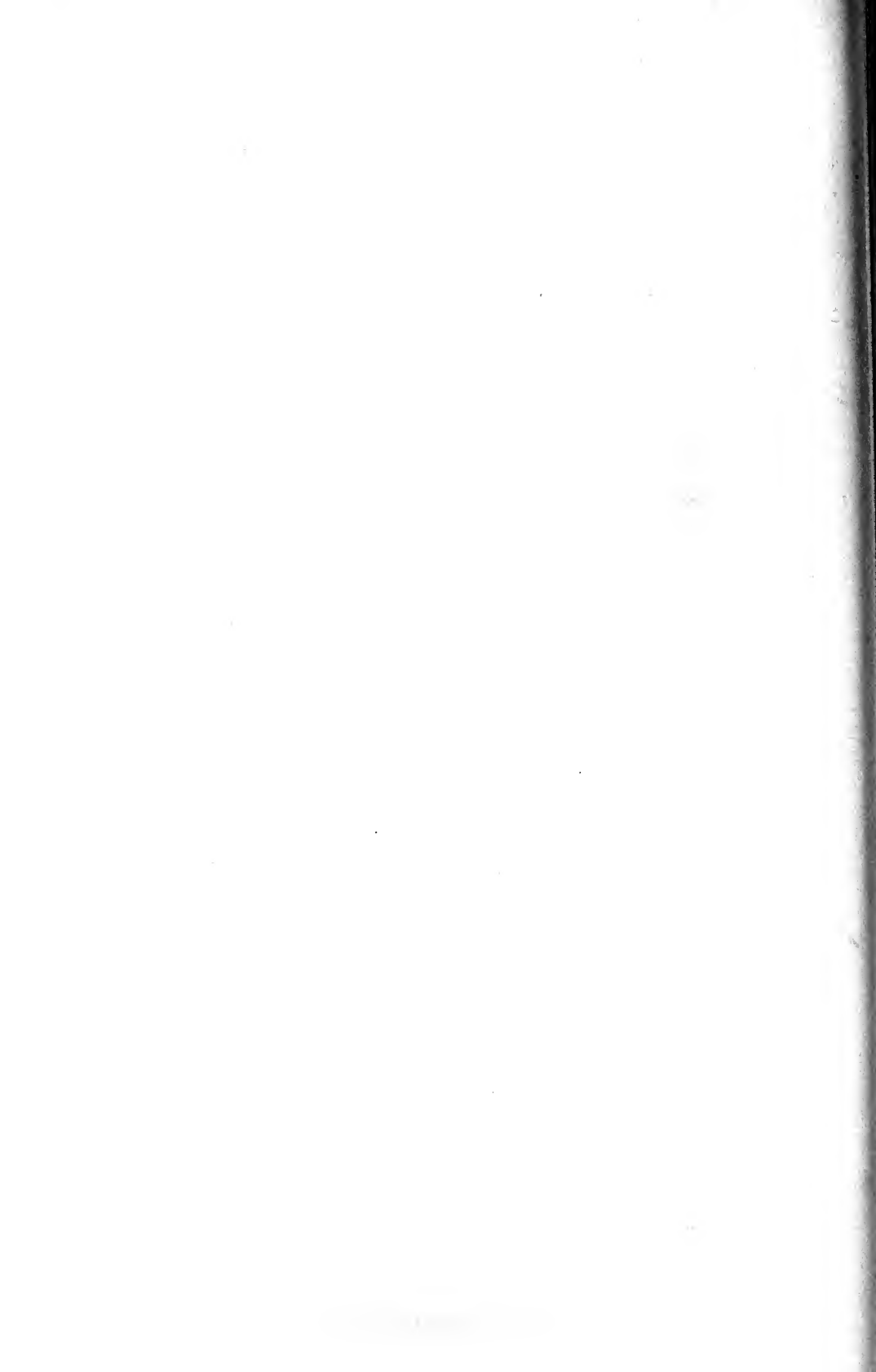
- Milca and Noa, .P. ād were married vnto their fathers
 12 brothers sonnes, of the kynred of the childern of Manasse the sonne of Ioseph: ād so they had their enheritance in the trybe of the kynred of their father.
- 13 These are the commaundmentes & lawes which the Lorde commaunded thorow Moses, vnto the childern of Israel in the felde of Moab apon Iordayne nye vnto Iericho.

¶ The ende of the .iiii. boke of Moses.

¶. 11 filiis patruī sui 12 et possessio quæ illis fuerat attributa, manfit 13 per manum Moyfi

¶. 11 den kindern yhrer vettern 12 Also bleyb yhr erbteyl.

A PRO
LOGE IN TO THE
fyfte boke of Mofes, cal-
led Deuteromye.



WA T



HIS is a boke worthy to be rede in daye
 and nyghte and neuer to be oute of handes.
 For it is the most excellent of all the bokes
 of Moses It is easye also and light and a
 5 very pure gospell that is to wete, a preachinge of fayth
 and loue: deducinge the loue to God oute of faith, and
 the loue of a mans neyghboure oute of the loue of God.
 Herin also thou mayst lerne right meditacion or con-
 templacyon, which is nothing els saue the callynge to
 10 mynde and a repeatyng in the hert of the gloriouse ad
 wonderfull deades of God, and of his terreble handel-
 inge off his enemyes and mercyfull entreating of them
 that come when he calleth them which thinge this
 boke doth and almost nothinge els.
 15 In the .iiii. first chaptres he reherfeth the benefites
 of God done vnto thē, to prouoke thē to loue, ad his
 mightie deades done aboue all naturall power ad be-
 yonde all naturall capacite of faith, that they might
 beleue God ad trust in him and in his strength. And
 20 thyrdlye he reherfeth the firce plagis of God vppon
 hys enemyes and on them which thorowe impacientie
 and vnbeleffe fell from him: partelye to tame .P. and
 abate the appetites of the fleshe whiche alwaye fyght
 agenst the spirite, and partely to bridle the wilde
 25 raginge lustes of thē in whom was no spirite: that
 though they had no power to do good of loue, yet at
 the lest waye they shulde absteine from outwarde
 euell for feare of wrath and cruell vengeance whiche
 shuld fall vppon them and shortly finde them oute, yf
 30 they cast vpp goddes nurter and runne at ryotte be-
 yonde his lawes and ordinaunces. Moreouer he chargeth

them to put nought to nor take oughte away from
 goddes wordes, but to be diligent onely to kepe them
 in remembraunce and in the harte and to teache their
 childern, for feare of forgettinge. And to beware ether
 5 of makynge imagerye or of bowinge them selues vnto
 images sayenge: Ye sawe no image when God spake
 vnto you, but herde avoyce onely and that voyce
 kepe and therunto cleave, for it is youre liffe and it
 shal saue you. And finally yf (as the frayltie of al
 10 flesh is) they shal haue fallen from God and he haue
 brought them in to trouble, aduerfite, ad cōbraunce ad
 all neceffite: yet yf they repent and turne, he promyseth
 them that God shal remembre his mercie ad receave
 thē to grace agayne

15 In the fifte he repeteth the .x. commaūdmētes and
 that they myght se a cause to do them .P. of loue, he
 biddeth them remembre that they were bounde in
 Egipte and how God delyuered them with a mightie
 hande and a stretchedout arme, to serue him and to kepe
 20 his commaundmentes: as Paule sayeth that we are
 bought with Christes bloude ad therfore are his ser-
 vautes ad not oure awne, ad ought to seke his will
 and honoure onely ad to loue ad serue one another for
 his sake.

25 In the sixte he setteth out the fountayne off all com-
 maundmentes: that is, that they beleue how that there
 is but one God that doeth all, and therfore ought onely
 to be loued with all the herte, all the soule and all the
 myghte. For loue only is the fulfilling of the com-
 30 maundementes, as Paule also sayeth vnto, the Romaines
 and Galathians likewise. He warneth thē also that
 they forgett not the commaundmentes, but teach thē
 their childern ad to shew their childern also how God
 delyuered thē out of the bondage of the Egiptiās to
 35 serue him and his commaundmētes, that the childern
 myght se a cause to worke of loue, likewise.

The seuēth is all together of faith: he remoueth all
 occasiōs that might withdrawe them from the fayth,
 and pulleth them also from all confidence in them
 40 selues, and sturreth thē vp to trust in god boldlye and
 onely.

.P. Of the eyght chaptre thou seyft how that the
 caufe of all temptation is, that a mā might ſe his awne
 herte. For whē I am brought in to that extremite
 that I muſt ether ſuffre or forfake god, then I ſhall
 5 feale how moch I beleue and truſt in him, and how
 moch I loue him. In like maner, yf my brother
 do me euel for my good, then yf I loue him when
 there is no caufe in him, I ſe that my loue was of god,
 ād euē ſo yf I then hate him, I feale and perceave that
 10 my loue was but wordly, And finallye he ſturreth thē
 to the fayth ād loue of god, ād dryveth them frō all
 confidence of their awne felves.

In the nynth alſo he moueth thē vnto faith and to
 put their truſt in god, and draweth thē from confidence
 15 of them felues by rehearſinge all the wekedneſſe which
 they had wrought from the firſt daye he knew them
 vnto that ſame daye. And in the end he repeteth how
 he coniured god in horeb ād ouercame him with prayer,
 where thou mayeſt lerne the right maner to praye.

20 In the tenth he rekeneth vpp the pith of all lawes
 and the kepinge of the lawe in the harte: which is to
 feare god loue him ād ſerue him with all their harte
 foule and mighte ād kepe his commaundmentes of
 loue. And he ſheweth a reaſon why they ſhuld that
 25 doo: euen .P. becauſe god is lord of heuen and erth ād
 hath alſo done all for them of his awne goodneſſe with-
 out their deſervinge. And then out of the loue vnto
 god he bringeth the love vnto a mans neyghboure
 ſayenge: god is lorde aboue all lordes and loveth all
 30 his ſeruauntes indifferently, as well the poore and feble
 and the ſtraunger, as the rich and mightye, ād therfore
 wil that we loue the poore and the ſtraunger. And
 he addeth a cauſe, for ye were ſtraungers and god deli-
 uered you and hath brought you vnto a londe where
 35 ye be at home. Loue the ſtraunger therfore for his ſake.

In the .xi. he exhorteth them to loue and feare god,
 and reherſeth the terrible dedes off god vppon his en-
 emies, and on them that rebelled agenſt him. And
 he teſtifyeth vnto thē both what will folow yf they
 40 loue and feare god, and whate alſo yf they deſpiſe him
 ād breake his commaundment.

In the .xii. he cōmaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to altre the worde of god.

5 In the .xiii. he forbiddeth to herken vnto ought faue vnto gods worde: no though he which cōfeseleth cōtrarye shuld come with miracles, as Paule doth vnto the Galathians.

.P. In the .xiiii. the beestes are forbiddē, partely for the
10 vnclennesse of thē, ād partely to caufe hate betwene the hethē ād thē, that they haue no cōuersatiō to gether, in that one abhorreth whatt the other eateth. Vnto this xv. chaptre all pertayne vnto faith and loue cheflye. And in this .xv. he beginneth to entreate moare speciallye
15 of thinges pertayninge vnto the comen welth ād equite ād exhorteth vnto the loue of a mans neyghboure. And in the .xvi. amonge other he forgetteth not the same. And in the .xvii. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto
20 the, punysshment of ydolatres, he yet endeth in a lawe of loue and equite: forbiddinge to condemne any man vnder lesse *then twoo witneses at the left and commaundeth to bringe the trespassers vnto the open gate of the citeye where all men goo in and out, that all
25 men might heare the caufe and se that he had but right. But the pope hath founde a better waye, even to apposse him with out any accusare ād that secretlye, that no man knowe whether he haue right or no, ether hare his articles or answere: for feare lest the people
30 shuld serch whether it were so or no.

In the .xviii. he forbiddeth all false and deuelish craftes that hurte true fayth. Moreouer .P. because the people coude not heare the voyce of the lawe spokē to thē in fire, he promifeth thē a nother prophete to
35 brige thē better tydinges which was spokē of chriſt oure fauour.

The .xix. ād so forth vnto the ende of the .xxvii. is almost al to gether of love vnto oure neybourēs ād of lawes of equite ād honestye with now ād then a re-
40 specte vnto fayth.

* The original has: them.

The .xxviii. is a terreble chaptre ād to be trēbled
at: A christē mans harte might wel bleed for sorow
at the readinge of it, for feare of the wrath that is like
to come vpō us accordinge vnto all the curfes which
5 thou there readeſt.

For acordinge vnto theſe curfes hath god delt with
all nacions, after they were fallē in to the abhominations
of blindneſſe.

The .xxix. is like terreble with a godly leſſō in
10 the ende that we ſhuld leue ſerchige of goddes ſe-
crettes ād geue diligēce to walke accordinge to that
he hath opened vnto us. For the kepige of the cō-
maūdmētes of god teacheth wiſdome as thou mayeſte
ſe in the ſame chapter, where Moſes ſayeth, kepe the
15 cōmaūdmētes, that ye maye vnderſtōd whate ye ought
to do. But to ſerch goddes ſecretes blideth a mā as
it is wel proved by the ſwarmes of oure ſophiſters,
whoſe wiſe bokes are now whē we loke ī the ſcripture,
foūde but ful of foliſhneſſe.

THE FYFTE

BOKE OF MOSES. CAL:

led Deuteronomye.*

** This title page does not form part of the Lenox copy of the Pentateuch of 1530; the copy recently added to the Astor Library is also without it. The subjoined entries, in the latter, made by an English hand, and signed D., are given as curiosa.*

On the Fly Leaf: "According to the various readings of Bp. Wilson's Bible by his Editor, these four last books of Moses are translated by Matthews. D."

"A. D. 1433 seems to be on a piece of parchment bound in with them. Is this the year of binding and Translin? D."

In the margin of Fo. I. Deuteronomye: "This, accordg. to Bp. Wilson's Editor, is Matthews, Transln. D."

The first Chapter of Deuteronomge. [Fo. I.]

- T**HESE be the wordes which *M.C.S. A*
Moses spake vnto all Israel, on *briefe reher-*
the other syde Iordayne in the *sallof thynges*
wildernesse and in the feldes *done before,*
by the red see, betwene Pharā ād Tophel, *from the*
pytchyng at
mounte Horeb
vntyll they
came to Cades
barne.
² Laban, Hazeroth and Difahab .xii. dayes
iurney from Horeb vnto Cades bernea, by
³ the waye that leadeth vnto mount Seir. And it for-
tuned the first daye of the .xi. moneth in the fortieth
yere, that Moses spake vnto the childern of Israel
acordinge vnto all that the Lorde had geuen him in
⁴ commaundment vnto them, after that he had smote
Sihon the kynge of the Amorites which dwelt in Hef-
bon, and Og kinge of Basan which dwelt at Astaroth
in Edrei.
⁵ On the other syde Iordayne in the londe of Moab,
⁶ Moses begane to declare this lawe saynge: the Lorde
oure God spake vnto vs in Horeb sayenge: Ye haue
⁷ dwelt longe ynough in this mount: departe therfore
and take youre iurney and goo vnto the hilles of the
Amorites and vnto all places nye there vnto: both
feldes, hilles and dales: and vnto the south and vnto
the fees syde in the londe of Canaan, and vnto libanon:
⁸ euen vnto the greate ryuer Eu- .ᵀ. phrates. Beholde,
I haue set the londe before you: goo in therfore and

ffl. 2 .xi. dayes . . barne 4 Sehon . . Edrai.

V. 1 trans Iordanem (v. 5.) . . Aferoth vbi auri est plurimum.
4 habitauit . . mansit 5 explanare legem 6 in hoc monte 7 & iuxta
litus maris . . vque ad flumen magnum Euphraten. 8 En, inquit
tradidi vobis

L. 1 iensyd (v. 5) 5 aus zulegen dis gesetz 6 an disem berge
7 gegen den anfurt des meeris . . bis an das groffe wasser Phrath,
8 Sihe da ich hab das land fur euch geben (v. 21)

ffl. ff. N. 6 Horeb and Sinai are both one.

possesse the londe which the Lord sware vnto youre fathers Abraham, Isaac and Iacob, to geue vnto them and their seed after them.

9 And I sayde vnto yov the same season: I am not
10 able to bere you myselfe alone. For the Lorde youre
God hath multiplyed you: so that ye are this daye
11 as the starres of heauen in numbre (the Lorde god of
your fathers make you a thousande tymes so many
moo as ye are, and blesse you as he hath moo, *more*
12 promysed you) how (sayde I) can I myselfe alone, beare
the combraunce, charge and stryffe that is amonge you:
13 brynge therfore men of wysdome and of vnderstondinge
and expert knowne amonge youre trybes, that I maye
make them ruelars ouer you.

14 And ye answered me and sayed: that which thou
15 hast spoken is good to be done. And then I toke the
heedes of youre trybes, men of wysdome and that were
expert, and made them ruelers ouer you: captaynes
ouer thousandes and ouer hundredes ouer fyfthe and
ouer ten, and officers amonge youre trybes.

16 And I charged youre Iudges the same *Iudges.*
tyme sayenge: heare youre brethern and iudge [Fo.
II.] righteously betwene euery man and his brother
17 and the straunger that is with him. Se that ye knowe
no man in Iudgement: but heare the small as well as
the greate and be afrayed of no man, for the lawe is
Gods. And the cause that is to harde for you, brynge
18 vnto me and I will heare it. And I commaunded you
the same season, all the thinges which ye shulde doo.

19 And then we departed from Horeb and walked
thorow all that greate and terreble wildernesse as ye

¶ 17 for the iudgement is Gods

V. 10 solus sustinere vos . . . sicut stellæ cæli, plurimi. 12 negotia
vestra . . . & pondus ac iurgia. 13 & quorum conuersatio sit proba
14 quam vis facere. 15 ac decanos, qui docerent vos singula
16 Præcepique eis, dicens, Audite illos, & quod iustum est iudicate:
siue ciuis sit ille, siue peregrinus. 17 Nulla erit distantia personarum

L. 9 nicht alleyn ertragen 10 wie die menge der stern am
hymel 12 muhe. laß. haddet 14 das du es thun wilt. 16 richtet
recht zwiffchen yderman vnd feynem bruder vnd dem frembd-
lingen 17 niemants person euch schewen

¶ *¶* 16 Iudges.

haue sene alonge by the waye that ledeth vnto the
 hilles of the Amorites, as the Lorde oure God com-
 20 maunded us, and came to Cades bernea. And there
 I sayed vnto you: Ye are come vnto the hilles of the
 Amorites, which the Lorde oure God doth geue vnto
 21 us. Beholde the Lorde thi God hath sett the londe
 before the, goo vpp and conquere it, as the Lorde God
 of thy fathers sayeth vnto the: feare not, nether be
 discouraged.

22 And then ye came vnto me euery one and sayed:
 Let us sende men before us, to serche us out the londe
 and to brynge us worde agayne, both what waye we
 shal goo vpp by, and vnto what cities we shal come.
 23 And the sayenge pleased me well .℞. and I toke .xii
 24 men of you, of euery trybe one. And they departed
 and went vp in to the hye contre and came vnto the
 25 ryuer Escoll, and serched it out, and toke of the frute
 of the londe in their hondes and brought it doune vnto
 us and brought us worde agayne and sayde: it is a
 good lande which the Lorde oure God doeth geue us.
 26 Notwithstandinge ye wolde not consente to goo
 vpp, but were dishobedient vnto the mouth of the
 27 Lorde youre God, ad murmured in youre tentes and
 sayde: because the Lorde hateth us, therefore he hath
 brought us out of the londe of Egipte, to delyuer us in
 to the handes of the Amorites and to destroye us.

28 How shal we goo vpp? Oure brethern haue dis-
 couraged oure hartes sayenge: the people is greater and
 taller than we, ad the cities are greatte and walled
 euen vpp to heauen, and moreouer we haue sene the
 sonnes of the Enakimes there.

℞. 20 barne

℞. 20 daturus est vobis. 21 dabit . . . nec quicquam pauas.
 24 Vallem botri 25 attulerunt ad nos, atque dixerunt 28 Quo af-
 cendemus? nuntii terruerunt

℞. 20 geben wirt 22 furcht dich nicht vnd schew 23 Das gefiel
 myr wol 25 sagten vns widder 28 Wo sollen wyr hynauff?

℞. ℞. N. 21 *Before the*: That is, at thy commaundement.
 26 *But were dysobedyent*: The people beyng vnfaithfull wolde
 not go vnto the land promesed. 27 *Hateth vs*: God is sayd to
 hate a man whē he putteth him forth of hys hert, & geueth him
 not of his grace. Psal. v, b and .xxx, b.

29 And I fayed vnto you: dreade not nor be afrayed
 30 of thē: The Lorde youre God which goeth before you,
 he shall fyghte for you, acordynge to all that he dyd
 31 vnto you in Egipte before youre eies ād in the wilder-
 nesse: as thou hast sene how that the Lorde thy God
 bare the as a man shulde beare his sonne, thorow [Fo.
 III.] out all the waye which ye haue gone, vntill ye
 32 came vnto this place. And yet for all this sayenge ye
 dyd not beleue the Lorde youre God which goeth the
 33 waye before you, to ferche you out a place to pitche
 youre tentes in, in fyre by nyght, that ye myghte se
 what waye to go and in a cloude by daye.

34 And the Lorde herde the voyce of youre wordes
 35 and was wroth and swore sayenge, there shall not one
 of these men of this frowarde generacion se that good
 36 londe which I sware to geue vnto youre fathers, saue
 Caleb the sonne of Iephune, he shall se it, and to him
 I will geue the londe which he hath walked in ād to
 his childern, because he hath contynually folowed the
 37 Lorde. Likewise the Lorde was angrye with me for
 youre sakes sayenge: thou also shalt not go in thither.
 38 But Iosua the sōne of Nun which stondeth before the,
 he shall go in thither. Bolde him therfore *bolde, verb,*
 39 for he shall deuyde it vnto Israel. More- *to encourage*
 ouer youre childern which ye fayed shulde be a praye,
 and youre sonnes which knowe nether good nor bad
 this daye, they shall goo in thither ād vnto them I will
 40 geue it, ād they shall enioye it. But as for you, turne
 backe and take youre iurneye in to the wilderneſſe:
 euen the waye to the reed see.

41 Than ye answered and fayed vnto me: We .P. haue
 synned agenſt the Lorde: we will goo vp and fyghte,
 accordinge to all that the Lorde oure God cōmaunded

¶ 38 Boldē

V. 30 qui ductor est vester 32 Et nec sic quidem credidistis
 33 metatus est locum 35 sub iuramento pollicitus sum 36 quia se-
 cutus est dominum. 37 Nec miranda indignatio in populum
 38 forte terram diuidet 39 qui hodie


L. 30 zeucht fur euch hyn 32 Aber das gallt nichts bey euch
 . . . hettet geglaubt 33 euch die stette zu weyſen 36 volliglich . . .
 gefolget hat 39 die heuts tags

us. And whē ye had gyrde on euery man his wepons
 42 of warre and were ready to goo vp in to the hilles, the
 Lorde sayed vnto me: saye vnto thē, se that ye go not
 vp and that ye fighte not, for I am not amōge you:
 lest ye be plagued before youre enemies.

43 *Here thou seist the very image of the papistes. For thei like wise where Gods wordēis, there they beleue not ad where it is not there they be bold.* * And whē I told you ye wold not
 heare: but disobeyed the mouth of the
 Lorde, and went presumptously vp in to
 the hilles.

44 Thē the Amorites which dwelt in those
 hilles, came out agenst you and chafed you
 as bees doo, and hewed you in Seir, euē
 45 vnto Horma. And ye came agayne and
 wepte before the Lorde: but the Lorde wolde not
 46 heare youre voyce nor geue you audience. And so ye
 abode in Cades alōge season, acordinge vnto the tyme
 that ye there dwelt.

The .II. Chapter.

1  HEN we turned and toke oure *M.C.S. A*
 iurney in to the wildernesse, *reherfall of*
 euen the waye to the red see *that which*
 as the Lord cōmaunded me. *was done from*
 And we compassed the mountayns of Seir *the tyme that*
 2 a lōge tyme Thē the Lorde spake vnto *they departed*
 3 me faienge: Ye haue cōpassed this moun- *from Cades*
 tayns lōge ynough, turne you northwarde. *barne, vnto*
 4 And warne the people say- [Fo. III.] *the battell*
 enge: Ye shall goo thorow the costes of youre brethern *agaynst the*
kynges Sehon
& Og.

M. 46 *omits:* acordinge vnto the tyme that ye there dwelt.
V. 41 *instructi armis* 42 *ne cadatis* 43 *tumentes superbia*
 44 *sicut solent apes perfequi: & cecidit de Seir vsque Horma.*
ii, i circumuiuis

L. 41 Da yhr euch nu rustet eyn iglicher mit feynem harnsch
 42 geschlagen werdet 43 wart vermessen 44 wie die byenen thun,
 vnd schlugen euch zu Seir bis gen Harma, ii, i vmbzogen

M. N. 43 *Ye wold not heare:* Here thou seyft the verye
 Image of vs that lyue i this most perloufe tyme, for euen we lyke-
 wyfe, where goddes worde is, here beleue we not: and where it
 is not, there be we bolde.

the childern of Esau which dwell in Seir, and they
shalbe afrayed of you: But take good hede vnto youre
5 felues that ye prouoke thē not, for I wil not geue you
of their lōde, no not so moch as a fote breadeth: be-
cause I haue geuē mount Seir vnto Esau to possesse.
6 Ye shall bye meate of thē for money to eate, and ye
7 shall bye water of thē for money to drike. For the
Lorde thy God hath blessed the in all the workes of
thine hāde, ād knew the as thou wētest thorow this
greate wildernesse. Moreouer the Lorde thi God hath
bene with the this .xl. yeres, so that thou hast lacked
nothinge.

8 And whē we were departed from oure brethern the
childern of Esau which dwelt in Seir by the felde waye
from Elath ād Ezion Gaber, we turned ād went the
9 waye to the wildernesse of Moab. Thē the Lorde fayed
vnto me se that thou vexe not the Moabites, nether
prouoke thē to batayle for I will not geue the of their
lōde to possesse: because I haue geuē Ar vnto the chil-
10 dern of loth to possesse. The Emimes dwelt there in in
tymes past, a people greate, many ād tal, as the Ena-
11 kimes: which also were takē for geantes as the
Enakimes: And the Moabites called thē Emymes.
12 In like maner the Horimes dwelt in Seir before time
which .P. the childern of Esau cast out, ād destroyed
thē before them and dwelt there in their stede: as
Israel dyd in the londe of his possessiō which the Lorde
gaue them

13 Now ryfe vpp (fayed I) ād get you ouer the ryuer
14 Zared: ād we went ouer the ryuer Zared. The space

M. 11 Emims. 12 Horims

V. 5 ne moueamini contra eos 8 de Afion-gaber, venimus ad
iter 9 Non pugnes . . . nec ineas aduersus eos praelium . . . filiis
Lot 13 venimus ad eum.

L. 5 nicht reytzet, denn ich werd euch yhres lands nicht
eynen fufs breyt geben 6 das yhr esset . . . trincket 8 Ezeongaber,
wandten wyr vns vnd giengen 9 nicht beleydigen noch sie reytzen
zum freyt

M. M. N. 10 *Emims*: Emym a kynd of Geauntes so called
because they were terrible & cruell for Emym sygnifyeth terryble-
nesse. *Enakym*s loke Iudic. i, d. 12 *Horims* a kynde of Ge-
auntes and sygnifyeth noble, because that of pryde they called
thē felues nobles or gentels.

in which we came from Cades bernea vntill we were
come ouer the ryuer Zared was .xxxviii. yeres: vntill
all the generation of the men of warre were wasted
15 out of the host as the Lorde sware vnto thē. For in
dede the hande of the Lorde was agēst thē, to destroye
them out of the host, till they were consumed.

16 And as soone as all the men of warre were consumed
17 and deed from amonge the people, then the Lorde
18 spake vnto me sayenge. Thou shalt goo thorow Ar
19 the coste of Moab this daye, and shalt come nye vnto
the childern of Ammon: se that thou vexe them not,
nor yet prouoke them. For I will not geue the of the
londe of the childern of Ammon to possesse, because I
haue geuen it vnto the childern of loth to possesse.
20 That also was taken for a londe of geauntes and geauntes
dwelt therin in olde tyme, and the Ammonites called
21 them Zamzumyms. A people that was great, many
and taule, as the Enakyms. But the [Fo. V.] Lorde
destroyed them before the Ammonites, and they cast
22 them out and they dwelt there i their steade: as he
dyd for the childern of Esau which dwell in Seir: euē
as he destroyed the horyms before them, ad they cast
them out and dwell in their steade vnto this daye.

23 And the Avims which dwelt in Hazarim euē vnto
Aza, the Caphthoryms which came out of Caphthor
destroyed them and dwelt in their rowmes.

24 Ryse vp, take youre journey and goo ouer the ryuer
Arnon. Beholde, I haue geuen in to thy hād Sihō the
Amorite kynge of Hesbō, ad his londe. Goo to and
25 conquere and prouoke hi to batayle. This daye I will
begynne to fend the feare and dreade of the vppon all

M. 14 barne 20 Zamzumims 21 Enakims 24 Sehon

V. 14 donec confumeretur 15 vt interirent de castrorum me-
dio. 18 vrbe[m] nomine Ar 20 reputata est 22 quam possident vsque
in praesens. 24 incipe possidere

L. 14 eynde nemen 15 vmbkemen . . . bis das yhr eynde
wurde. 20 geschetzt 22 besitzen, das sie da an yhrer stat wo-
neten, bis auff disen tag. 24 heb an zu eintzunem

M. M. N. 20 *Zāzumims*: Zamzumim a kynde of geauntes
and fygnysyeth myscheuouse. They were tyrauntes, cruell theues
& pollars. 24 *Sehon & his lande before the*: Or at thy cō-
maundement

nacions that are vnder al portes of heauen: so that whē they heare speake of the, they shall tremble and quake for feare of the.

26 Then I sent messengers out of the wilder nesse of
kedemoth vnto Syhon kynge of Hesbon, with wordes
27 of peace saynge: Let me goo thorow thy londe. I
will goo allweyes alonge by the hye waye and will
nether turne vnto the righte hande nor to the left.
28 Sell me meate for money for to eate, and geue me
drinke for money for to drynke: I will goo thorowe
29 by fote only (as the childern of Esau dyd vnto me
whi- .¶. che dwell in Seir and the Moabites whiche
dwell in Ar) vntyll I be come ouer Iordayne, in to
the londe which the Lorde oure God geueth vs.

30 But Sihon the kinge of Hesbon wolde not let vs
passe by him, for the Lord thy God had hardened his
sprite and made his herte tough because he wold de-
lyuer him into thy hondes as it is come to passe this
daye.

31 And the Lorde sayed vnto me: beholde, I haue be-
gonne to set Sihon and his londe before the: goo to
32 and conquere, that thou mayst possesse his londe. Then
both Sihon and all his people came out agenst vs
33 vnto batayle at Iahab. And the Lorde set him before
vs, and we smote hym and his sonnes and all hys
people.

34 And we toke all his cities the same season, and
destroyed all the cities with men, wemen, and childern
35 ad let nothinge remayne, saue the catell only we

¶. 26 wilder nesse of the easte . . . Sehon 29 Iordan 30 Sehon
32 Sehon . . . Iahaza

¶. 25 sub omni cælo: vt . . . pauēāt, & in morem parturentium
contremiscant, & dolore teneantur. 27 publica grad. via 28 Tantum
est vt nobis concedas transitum 29 ad Iordanem 30 indurauerat
dominus deus tuus spiritum eius, & obfirmauerat cor illius . . .
sicut nunc vides. 32 incipe possidere eam.

¶. 25 vnter allen hymeln, das wenn sie von dyr horen, toben
vnd sich engsten fur deyner zukunfft. 28 Ich wil nur zu fuß durch
hyn gehen 29 vber den Iordan 30 verhetet seynen mut vnd ver-
stockt yhm seyn hertz . . . wie es ist itzt am tage. 31 eyn zu ne-
men zu besitzten seyn land 34 alle seyne stedte vnd verbanten alle
stedte

¶. ¶. N. 32 Iahaza: Otherwyfe Iafa.

caught vnto oure selues and the spoyle of the cities
 36 which we toke, from Aroer vppon the brynke off the
 riuer off Arnon, and the citie in the ryuer, vnto Gilead:
 there was not one citye to stronge for vs. The Lorde
 37 oure God delyuered all vnto vs: only vnto the londe
 of the childern of Ammon ye came not, nor vnto all
 the coste of the riuer Iabock [Fo. VI.] ner vnto the
 cities in the mountaynes, nor vnto what foeuer the
 Lorde oure God forbade vs.

¶ The .III. Chapter.

- 1 **T**HEN we turned and went vpp *M.C.S. A*
 the way to Bafan. And Og *reherfall of*
 the kinge of Bafan came out *thynges that*
 agenst vs: both he and all his *chaunfed from*
 2 people to batayle at Edrey. And the *the vycorye of*
 Lorde sayed vnto me: feare him not, for *the .ii. kynges*
 I haue delyuered him and all his people *Sehon & Og,*
 ad his lande in to thy hande ad thou shalt *vnto the In-*
 3 Amorites which dwelt at Hesbon. And so the Lorde *stitution of*
 oure God delyuered in to oure handes, Og also the *Iofue in Mo-*
 kynges off Bafan and al his folke, And we smote him *ses steade.*
 vntyll noughte was left him.
 4 And we toke all his cities the same ceafon (for there
 was not a citie whiche we toke not from them) euen
 iii. score cities, all the region of Argob, the kyngdome
 of Og in Bafan.
 5 All thefe cities were made stronge with hye walles,
 gates and barres, besyde vnwalld townes a greate

M. 36 Galaad. iii, 1 Edrai 2 Sehon

V. 35 Absque iumentis 36 torrentis Arnon, & oppido, quod in
 valle . . . Non fuit vicus & ciuitas 37 Absque terra . . . torrenti
 Ieboc iii, 2 traditus est 3 percussimusque eos vsque ad interne-
 cionem 4 vno tempore. 5 absque oppidis innumeris

L. 36 des bachs Arnon 37 on zu dem land . . . bach Iabock
 iii, 2 ich hab . . . geben 3 schlugen bis das yhm nichts vberbleyb.

M. M. N. 5 *Vnwalld townes:* As thoroufares and vyllages.

- 6 maynye. And we vtterly destroyed them, as we played with Sihon kynge off Hesbon: bringing to nought al the cities with men, wemen and childern.
- 7 But all the catell and the spoyle of the cities, we caughte for .℥. oure selues.
- 8 And thus we toke the same ceason, the lōde out of the hande of two kynges of the Amorites on the other fyde Iordayne, from the ryuer of Arnon vnto mount
- 9 Hermon (which Hermon the Sidons call Sirion, but
- 10 the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Bafan vnto Salcha and Edrei,
- 11 cities of the kingdome of Og in Bafan. For only Og kynge of Bafan remayned of the remnaūt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō .ix. cubettes longe ad, .iiii. cubetes brode, of the cubettes of a man.
- 12 And when we had conquered this londe the same tyme, I gaue from Aroer which is apou the riuer of Arnon, and halfe mount Gilead and the cities thereof
- 13 vnto the Rubenites, and Gadites. And the rest of Gilead and all Bafan the kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the regiō of Argob with all
- 14 Bafan was called the londe of geauntes. Iair the sonne of Manasse toke all the region of Argob vnto the costes of Gesuri ad Maachati, and called the townes of Bafan after his owne name: the townes of Iair vnto thys daye.
- 15,16 And I gaue half Gilead vnto Machir. And vnto Ruben ad Gad, I gaue from Gile- [Fo. VII.] ad vnto the ryuer of Arnon ad half the valey ad the coste, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the feldes ad Iordayne with the

ℳ. 6 Sehon 10 Galaad . . Salecha . . Edrai 12 Galad 13 Galaad 14 & called them after his owne name: Bafan Hauoth Iair vnto this daye. 15 Galaad 16 Galaad

℥. 8 trans Iordanem 11 Et monstratur lectus 14 Bafan, Auoth-Iair, id est Villas Iair

℥. 6 vnd verbanneten (*bis*) 8 iensyd dem Iordan 11 alhie zu Rabath

ℳ. ℳ. N. 14 *Hauoth Iair*: That is suburbes or vyllages be longyng to Iair.

cofte, from Cenereth even vnto the see in the felde which is the falt see vnder the fprynges off Pisga eastwarde.

18 And I commaunded you the same tyme (ye Ruben
ad Gad) sayeng: the Lorde your God hath geuen you
this londe to enioye it: se that ye go harneffed before
yours brethern the childern of Israel, all that are me
19 of warre amonge you. Youre wyues only youre chil-
dern ad youre catell (for I wote that ye haue moch
catell) shall abyde in youre cities which I haue geuen
20 you, vntyll the Lorde haue geue rest vnto your breth-
ern as well as vnto you, and vntyll they also haue
conquered the londe which the Lorde youre God
hath geuen them beyond Iordayne: and then re-
turne agayne euery mā vnto his possession which I
haue geue you.

21 And I warned Iosua the same tyme sayeng thyn
eyes haue sene all that the Lorde youre God hath
done vnto these two kynges, euē so the Lorde will doo
22 vnto all kyngdomes whither thou goest. Feare them
not, for the Lorde youre God he it is that fighteth for
you.

23 And I befoughte the Lorde the same tyme .P. say-
24 enge: O lorde Iehoua, thou hast begonne to shewe
thy seruaunte thy greatnesse and thy mightie hande
for there is no God in heauen nor in erth that can do
25 after thy workes and after thy power: let me goo ouer ad
se the good londe that is beyonde Iordayne, that goodly
26 hye contre and Libanon. But the Lorde was angrie with
me for youre fakes and wolde not heare me, but sayed

℞. 17 Ceneroth . . Phasgah 24 O lorde God

℥. 17 & planitiem solitudinis . . . ad mare deserti, quod est
salissimum ad radices montis Phasga 20 trans Iordanem 21 quæ
fecit dominus deus vester duobus his regibus: sic faciet omnibus
regnis ad quæ tranſiturus es. 24 comparari fortitudini tuæ. 25 mon-
tem istum egrégium

℥. 17 vnden am berge Pisga 20 iensyd dem Iordan 24 der es
deynen wercken vnd deynen macht kunde nach thun? 25 dis
gutte gepirge . . .

℞. ℞. N. 17 Vnder þ springes of Phasgah: Some the hyll
fote. Heb. Efdoth which signifyeth spriges, although some wyll
that it be the name of a towne.

vnto me, be content, and speake henceforth no moare
 27 vnto me of this matter, Get the vp in to the toppe
 of Pisga ad lifte vpp thine eyes west, north, south ad
 east, ad beholde it with thyne eyes for thou shalt not
 28 goo ouer this Iordayne. Moreouer, charge Iofua and
 corage, *verb*, corage him and bolde him. bolde, *verb*,
to encourage, For he shall go ouer before *to encourage*
 his people, and he shall deuyde the londe which thou
 29 shalt fe vnto them. And so we abode in the valaye
 besyde Beth Peor.

■ The .IIII. Chapter.

1 **A**ND now herken Israel vnto the *M.C.S. An*
 ordinaunces ad lawes which *exhortacyon*
 I teache you, for to doo them, *to geue dyl-*
 that ye maye lyue ad goo ad *gent heede*
 conquer the londe which *vnto the lawe,*
 the Lorde God of youre *& that they*
 fathers geueth you. Ye *shuldenottake*
 2 shall put nothings vnto the *awaye or adde*
 worde which I commaunde *any thyng*
 you nether doo ought there *thereto. Images*
 from, that ye maye kepe *may not be*
worshypped
nor yet made.
The.iii. Cytyes
of refuge.

[Fo. VIII.] the commaundmentes off the Lorde youre
 3 God which I commaunde you. Your eyes haue sene
 what the Lorde dyd vnto Baal Peor: for al the men
 that folowed Baal Peor, the Lorde youre God hath

¶ 27 Phasgah
¶ 26 Sufficit tibi, nequaquam vltra loquaris de hac re ad me.
 27 et oculos tuos circunfer . . . & aspice. 28 corrobora . . . con-
 forta 29 contra phanum Phogor. iiii, 1 doceo te . . . daturus est
 2 verbum quod vobis loquor . . . custodite 3 contra Beel-phegor,
 quomodo contriuerit

¶ 26 Las gnug feyn, sage myr dauon nicht mehr 29 Also
 blieben wyr ym tal gegen dem haus Peor. iiii, 1 euch lere . .
 gibt 2 nichts dazu thun, das ich euch gepiete . . . auff das yhr
 behaltet 3 vber dem Baal Peor

¶ *¶* N. 2 To put to the woord and to take awaye therfro
 is, to Iudge & thynck otherwyse of the wyll of god then is shewed
 vs in the scrypture, as in Deut. xii, d. Prouer. xxx, a.

4 destroyed from amōge you: But ye that claue vnto
the Lorde youre God, are alyue euery one of you this
5 daye. Beholde, I haue taught you ordinaunces and
lawes, soche as the Lorde my God commaūded me,
that ye shulde do euē so in the londe whether ye goo
to possesse it

6 Kepe them therfore and doo them, for that is youre
wisdome and vnderstandyng in the syghte of the na-
cyons: whiche when they haue herde all these ordi-
naunces, shal saye:

O what a wyfe and vnderstondyng people is this
7 greate nacion. For what nacyon is so greate that hath
Goddess so nye vnto hym: as the Lorde oure God is
nye vnto vs, in all thinges, when we call vnto hym?
8 Yee, and what nacyon is so greate that hath ordinaunces
and lawes so ryghtuouffe, as all thys lawe which I sett
before you this daye.

9 Take hede to thy selfe therfore only ād kepe thy
foule diligently, that thou forgett not the thinges which
thyne eyes haue sene and that they departe not out of
thyne harte, all the dayes of thine life: but *Teach youre*
teach them thy son- .P. nes, ād thy sonnes *childern.*

10 sonnes. The daye that I stode before the Lorde youre
god in Horeb, whē he sayed vnto me, gather me the
people together, that I maye make them heare my
wordes that they maye lerne to fere me as longe as
thei lyue vppon the erth and that they maye teache
11 their childern: ye came ād stode also vnder the hyll
ād the hyll burnt with fire: euen vnto the myddes
of heauē, ād there was darcknesse, clowdes ād myst.

℣. 9 thy lyfe

℣. 4 adhæretis 5 Scitis . . . sic facietis ea in terra quā possessuri
estis 6 sapientia, & intellectus coram populis . . . gens magna.
7 natio tam grandis . . . deos appropinquantēs sibi 8 alia gens sic
inclyta . . . ceremonias, iustaque iudicia, & vniuersam legem . . .
proponam hodie ante oculos vestros? 9 cunctis diebus vitæ tuæ.
11 ad radices montis . . . tenebræ, et nubes, & caligo.

℣. 4 anhienget 5 Sihe . . . das yhr also 6 weyßzheynt vnd ver-
stand fur allen volckern . . . vnd eyn trefflich volck 7 Gotter also
nahe sich thun . . . so oft wir yhn an ruffen? 8 furlege? 9 alle deyn
leben lang 11 vnden an dem berge . . . finsternis, wolcken vnd
tunckel.

℣. ℣. N. 9 Teache your chyldrē.

- 12 And the Lorde spake vnto you out of the fire ad ye herde the voyce of the wordes: But sawe no ymage, saue herde a voyce only, *The voyce is all to gether: vnto that ymage ought men to bowe there hertes.*
- 13 And he declared vnto you his couenaunt, which he commaunded you to doo, euen .x. verses and wrote them in two tables of stone. And the Lorde commaunded me the same season to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to possesse it
- 14 Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of mā or womā or any maner beest that is on the erth or of any maner fether- [Fo. IX.] red foule that fleth in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leste thou lyfte vpp thyne eyes vnto heuen, and when thou seyest the sonne and the mone and the starres and what soeuer is containyd in heauen, shuldest be disceaued and shuldest bow thi selfe vnto them ad serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder al quarters of heauen.
- 15 For the Lorde toke you and broughte you out of the yernen fornace of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrie with me for youre fakes and sware, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which

V. 12 formam penitus non vidistis. 16 sculptam similitudinem, aut imaginem 19 omnia astra cæli, & errore deceptus . . quæ creauit . . in ministerium cunctis gentibus 21 propter sermones vestros . . terram optimam quam daturus est vobis.

1. 13 nemlich die zehen wort 19 das gantze heer des hymels (corrected into: yrgent eyn heer des hymels) 21 vmb ewres thuns willen

M. M. N. 12 *The voyce of the wordes*: The voyce is al to gether: vnto that ymage ought men to bowe there hertes. 20 *Yron fornace*: By the yron fornace is vnderstande anguysh & greate sorowe & carefulness of hert .iii. Reg. viii, f. & Ierem. xi, a.

- 22 the Lorde thy God geueth te to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe
- 23 Take hede vnto youre selues therfore, that ye forgett not the appoyntment of the Lorde youre appoyntment, God which he made with you, and that *covenant* ye make you no grauen ymage of whatsoeuer it be that
- 24 the Lorde thi God hath for- .P. bidden the. For the Lorde thi God is a cōsuminge fyre, and a geloufe God.
- 25 Yf after thou hast gotten childern and childerns childern and hast dwelt longe in the londe, ye shall marre youre selues and make grauen ymages after the liknesse of what so euer it be, and shall worke wekednesse in the fyghte of the Lorde thy God, to prouoke him.
- 26 I call heauen and erth to recorde vnto you this daye, that ye shall shortely pereffsh from of the londe whether ye goo ouer Iordayne to possesse it: Ye shall not prolonge
- 27 youre dayes therin, but shall shortly be destroyed. And the Lorde shall scater you amonge nacions, and ye shalbe lefte few in numbre amonge the people whother the
- 28 Lorde shall brynge you: and there ye shall serue goddes which are the workes of mans hande, wod and stone which nether se nor heare not eate nor smell.
- 29 Neuer the later ye shall seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with
- 30 all thine herte and with all thy soule. In thi tribulacion and when all these thinges are come apon the, euen in the later dayes, thou shalt turne vnto the Lorde

¶. 22 Ecce morior . . . terram egregiam. 23 quæ fieri dominus prohibuit. 24 deus æmulator. 25 patrans malum . . . ad iracundiam prouocetis 27 et remanebitis pauci 29 & tota tribulatione animæ tuæ. 30 Postquam te inuenerint omnia quæ prædicta sunt, nouissimo autem tempore reuerteris

℞. 22 sondern . . . gutt land 23 wie der Herr deyn Got gepotten hat 27 eyn geringe pobel vberig seyn

℞. M. N. 24 *Consuminge fyre*: Because God proueth his by afflyccion, therfore is he called a consumyng fyre. Hebr. xii. g. & because he consumeth the vnfaithfull remedyleffe, for ther is nothing that can refyst his anger toward thē. And he is called geloufe because he can not suffer that any shuld fall from hym.

- thy God, and shalt herken vn- [Fo. X.] to his voyce.
- 31 For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he sware vnto them.
- 32 For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene herde as it is, that a nacion hath herde the voyce of God speakeinge out of fyre as thou hast herde, and yet
- 33 lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and fygnes and wonders and thorow warre and with a mightie hande and a stretched out arme and wyth myghtye terreble sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.
- 35 Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.
- 36 Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed *nurter, verb,*
 .¶ the his greate fyre, and thou hardest *to bring up,*
educate
- 37 his wordes out of the fyre. And becaufe he loued thy fathers, therefore he chose their seed after them and broughte the out with his presence and with his
- 38 myghtye power of Egipte: to thrust out nations greater ad myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.
- 39 Vnderstonde therfore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue

V. 31 nec omnino delebit 34 si fecit deus . . . de medio nationum . . . & horribiles visiones . . . oculis tuis: 35 vt scires 36 vt doceret te 37 Eduxitque te præcedens in virtute sua magna ex Ægypto 38. in introitu tuo: & introduceret te

1. 34 Oder ob Got versucht habe . . . durch grosse gesichte 36 dz er dich zuchtiget 37 ausgefuhrt mit seym angeficht durch grosse krafft aus Egypten

and vppon the erth beneth there is no moo: ^{moo, besides,}
 40 kepe therfore his ordynaunces, and his ^{elſe}
 commaundmentes which I commaunde the this daye,
 that it maye goo well with the and with thi childern
 after the and that thou mayſt prolonge thy dayes vppon
 the erth which the Lorde thi God geueth the for euer.

41 Then Moſes ſeuered .iii. cities on the other ſyde
 42 Iordane towarde the ſonne ryſynge, that he ſhulde fle
 thither which had kylled his neyghboure vnwares and
 hated him not in tyme paſt and therfore ſhulde fle vnto
 43 one of the ſame cities and lyue: Bezer in the wilder-
 neſſe euen in the playne contre amonge the Rubenites:
 and Ramoth in Gilead amonge the Gaddites and Solan
 in Baſan amonge the Manaſſites.

44 [Fo. XI.] This is the lawe which Moſes ſet before
 45 the childern of Iſrael, and theſe are the witneſſe, ordi-
 naunces and ſtatutes which Moſes tolde the childern
 46 of Iſrael after they came out of Egipte, on the other
 ſyde Iordayne in the valey beſyde Beth Peor in the
 londe of Sihō kinge of the Amorites which dwelt at
 Heſbon, whom Moſes and the childern of Iſrael ſmote
 47 after they were come out of Egipte, ād conquered his
 lande and the lande of Og kinge of Baſan .ii. kynges
 of the Amorites on the other ſyde Iordayne towarde
 48 the ſonne ryſynge: from Aroar vppon the bancke of
 the ryuer Arnon, vnto mount Sion which is called
 49 Hermon ād all the feldeſ on the other ſyde Iordayne
 eaſtwarde: euen vnto the ſee in the felde vnder the
 ſpringes of Piſga.

℞. 40 geueth the thy lyfe longe 43 Galaad 45 witneſſes 46 Se-
 hon 49 Phaſgah

℥. 40 Custodi . . . vt bene ſit tibi . . . quam dom. deus tuus da-
 turus eſt tibi. 42 nec ſibi fuerit inimicus ante vnum & alterum
 diem, & ad harum aliq. vrbium poſſit euadere 44 propoſuit 46
 trans (vv. 47, 49) Iordanem in valle contra phanum Phogor . . .
 quem percuſſit Moyſes. Filii quoque Iſrael egreſſi ex Ægypto
 48 qui eſt & Hermon 49 & vſque ad radices montis Phaſga.

℔. 40 das du halteſt . . . ſo wirt dyrs . . . wolgehn . . . gibt
 deyn leben lang. 42 nicht ſeynd gewefen iſt, der ſol ynn der ſtedte
 eyne fliehen 45 ſur legt 46 ienſid (vv. 47, 49) dem Iordan ym tal
 gegen dem haus Peor . . . den Moſe vnd die kinder Iſrael ſchlügen,
 da ſie aus Egypten zogen waren 49 vnden am berge Piſga.

The .V. Chapter.

- 1 **A**ND Moses called vnto all Israell *M.C.S. The .x. commaundmentes of the lawe. No Image maye be made.* and sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thyne eares this daye, and lerne them and take
- 2 hede that ye doo them. The Lorde oure God made an appoyntment with us in Horeb.
- 3 The Lorde made not this bonde with oure fathers, but with us: we are they, which are .P. al heare a lyue
- 4 this daye. The Lord talked with you face to face in
- 5 the moũt out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayenge of the Lorde. For ye were afrayed of the fyre and therfore went not vpp in to the mount and he sayed.
- 6 I am the Lorde thy God which brought the out of
- 7 the lode of Egipte the housse of bōdage. Thou shalt haue therefore none other goddes in my presence.
- 8 Thou shalt make the no grauen Image *Image* off any maner lykenesse that is in heauen aboue, or in the erth beneth, or in the water beneth the erth.
- 9 Thou shalt nether bowe thy self vnto them nor serue them, for I the Lorde thy God, am a geloufe God, vifettinge the wikednesse of the fathers vppon the children, euen in the thyrde and the fourth generacion,
- 10 amonge them that hate me: and shew mercye apon thousandes amonge them that loue me and kepe my commaundmentes.

M. 8 in erth benethe

V. 1 Vocauitque . . . discite ea, & opere complete. 4 locutus est nobis 5 Ego sequester & medius fui . . . vt annuntiarem 7 in conspectu meo. 8 in aquis 9 deus æmulator . . . generationem

L. 1 rieff 4 mit vns 5 ansaget 7 fur myr 8 keyn bildnis . . . ym wasser 9 eyn eyfferiger Gott . . . gelied

M. M. N. 4 *Face to face* the Chaldees woorde to worde, that is to saye, with so manyfest woordes and sygnes that it cannot be denyed but that it was god. 8 *Images.*

- 11 Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him giltlesse, that taketh his name in vayne.
- 12 Kepe the Sabbath daye that thou sancti- [Fo. XII.] fie it, as the Lorde thy God hath commaunded the.
- 13 Syxe dayes thou shalt laboure and doo all that thou
- 14 hast to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy doughter nor thy seruante nor thy mayde nor thine oxe nor thyne asse nor any of thi catell nor the straunger that is within thy cytye, that thy seruante and thy mayde maye rest as well
- 15 as thou. * And remembre that thou wast *God sheweth a cause whyweoughte to kepe his commaundmentes the pope doth not.* a seruante in the londe of Egypte and how that the Lorde God, brought the out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.
- 16 Honoure thi father and thi mother, as the Lord thi God hath comaunded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.
- 17 Thou shalt not flee.
- 18 Thou shalt not breake wedlocke.
- 19 Thou shalt not steale.
- 20 Thou shalt not beare false witnesse agenst thy neyghoure,
- 21 Thou shalt not luste after thi neyghours .P. wife: thou shalt not couet thi neyghours housse, felde, seruante, mayde, oxe, asse nor ought that is thi neyghours.
- 22 These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there

V. 11 Non vfurpabis nomen . . . frustra . . . qui super re vana nomen eius affumpserit. 14 Septimus dies sabbathi est, id est requies 18 mœchaberis. 22 multitudinem vestrā in monte de medio ignis
 L. 11 Du solt den namen . . . nicht vergeblich furen, denn der HERR wirt den nicht vnschuldig halten, der seynen namen vergeblich furet. 18 ehebrechen. 22 gemeyne auff dem berge . . .

to, and wrote them in .ii. tables of stone and delyuered them vnto me.

- 23 But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre
24 elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorye and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he
25 yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God any moare, we shulde
26 dye. For what is any flesh that he shulde heare the voyce of the lyuynge God speakyng out of the fyre as
27 we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God fayeth, and tell thou vnto us all that the Lorde oure God fayeth vnto the, and we will heare it and doo it.

- 28 [Fo. XIII.] And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed.

- 29 Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern
30 for euer. Goo ad saye vnto them: gett you in to
31 youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

- 32 Take hede therefore that ye do as the *walke*
Lorde youre God hath commaunded you, *strayght*

¶. 22 in duabus tabulis 23 de medio 24 maiestatem & magnitudinem suam . . . , & probauimus hodie 26 Quid est omnis caro 27 Tu magis accede 29 Quis det talem eos habere mentem 30 Reuertimini 31 hic sta mecum . . in possessionem.

ℒ. 22 auff zwo steynern taffeln 24 herlickeyt vnd seyne grosse 26 Denn was ist alles fleysch 30 Gehet heym 31 hie fur myr
¶. ¶. N. 32 Walke straight.

and turne not asyde: ether to the righte hande or to
 33 the lefte: but walke in all the wayes which the Lorde
 youre God hath cōmaunded you, that ye maye lyve
 and that it maye goo well with you ād that ye maye
 prolonge youre dayes in the lond which ye shall possesse.

¶ The .VI. Chapter

1 **T**HESE are the commaundmentes, *M.C.S. The lawe must be earnestly pryn- ted in their hartes and to kepe it in mem- ory they must wryte it on the dores and pooles of their houses, And teache it vn- to their chyl- derne.*
 ordinaunces and lawes which the
 Lorde youre God commaund-
 ed to teach you, that ye might
 doo them in the londe whother ye goo to
 2 pof- .P. fesse it: that thou mightest feare
 the Lorde thy God, to kepe all his ordin-
 aunces and his commaundmentes which
 I commaunde the, both thou and thy
 sonne and thy sonnes sonne all dayes off
 3 thy lyfe, that thy dayes maye be prolonged. Heare
 therfore Israel and take hede that thou doo thereafter,
 that it maye goo well with the and that ye maye en-
 crease myghtely: euē as the Lord God of thy fathers hath
 promyfed the, a lōde that floweth with mylk ād hony
 4, 5 Heare Israel, the Lorde thy God is Lorde only and
 thou shalt loue the Lorde thy God with all thyne harte,
 with all thy soule and with all thy myght. *It is heresy with vs for a laye mā to loke of gods worde or to reade it.*
 6 And these wordes which I commaunde
 7 the this daye, shalbe in thine herte ād
 whett on, to thou shalt whett them on
sharpen, dis- cipline, stim- ulate
 thy childern, and shalt talke of them when
 thou art at home in thyne housse and as

¶. 33 fed per viam quam . . . ambulabis . . . & protelentur dies vestri in terra possessionis vestræ. vi, 1 vt docerem vos 2 tibi & filiis ac nepotibus tuis . . . vt prolongentur dies tui. 3 sicut pollicitus est . . . terram lacte & melle manantem. 5 fortitudine tua. 7 & narrabis ea . . . & meditaberis sedens . . .

¶. 33 fondern wandelt ynn allen wegen. vi, 2 du vnd deyne kinder vnd deyns kinds kinder 3 dyr geredt hat 7 scherffen

¶. N. 2 To feare God is to honoure him in putting thy confydence in him, and in hauyng a good and rightwes conuer-
 facion in hys syght. 7 Whett them on thy childern that is, exer-
 cyse thy chyl dren in them & put thē in vre with them.

thou walkest by the waye, and when thoulyest doune and
 8 when thou rysest vpp: and thou shalt bynde them for a-
 fygne vppon thyne hande. And they shalbe papers
 9 off remembraunce betwene thyne eyes, and shalt write
 them vppon the postes of thy housse ad vppon thy
 gates.

10 And when the Lorde thy God hath brought the in
 to the lond which he sware vnto thy fathers Abraham,
 Isaac and Iacob, to geue the with greate and goodly
 11 cities which thou byl- [Fo. XIII.] dest not, and houffes
 full of all maner goodes which thou filledest not, and
 welles dygged which thou dyggedest not, ad vynes
 and olyue trees which thou plantedest not, ad whē
 12 thou hast eaten, and art full: Then beware lest thou
 forget the Lorde which broughte the out off the lande
 of Egipte the housse of bondage.

13 But feare the Lorde thy God and serue hym, and
 14 swere by his name, and se that ye walke not after
 straunge goddes of the Goddes off the nacyons whiche
 15 are aboute you. For the Lorde thy God is a gelouse
 God among you lest the wrath of the Lorde thy God
 waxe hotte vppon the and destroye the from the erth.

16 Ye shall not tempte the Lorde youre God as ye
 17 dyd at Mafa. But se that ye kepe the commaund-
 mentes of the Lorde youre God, his witnessses and his
 18 ordinaunces which he hath commaunded the, and se
 thou doo that which is right and good in *Right in*
 the syghte of the Lorde: that thou mayst *goddes sight*
 prospere and that thou mayst goo ad cō- *is that he com-*
maundeth
 quere that good lāde which the Lorde sware vnto thy
 19 fathers, and that the Lorde maye cast out all thine
 enemies before the as he hath sayed.

¶. 8 & mouebuntur inter oculos tuos 11 quas non extruxisti
 13 & illi soli 15 de superficie terræ. 16 Non tentabis . . in loco
 tentationis. 18 in conspectu domini

ℒ. 8 eyn denckmal fur deynen augen 11 ausgehawen brunne
 15 von der erden 17 sondern 18 fur den augen des HERRN

℞. N. 13 *Swere by his name:* Loke beneth in the .x. chap-
 ter d. 15 *Gelouse* loke Exod. xx, a and the chapter next afore
 this. 16 *Mafa:* or Masah. 18 Right i goddes syght is that which
 he commaundeth.

- 20 When thy sonne axeth the in tyme to come sayenge: What meaneth the witnesse-
 es, ordina- . . . unces and lawes which the Lorde oure God
 21 hath commaunded you? Then thou shalt saye vnto thy
 sonne: We were bondmen vnto Pharaon in Egipte, but
 the Lorde brought vs out of Egipte with a mightie hande.
 22 And the Lorde shewed signes and won- *The outwarde*
 dres both greate ad euell vppon Egipte, *deade is right-*
 Pharaon and vppon all his housholde, before *uousnesse vnto*
 23 oure eyes and broughte vs from thence: to *the auoidinge*
 brynge vs in ad to geue vs the londe *of punisshment,*
 24 which he sware vnto oure fathers. And *threteninges*
 therfore comaunded vs to do all these *ad curses ad*
 ordinaunces ad for to feare the Lord *to opteine tem-*
 ordinaunces ad for to feare the Lord *porall bleff-*
 welth, *prof-* oure God, for oure welth *iges: but vnto*
perity, happi- alwayes and that he might *the life to*
ness saue vs, as it is come to passe *come thou*
 25 this daye. Moreouer it shalbe rightuouf- *must haue the*
 nes vnto vs before the Lorde oure God, *rightuous-*
 yf we take hede to kepe all these cō- *nesse of faith*
 maundmētes as he hath commaund- *ad there by*
 ed vs, *receaue for-*
geuenesse of
sinnes ad
promise of en-
heritaunce ad
power to
worke of loue.

V. 20 cras 22 fecitque signa . . . contra Pharaonem . . . in conspectu nostro 24 omnia legitima hæc . . . vt bene sit nobis cunctis diebus vitæ nostræ 25 Eritque nostri misericors

L. 20 heut odder morgen 22 Vnd der HERR thet groffe vnd bofe zeychen vnd wunder . . . fur vnsern augen 24 allen disen sitten . . . auff das vns wol gehe all vnser lebtag 25 vnd es wirt vns zur gerechtickeit gedeyen fur dem HERRN

M. M. N. 20 Teach youre chyldren. 25 *Righteousnes vnto vs*, etc: The outwarde deade is righteousnesse vnto the auoydinge of punisshment, threteninges & curses & to optayne tēporall bleffynges: but vnto the life to come thou must haue the ryghteousnesse of faith & thereby receaue forgeuenesse of sinnes & promise of enheritaunce & power to worke of loue.

■ The .VII. Chapter.

- 1 **W**HĒ the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nacions before the: the Hethites, the Girgosites, the Amorites, the Cananites, the Phere-sites, the Heuites and the Iebusites: vii nacions moo in numbere ād mightier than
 2 thou: ād whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no couenaunt [Fo. XV.] with
 3 them nor haue compassion on them. Also thou shalt make no mariages with them, nether geue thy doughter vnto his sonne nor take his
 4 doughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ād destroye you shortly.
- 5 But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves
 6 ād burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chofen the to be a feuerall people vnto
 7 It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and chose you. For ye

M.C.S. The Israelites may make no couenaunt or appointment with the Gentyles. They must destroye their Idolles. Them that keape the comauendementes doth God loue and blesse, and the contrary hateth & punisheth. Idolaters must be slayne.

feuerall, separate Gods awne goodnesse ād his awne trueth causeth hi to worke.

M. 1 Gergesites 2 not haue compassion

V. 1 et deleuerit 2 tradideritque eas 4 quia seducet filium tuum 5 subuertite, & confringite statuas 6 populus peculiaris 7 vobis iunctus est dominus

L. 1 vnd aus wortzelt 2 Vnd wenn sie . . . fur dyr gibt . . . noch yhn gonst erzeygest 5 yhr seulen zu brechen 7 Nicht hat euch der HERR vmbfangen vnd euch erwelet [*corrected* into: nicht hat der HERR lust zu euch gehabt]

M. M. N. 7 Gods awne goodnesse & his awne trueth causeth him to worke.

- 8 were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipte with a mightie hande ad delyuered you out of the housse of bondage: euē frō the hande of Pharaο kinge of Egipte.
- 9 Vnderstonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen .ᵑ. thorowe out a thousande generations and rewardeth them that hate him before his face so that he bringeth them to *Before his face in his presence, while he loketh on.* noughte, and wil not defferre the tyme vnto him that hateth hi but will rewarde
- 10 him before his face. Kepe therfore the commaundmentes, ordinaunces and lawes which I commaunde you this daye, that ye doo them.
- 11 Yf ye shall herken vnto these lawes ad shall obserue and do them, then shall the Lorde thy God kepe poyntment with the and the mercy which he swore vnto thy fathers and will loue the, blesse the and multiplye the: he will blesse the frute of thy wombe and the frute of thi felde, thy corne, thy wyne and thy oyle, the frute of thyne oxen and the flockes of thy shepe in the londe which he swore vnto thy fathers to geue the. Thou shalt be blessed aboue all nacions, there shalbe nether man nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonge youre catell.
- 12 Moreouer the Lorde will turne from the all maner infirmityes, and will put none off the euell dyseases off Egipte (whiche thou knowest) apou the, but wyll sende them vpon them that hate the.

℞. 13 thyne oyle

ᵑ. 8 Eduxitque vos in manu forti 9 quia dominus deus tuus, ipse est deus fortis & fidelis 10 statim . . . & ultra non differat, protinus eis restituens quod merentur. 12 Si postquam audieris 13 oleo, & armentis, gregibus ouium 14 inter omnes populos . . . vtriusque sexus, tam in hominibus quam in gregibus tuis. 15 sed cunctis hostibus tuis.

℞. 8 hat er euch ausgefuret mit mechtiger hand 10 fur seynem angezicht 14 vber allen volckern 15 allen deynen heffern

℞. ℞. N. 10 *Before his face:* Before his face in his presence, whyle he loketh on.

16 Thou shalt bringe to nought all nacions which the
 Lorde thy God delyuereth the, thy- [Fo. XVI.] ne
 eye shall haue no pitie vppon them nether shalt thou
 17 serue their goddes, for that shalbe thy decaye. Yf thou
 shalt saye in thine hert these nacions are moo than I,
 18 how cā I cast them out? Feare thē not, *God is as able*
 but remēbre what the Lorde thy god dyd *now also to de-*
 19 vnto Pharaō ād vnto all Egipte, ād the *liuer vs out*
 greate temptacions which thine eyes sawe, *of the captiui-*
 ād the signes ād wonders ād mightie hāde ād stretched
 out arme wherewith the Lord thy god broughte the
 out: eūē so shall the Lorde thy God doo vnto all
 the nacions of which thou art afrayed.

20 Thereto, the Lorde thy God will send hornettes
 amonge them vntyll they that are leste, and hyde them.
 21 felues frō the, be destroyed. Se thou feare thē not
 for the lord thi god is amōg you a mightie god ād a
 22 terrible. The Lord thy god will put out these naciōs.
 before the a litle ād a litle: thou maist not cōsume thē
 at ōce lest the beestes of the felde encrease vpō the.
 23 And the lorde thy god shall delyuer thē vnto the ād
 sterre vp a mightie tēpest amōge thē, vntil thei be
 24 brought to nought. And he shal deliuer their kinges
 in to thine hāde, ād thou shalt destroye their names
 frō vnder heauē. There shal no mā stonde before the,
 25 vntill thou haue destroyed them. The images of their
 goddes thou shalt burne with fire, ād se that thou couet
 not .℥. the syluer or golde that is on them nor take it

℥. 16 Deuorabis omnes populos 17 delere eas ? 18 noli metuere
 fed 19 plagas maximas . . . sic faciet cunctis 20 qui te fugerint, &
 latere non potuerint. 22 ipse consumet . . . paulatim atque per
 partes . . . pariter 23 et interficiet illos 25 Sculptilia eorum . . .
 de quibus facta sunt

℥. 16 Du wirst alle volcker freffen . . . denn das wurde dyr
 eyn strick seyn. 19 durch grosse versuchung 20 vnd sich verbirget
 fur dyr 22 Er der Herr deyn Gott wirt dise leut aus wurtzelen fur
 dyr, eyns nach dem andern . . . nicht eylend alle machen 23 wirt
 sie mit grosser schlacht erschlahen 25 Die bild yhrer Gotter . . .
 das dran ist

℥℥. ℥℥. N. 20 What hornettes are loke Exod. xxiii, d. 25 *Syl-*
uer or golde: Whatsoeuer golde or syluer honoure or profet,
 calleth frō the woordes of God, belōgeth to the Images of their
 goddes & must be therfore abhorred: yee yf they be good worckes
 whē thou thynkest that thou doest thē of thyne awne strenght &
 not helped of God.

vnto the, lest thou be snared therewith. For it is an
 26 abhominacyon vnto the Lorde thy God. Brynge not
 therfore the abhominacyon to thyne housse, lest thou
 be a damned thyng as it is: but vtterlye defye it and
 abhorre it, for it is a thinge that must be destroyed.

¶ The .VIII. Chaptre.

- 1 **A**LL the commaundmentes which *M. C. S. Mo-*
 I commaunde the this daye ye *ses putteth*
 shal kepe for to do them, that *the Israelites*
 ye maye lyue and multiplie *in remem-*
 and goo and possesse the londe whiche the *braunce of the*
 2 Lorde sware vnto youre fathers. And *afflicyons and*
 thinke on all the waye which the Lorde *benifytes that*
 thy God led the this .xl. yere in the wil- *they hadde the*
 derneffe, for to humble the ad to proue *xl. yere which*
 the, to wete what was in thine herte, whether thou *they were in*
 3 woldest kepe his commaundmentes or no, He hum- *the wilder-*
 bled the and made the hongre and fed the with *nesse.*
 man which nether thou nor thy father knewe of. to
 make the know that a man must not lyue by bred
 only: but by al that procedeth out of *The word is*
 the mouth of the Lorde must a man lyue. *life*
 4 Thy rayment waxed not olde vppon the, nether dyd
 thy fete swell thys .xl. yere.

V. 26 quippiam ex idolo . . . ne fias anathema . . . Quasi spurcitiā detestaberis, & velut inquinamentum ac sordes abominationi habebis viii, 2 Et recordaberis . . . vt affligeret te atque tentaret 3 Afflixit te penuria . . . vt ostenderet tibi . . . in solo pane . . . in omni verbo 4 Vestimentum tuum quo operiebaris, nequaquam vetustate defecit

L. 25 nicht drynnen verfehlt 26 sondern du solt eyn ekel vnd grewel daran haben. viii, 2 vnd gedenckst . . . demutiget vnd versucht 3 am brot alleyn, sondern an allem 4 veraltet an dyr . . . geschwollen

M. M. N. 26 Damned, Or cursed. viii, 3 Humbled the: Humbled loke after .xxi, c.—The word is lyfe. 4 Thy rayment, etc.: Here mayst thou se that they shall want nothyng that beleue the woordes & lyue after it, but that God careth for them in all thynges yf they comytt them selues wholly to his prouisyon. i. Pet. v, d.

5 Vnderſtonde therfore in thine herte, that as a man
 nurtereth his ſonne, euen ſo the Lorde thy God nurter-
 6 eth the. Kepe therfore the com- [Fo. XVII.] maund-
 mentes of the Lorde thy God that thou walke in
 7 his wayes and that thou feare him For the Lorde
 thy God bringeth the in to a good lande, a
 londe of riuers of water, of fountens and of ſpringes
 8 that ſpringe out both in valayes and hylles: a
 londe of whete and of barly, of vynes, figtrees and
 pomgranates, a lond of olyuetrees with oyle and of
 9 honye: a lande wherin thou ſhalt not eate bred in
 ſcarcenefſe, and where thou ſhalt lacke nothinge, a
 londe whoſe ſtones are yerne, and out of whoſe hylles
 10 thou ſhalt dygge braſſe. When thou haſt eaten ther-
 fore and filled thy ſelfe, then bleſſe the Lord for the
 good lond which he hath geuen the.

11 But beware that thou forgett not the Lorde thy
 God, that thou woldeſt not kepe his cōmaundmentes,
 lawes and ordinaunces which I commaunde the this
 12 daye: yee and when thou haſt eatē ād filled thy ſelfe
 13 ād haſt bylt goodly houſſes ād dwelt therein, ād when
 thy beeffe ād thy ſhepe are waxed manye ād thy ſyluer
 ād thy golde is multiplied ād all that thou haſt en-
 14 creafed, then beware leſt thine herte ryſe ād thou for-
 gett the Lorde thy God which brought the out of the
 15 londe of Egipte the houſſe of bondage, ād which led
 the in the wilderneſſe both greate ād terreble with frye
 ſerpentes ād ſcor- .¶. piōs ād thurſte where was no
 water which brought the water out of the rocke of
 16 flynt: whiche fed the in the wilderneſſe with Man where
 of thy fathers knewe not, for to humble the and to

¶. 15 and drouth

¶. 5 Vt recogites 6 vt custodias 7 terram riuorum, aquarumque,
 & fontium: in cuius campis & montibus erumpunt fluuiorum abyſſi
 9 abſque vlla penuria . . . & rerum omnium abundantia perfru-
 eris . . . æris metalla 10 vt cū comederis 13 armenta boum, &
 ouium greges 14 cleuetur cor tuū 15 ſerpens flatu adurens 16 Et
 poſtquam . . .

¶. 7 beche, brunnen, tieffen . . . die an den bergen vnd ynn
 den awen fließen 8 ölebewm vnd honnig ynnen wechſt. 9 ertz
 aus den bergen 11 So hütt dich nu 14 deyn hertz ſich nicht erhebe
 15 feuer ſpeyeten

proue the, that he might doo the good at thy later ende.

- 17 And beware that thou saye not in thine herte, my power and the might of myne awne hãde hath done
 18 me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power *Gods power worketh and not we* to do māfully, for to make good the promise which he sware vnto thy fathers, as it is come to passe this daye,
 19 For yf thou shalt forget the Lorde thy god and shalt walke after straunge goddes and serue them and worsheppe them, I testyfy vnto you this daye, that ye
 20 shall surely perysh. As the nacyns whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord youre God.

¶ The .IX. Chapter.

- 1 **H**EARE Israel, thou goest ouer *M.C.S. They are forbidde to trust in their awne strength. A reherfall of certen thynges that were done after the lawe was geuen, vnto the murmuring at the Graues of Luf.*
 Iordayne this daye, to goo and conquere nacions greater and mightier than thy selfe:
 and cities greate ad walled vp to heauen,
 2 ad people greate and tall, euen the children of the Enakims, which thou knowest and of whom thou hast [Fo. XVIII.] herde saye who is able to stond before the children of Enack? But vnderstonde this

V. 16 ad extremū misertus est tui 18 vt impleret pactum suum . . . sicut præsens indicat dies. 19 omnino dispereas. 20 quas deleuit dominus in introitu tuo ix, 1 & ad cælū vique muratas 2 quibus nullus potest ex aduerso resistere.

L. 16 das er dyr hernach wol thett 7 difs vermugen 18 auffricht seynen bund . . . wie es gehet heuts tags. ix, 1 vermauret bis yn den hymel 2 Wer kan widder die kinder Enak bestehen ?

M. N. 17 And beware, etc.: By the helpe of God onely doest thou what foeuer good is, & not by thyne awne helpe, no not by the helpe of any of the sayntes were he neuer so holy. ix, 1 *Walled vp to heauē* is a fyguratyue speache, sygnyfyēg that the walles were hye and not easye to be wōne.

daye that the Lorde thy God which goeth ouer before the a consuming fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quykely as the Lorde hath sayed vnto the.

4 Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuoufnes the Lorde hath brought me *where is mā* in to possesse this lōde. Nay, but for *rightewesnesse*. the wekednesse of these nacions the Lord doth cast
5 thē out before the. It is not for thi rightuoufnes sake ad right hert that thou goest to possesse their lōd: But partely for the wekednesse of these naciōs, the Lord thy god doth cast thē out before the, and partly to performe that which the Lorde thy God sware vnto thi fathers, Abraham, Isaac and Iacob.

6 Vnderstond therfore that it is not for thy rightuoufnes sake, that the Lorde thy God doth geue the this good lond to possesse it, for thou art a stiffenecked
7 people. Remēbre ad forget not how thou prouokedest the Lorde thi god in the wildernes: for sens the daye that thou camest out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenst the
8 .P. Lorde. Also in Horeb ye angred the Lorde so that the Lorde was wroth with you, euē to haue de-
9 stroyed you, after that I was gone vpp in to the mount, to sett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll .xl. dayes ad .xl. nightes and nether ate bred nor
10 dranke water. And the Lorde delyuered me two tables of stone written with the finger of God, and in them was acordynge to all the wordes which the Lorde

¶. 3 cast thē out, and brynge them out, and brynge them to noughte 4 in to possesse.

¶. 3 ignis deuorans atque cōsumens, qui conterat eos & deleat atque disperdat ante faciē tuā velociter 6 cum durissimæ ceruicis sis populus. 7 ad iracundiam prouocaueris . . . semper aduersum dominum contendisti. 8 prouocasti eum

¶. 3 er wirt sie vertilgen . . . vnd vmbringen bald 6 syntemal du ein halstarrig volck bist 7 erzornst ynn der wusten 8 ynn Horeb ertzurntet

¶. ¶. N. 4 Where is mans rightwesnes ?

fayed vnto you in the mount out of the fire in the daye
whē the people were gathered together.

- 11 And whē the .xl. dayes and .xl. nyghtes were ended,
the Lorde gaue me: the two tables off stōne, the tables
12 of the testament, and fayed vnto me: Vpp, and get the
dōune quykely from hence, for thy people which thou
hast broughte out of Egipte, haue marred ^{marred, hurt,}
them selues. <sup>injured, dam-
aged</sup>

They are turned attonce out of the waye, whiche I
commaunded them, and haue made thē a god of metall.

- 13 Furthermore the Lorde spake vnto me sayenge: I se
14 this people how that it is a stiffenecked people, let me
alone that I maye destroye them and put out the name
off them from vnder heauen, and I will make off the a
nacion both greater ād moo than they.

- 15 [Fo. XIX.] And I turned awaye and came dōune
from the hyll (and the hyll burnt with fire) and had
16 the two tables of the appoyntment in my handes. And
when I loked and sawe that ye had synned agenst the
Lorde youre God and had made you a calfe of metall
and had turned attonce out of the waye whiche the
17 Lorde had commaunded you. Thē I toke the two
tables and cast them out of my two handes, and brake
18 thē before youre eyes. And I fell before the Lorde:
euen as at the first tyme .xl. dayes ād .xl. nyghtes and
nether ate bred nor dranke water ouer all youre synnes
whiche ye had synned in doynge wekedly in the syght
19 of the Lorde ād in prouokinge him. For I was afrayed
of the wrath and fearfnesse wherwith the Lord was
angrie with you, euē for to haue destroyed you But
the Lorde herde my petition at that tyme also.

- 20 The Lorde was very angrie with Aaron also, euē
for to haue destroyed him: But I made intercession
21 for Aarō also the same tyme. And I toke youre
synne, the calfe which ye had made ād burnt him

V. 10 quando concio populi congregata est. 12 Ægypto, de-
seruerunt velociter viam, quam demonstraſti eis, feceruntque ſibi
conſtatile. 14 dimitte me 16 vitulum conſtatilem 18 procidi . . . &
eum ad iracundiam prouocaſti. 20 ſimiliter

℣. 12 eyn gegoffens bild 14 las ab von myr 16 eyn gegoffen
kalb 18 fiel fur . . . yhn zu erzurnen 20 zur ſelben zeyt

with fire ad flampe him and grounde flampe, *verb*,
 him a good, euē vnto smal dust. And *past tense*
 I cast the dust thereof in to the broke a good, *thor-*
oughly
 that descended out of the mount.

22 Also at Thabeera and at Mafa and at the .P. sepul-
 23 chres of lust ye angred the Lorde, yee ad when the
 Lorde sent you from Cades Bernea sayenge: goo vpp
 and conquere the lond whiche I haue guen you, ye
 difobeyed the mouth of the Lorde youre God, and
 24 nether beleued hī nor herkened vnto his voyce. Thus
 ye haue bene difobediēt vnto the Lord, sence the daye
 that I knew you.

25 And I fell before the Lorde .xl. dayes *Lerne to*
 and .xl. nightes whiche I laye there, for *praye.*
 26 the Lorde was minded to haue destroyed you. But I
 made intercession vnto the Lorde and sayed: O Lorde
 Iehoua, destroye not thy people and thyne enherita-
 aūce which thou hast delyuered thorow thi greatnesse
 and which thou hast brought out of Egipte with a
 27 mightie hand. Remēbre thy seruautes Abraham,
 Isaac and Iacob and loke not vnto the stoburnesse
 28 of this people nor vnto their wekednesse and synne: left
 the londe whence thou broughtest them saye: Because
 the Lorde was not able to brynge them in to the londe
 which he promysed them and becaufe he hated them,
 therfore he caried them out to destroye them in the
 29 wildernesse. Moreouer they are thy people and thine
 enheritaunce, whiche thou broughtest out with thy
 myghtye power and wyth thy stretched out arme.


℞. 22 Thaberah 23 Barne

℥. 22 In incendio quoque, & in tentatione, & in Sepulchris
 cōcupiscentiæ 23 & contempnisti imperium domini 24 sed semper
 fuisti rebelles a die qua noſſe vos cœpi. 25 quibus eum suppliciter
 deprecabar . . . vt fuerat comminatus 26 in magnitudine tua 28
 dicāt habitatores terræ . . . quam pollicitus est eis

℥. 22 zu Thabeera vnd zu Maffa vnd bey den Lustgrebern
 24 denn yhr seyt vngehorsam dem Herrn gewest, so lang ich euch
 kand habe. 25 die ich da lag, Denn der Herr sprach 28 das land
 sage . . . das er yhnen geredet hatte

℞. ℞. N. 25 Lerne to praye.

[Fo. XX.] ◀ The .X. Chapte .

- 1  N the same ceason the Lord sayed *M.C.S. Ar-*
vnto me hewe the two tables *peticyon of*
of stone like vnto the first and *some of the*
come vp vnto me in to the *journeys of the*
2 mount ād make the an Arke of wod, and *Israelites. The*
I will wryte in the table, the wordes that *renuyng of*
were in the first tables which thou brakest, *the tables. An*
3 ād thou shalt put thē in the arcke. And I made an *exhortacyon*
arke of sethī wod ād hewed two tables of stone like *to geue heede*
vnto the first, ād went vp in to the mountayne and the *to the Lawe.*
ii. tables in myne hande.
4 And he wrote in the tables, acording to the first
wrytinge (the .x. verses whiche the Lorde spake vnto
5 people were gathered) ād gaue thē vnto me. And I
departed ād came doune frō the hyll and put the tables
in the arcke which I had made: ād there they re-
mayned, as the Lorde commaunded me
6 And the childern of Israhel toke their iurney from
Beroth Bē Iakē to Mosera, where Aarō dyed ād where
he was buried, ād Eleazer his sonne became preast ī
7 his steade. And frō thēce they departed vnto Gudgod:
ād frō Gudgod to Iathbath, a lōd of riuers of water.
8 And the same ceason the Lorde separated the trybe
of Leui to beare the arcke of the appoyntment .P. of
the Lorde and to stonde before the Lorde, ād to min-

M. 2 in the tables 4 mount of the fire . . . people gethered to-
gether 6 Beroth of the childrē of Iacan 7 Gadgad (*bis*)

V. 2 in his quas ante cōfregisti 3 habens eas in manibus.
4 quādo populus cōgregatus est 5 quæ hucusque ibi sunt 6 Beroth
filiorū Iacan 7 in terra aquarū atque torrentiū. 8 arcam fœderis
domini . . . ac benediceret in nomine illius

L. 2 die auff den ersten waren, die du zu brochen hast 4 zur
zeyt der versamlung 5 das die daselbs weren 7 eyn land da beche
sind. 8 die lade des bunds des Herrn . . . vnd seynen namen zu
loben

M. *M. N.* 7 Gadgad: Or Gadgadah: Iathbath: or Iatebath.

istre vnto him and to blesse in his name vnto this
 9 daye. Wherefore the Leuites haue no parte nor en-
 heritaunce with their brethern. The Lorde he is their
 enheritaunce, as the Lorde thy God hath promysed
 them.

10 And I taried in the mount, euē as at the first tyme
 xl. dayes and .xl. nyghtes and the Lorde herkened
 vnto me at that tyme also, so that the Lorde wolde
 11 not destroye the. And the Lorde sayed vnto me: vpp
 ād goo forth in the iurney before the people and let
 them goo in ād conquere the lond which I sware vnto
 their fathers to geue vnto them.

12 And now Israel what is it that the Lord thi God
 requyreth of the, but to feare the Lord thi God and to
 walke in all his wayes and to loue him and to ferue the
 Lorde thy God with all thyne herte and with all thy
 13 soule, that thou kepe the commaundmentes of the
 Lorde ād his ordinaunces which I commaunde the this
 14 daye, for thy welth. Beholde, heauen ^{welth, happi-}
 and the heauen of heauens is the Lordes ^{ness, welfare,}
 thy god, and the erth with all that there- ^{cf. weal}
 15 in is: only the Lorde had a lust vnto thy fathers to
 loue them, and therfore chose you theire seed after
 them off all nacyons, as it is come to passe this
 daye.

16 [Fo. XXI.] Circumcyse therfore the forekynne of
 17 youre hartes, and be no longer stiffnecked. For the
 Lorde youre God, he is God of goddes and lorde of
 lordes, a greate God, a myghtye and a terreble which
 18 regardeth no mans person nor taketh giftes: but doeth
 right vnto the fatherlesse and wedowe and loueth the
 19 straunger, to geue him sode and rayment. Loue there-
 fore the straunger, for ye were straungers youre selues
 in the londe of Egipte.

¶. 9 non habuit Leui . . . sicut promisit ei 11 possideat terram
 15 & tamen patribus tuis cōglutinus est dominus, . . . id est vos
 17 dominus dominantium

¶. 9 die Leuiten . . . yhnen geredt hat. 11 das land eynnemen
 15 Noch hat er alleyn zu deynen vetern lust gehabt 17 keyn per-
 son achtet

- 20 Thou shalt feare the Lorde thi God and serue him
 21 and cleaue vnto him ad swere by his name, for he is
 thi prayse ad he is thi God that hath done these greate
 and terreble thinges for the, which thine eyes haue
 22 sene. Thi fathers went doune in to Egipte with .Lxx
 foules, ad now the Lorde thi God hath made the as
 the starres of heauen in multitude.

¶ The .XI. Chapter.

- 1 **I** OUE the Lorde thi God and *M.C.S. An
exhortacion to
regarde the
Lawe, and
how they
ought to haue
it in their
hertes al-
wayes and be-
fore their
eyes, and to
talck of hit
when they
ryse, when
they sytt
downe and
when they
walke by the
waye &c.*
 kepe his obseruaunces, his
 ordinaunces, his lawes and
 his commaundmentes alwaye.
 2 And call to mynde this daye that which
 youre childern haue nether knowen nor
 sene: euen the nurture of the Lorde youre
 God, his greatnesse, his myghtye hande
 3 and his stretched out arme: his miracles
 and his actes which he dyd amonge .P.
 the Egiptias, euen vnto Pharao the kinge
 4 off Egipte and vnto all his lode: ad what
 he dyd vnto the host of the Egiptias, vnto
 their horses ad charettes, how he brought
 the water of the red see vppon the as they chased you,
 and how the Lorde hath brought them to nought vnto

V. 20 & ei soli seruies: ipsi adhærebis, iurabisque in nomine illius. xi, 1 obserua præcepta eius 2 Cognoscite hodie . . . disciplinam domini 4 omnique exercitui . . . et deleuerit

L. 20 yhm soltu dienen, yhm soltu anhangen, vnd bey seynem namen schweren 21 bey dyr. xi, 1 vnd seyne hut 2 erkennet . . . nemlich die zuchtigung 4 an der macht der Egypter . . . da sie euch nach iagten . . . vmbracht

M. N. 20 Swere by his name: To sweare that which is true in a cause of fayth ether to the honoure of God or profet of thy neyghboure is leafull. And then wyll Moses that the othe be made by the name of God: by which he meaneth, that yf we must neades sweare, we refer the othe to God onely although thou sweare by a boke or other thyng: as paul dyd by his conscience. Roma. ix. a.

5 this daye: ad what he dyd vnto you in the wildernesse,
 6 vntill ye came vnto this place: ad what he dyd vnto
 Dathan and Abiram the sonnes of Eliab the sonne of
 Ruben, how the erth opened hir mouth ad swalowed
 the with their housholdes and their tentes, ad all their
 substāce that was in their possessiō, in the myddes of
 Israel.

7 For youre eyes haue sene all the greate deades of
 8 the Lorde which he dyd. Kepe therfore al the cō-
 maundmentes which I cōmaunde the this daye that
 ye maye be stronge ad goo and conquere the londe
 9 whother ye go to possesse it, ad that ye maye prolonge
 youre dayes in the londe which the Lorde sware vnto
 youre fathers to geue vnto them ad to their seed, a
 londe that floweth with mylke and honye.

10 For the londe whother thou goest to possesse it, is
 not as the londe of Egipte whence thou camest out,
 where thou sowedest thi seed and waterdest it with
 11 thi laboure as a garden of herbes: but the londe whither
 ye goo ouer [Fo. XXII.] to possesse it, is a londe of
 hilles and valeyes and drynketh water of the rayne of
 12 heauē, and a londe which the Lorde thi God careth
 for. The eyes of the Lord thi God are always apō it,
 from the begynnyng of the yere vnto the later ende
 of the yere.

13 Yf thou shalt herken therfore vnto my commaunde-
 mentes which I commaunde you this daye, that ye loue
 the Lorde youre God and serue him with all youre
 14 hertes and with all youre soules: then he will geue
 rayne vnto youre londe in due season, both the fyrst
 rayne and the later, and thou shalt gather in thy corne,

V. 6 in medio Israelis. 10 vbi iacto semine in hortorum morem
 aquæ ducuntur irriguæ 12 semper inuisit

L. 6 yhrem gefind . . mitten vnter dem gantzen Israel. 8 ge-
 sterckt werdet 10 da du deynen samen schiift vnd trenckest es zu
 fussen, wie eyn kol garten, 12 nach wilchem land der Herr . . .
 fraget . . . ymer dar drynen 14 so wil ich . . . regen geben

M. M. N. 6 *Abiram*: Or *Abirom*. 10 *Waterdest*, etc: By this
 is meant that water was wonte to be brought ouer all Egypt
 oute of the ryuer Nilus by laboure because they wanted rayne.
 14 *Rayne & the later*: That is after the Hebre. the rayne in
 october which is after herueft, & in spring tyme.

- 15 thy wyne and thyne oyle. And he will sende grasse
in thy feldes for thy catell: and thou shalt eate and
fyll thy selfe.
- 16 But bewarre that youre hertes disceaue you not that
ye turne asyde and serue straunge goddes and worshepe
17 them, and thē the wrath of the Lorde waxe hote vpon
you ad shott vp the heauen that there be no rayne and
that youre londe yeld not hir frute, and that ye peresh
quickly from of the good lōde which the Lorde geueth
you.
- 18 Putt vp therfore these my wordes in youre hertes
and in youre soules, and bynde them for a sygne vnto
youre handes, and lett .℞. them be as papers of re-
19 membrance betwene youre eyes, and teach them
youre childern: so that thou * talke of them *Talke of rob-*
when thou sittest in thyne housse, and *ynhod saye*
when thou walkest by the waye, and when *oure prelates*
- 20 thou lvest doune and when thou rysest vpp: yee and
write them vppon the dorepostes of thine housse and
21 vppon thi gates, that youre dayes may be multi-
plied ad the dayes of youre childern apon the erth
which the Lorde sware vnto youre fathers to geue
them, as longe as the dayes of heauē last vpon
the erth.
- 22 For yf ye shall kepe all these cōmaundmentes which
I cōmaunde you, so that ye doo thē and loue the Lorde
your God and walke in all his wayes and cleaue vnto
23 him. Then will the Lorde cast out all these nacions
24 both greater and myghtyer then youre felues. All
the places where on the soles of youre fete shall treade,
shalbe youre: euen from the wilder nesse and from

℞. 23 all these nacions & ye shall conquere thē which are
both greater

℞. 17 iratusque dominus claudat cælum . . de terra optima
. . . daturus est 18 & suspendite ea pro signa in manibus, & . . .
collocate. 19 vt illa meditetur 21 quamdiu cælum immineret ter-
ræ. 23 possidebitis 24 Omnis locus quem calcauerit

℞. 15 vnd wil . . . gras geben 16 das sich ewr hertz nicht
vberreden lasse 18 bindet sie zum zeichen auff ewre hand, das sie
eyn denckmal fur ewren augen feyen. 19 leret sie . . . das du
dauon redist 21 so lange die tage von hymel auff erden weren.
24 Alle ortter darauff ewr fufs solen trit

Libanon and from the ryuer Euphrates, euen vnto the
 25 vttemost see shall youre costes be. There shall no man
 be able to stonde before you: the Lorde youre God shal
 cast the feare and dreade of you vppō all londes whe-
 ther ye shall come, as he hath sayed vnto you.


26 Beholde, I sett before you this daye a ble- [Fo.
 27 XXIII.] ssyng and a curse: a blessinge: yf ye herke
 vnto the commaundmentes of the Lorde youre God
 28 which I cōmaūde you this daye: And a curse: yf ye will
 not herke vnto the cōmaundmentes of the Lord youre
 God: but turne out of the waye which I commaūde
 you this daye to goo after straunge goddes which ye
 haue not knowen.

29 When the Lorde thi God hath brought the in to
 the londe whother thou goest to possesse it, then put
 the blessinge vppon mount Grisim and the curse vppon
 30 mount Ebal, which are on the other syde Iordane on
 the backe side of the waye towarde the goynge doune
 of the sonne in the lōde of the Cananites which dwell
 in the feldes ouer agenst Gilgal besyde moregroue.
 31 Fo ye shall goo ouer to goo and possesse the londe
 which the Lorde youre God geueth you, and shall con-
 32 quere it ād dwell there in. Take hede therfore that
 ye doo al the cōmaundmentes and lawes, which I sett
 before you this daye.

M. 29 Garizim 30 agenst Galgal besyde the groue of Moreh.
V. 24 a flumine magno Euphrate vsque ad mare occidentale
 25 super omnem terram quā calcaturi estis 28 quam ego nunc
 ostendo vobis 30 post viam quæ vergit ad folis occubitus . . .
 Galgalam, quæ est iuxta vallem tendentem & intrantem procul.
 32 Videte ergo

L. 24 bis ans letzte meer 25 darynnen yhr reyset 29 den fe-
 gen geben 30 der strassen nach von der sonnen nyddergang . . .
 blachen felt wonen gegen Gilgal vber, bey dem hayn More 32 So
 behaltet nu

The .XII. Chapter.

- 1  HESE are the ordinaunces and lawes which ye shall obserue to doo in the londe which the Lorde God of thy fathers geueth the to possesse it, as longe as ye lyue vppon the .P. erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hie mountaynes and on hie hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hewdowne the ymages off theyr goddes, and brynge the names of them to noughte out of that place.
- 4, 5 Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chofen out of all youre trybes to put his name there and there to dwell. And thyther thou shalt come, and thyther ye shall brynge youre burnt-sacrifices and youre offerynges, youre tithes and heue-offerynges off youre handes, youre vowes and frewill-offerynges and thy fyrst borne off youre oxen and off your shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre housholdes, because the Lord thy God hath blessed the.
- 8 Ye shall doo after nothings that we doo here this daye, euery man what semeth hi good in his awne eyes. For ye are not yet come to rest nor vnto the

*M.C.S. Idol-
atrye must the
Israelytes de-
stroye and flee
fro. They must
eate no bloude.
They must one-
ly do that
thyng whych
God com-
maundeth.*

M. 6 and the fyrst borne

V. 1 daturus est 2 omnia loca . . mōtes excelsos, & colles . . .
lignum frondosum. 3 Dissipate aras . . & idola comminuite: dis-
perдите nomina eorum de locis illis. 5 ad locum . . venietis 6 et
offeretis in loco illo 7 miseritis manum vos & domus 8 Non facietis
ibi quæ nos hic facimus hodie

L. 1 geben hat 2 auff hohen bergen, auff hugelln odder vnter
grünen b. 3 brecht ab . . die gotzen yhrer Gotter . . aus dem selben
ort. 5 solt yhr forſchen vnd dahyn komen 7 essen vnd frolich feyn
8 der keyns thun

enheritaunce which the Lorde [Fo. XXIII.] youre God
 10 geueth you. But ye shal goo ouer Iordayne ad dwell
 in the lode which the Lorde youre God geueth you to
 enheret, ad he shal geue you rest frō al youre enemies
 rounde aboute: and ye shall dwell in safetie.

11 Therefore when the Lorde youre God hath chossen a
 place to make his name dwell there, thither ye shall
 brynge all that I commaunde you, youre burntſacry-
 fices and youre offerynges, youre tithes and the heue-
 offerynges of youre handes and all youre godly vowes
 which ye vowe vnto the Lorde.

12 And ye shall reioyse before the Lorde youre God,
 both ye, youre ſonnes and youre doughters, youre ſer-
 uauntes and youre maydes and the leuite that is within
 youre gates for he hath nether parte nor enheritaunce
 with you.

13 Take hede that thou offer not thi burntofferynges
 14 in what ſoeuer place thou ſeyſt: but in the place which
 the Lorde ſhall haue chossen amonge one of thy trybes,
 there thou ſhalt offer thi burntofferynges and there
 15 thou ſhalt doo all that I commaunde the. Not with-
 ſtondynge thou mayſt kyll ad eate fleſh in al thi cities,
 what ſoeuer thi ſoule luſteth after acordinge to the
 bleſſinge of the Lorde thi God which he hath geuen
 the both the .P. * vncleane and the cleane
 mayſt thou eate, euen as the roo and the
 16 hert: only eate not the bloude, but poure
 it apon the erth as water.

17 Thou mayſt not eate within thi gates
 the tythe of thi corne, of thy wyne and
 of thi oyle, ether the firſtborne of thine

*Vncleane as
 pertayninge
 vnto ſacrifice
 as beaſtes that
 had deformi-
 ties: but not
 of the vncleane
 that was for-
 biddē*

¶. 9 daturus eſt (v. 10) 10 et abſque vllo timore habitetis 11 &
 quicquid præcipiū eſt in muneribus quæ vouiſtis 12 Ibi epulabi-
 mini 13 holocauſta 14 offeres hoſtias 15 Si autem comedere vol-
 ueris, . . . dedit tibi in vrbibus tuis: ſiue immundū fuerit, hoc eſt ma-
 culatū, & debile: ſiue mūdum, hoc eſt integrū & ſine macula,
 quod offerri licet

¶. 10 vnd werdet ſicher wonen. 11 brandopffer, ewr ander
 oppfer 15 beyde reyn vnd vnreyn mugens eſſen

¶¶. N. 15 *Vncleane*: Vncleane as pertayninge vnto ſacri-
 fyce, as beaſtes that had deformities: but not of the vncleane
 that was forbidden.

- oxen or of thy shepe, nether any of thi vowes which
thou voweſt, nor thi frewilofferings or heueofferings
18 of thyne handes: but thou muſt eate them before the
Lorde thi God, in the place which the Lorde thi God
hath choſen: both thou thi ſonne and thi daughter, thi
ſeruaunte and thy mayde ad the leuite that is within
thi gates: ad thou ſhalt reioyſe before the Lorde thi
19 God, in al that thou putteſt thine hande to. And be
warre that thou forſake not the leuite as lōge as thou
lyueſt vpon the erth.
- 20 Yf (when the Lorde thi God hath enlarged thi coſtes
as he hath promyſed the) thou ſaye: I will eate fleſh,
becauſe thi ſoule longeth to eate fleſh: then thou ſhalt
21 eate fleſh, whatſoeuer thi ſoule luſteth. Yf the place
which the Lorde thi God hath choſen to put his name
there be to ferre from the, then thou mayſt kyll of thi
oxen and of thi ſhepe which the Lorde hath geuen the
as I haue commaunded the and thou mayſt eate in thine
awne citie what [Fo. XXV.] ſoeuer thi ſoule luſteth.
- 22 Neuer the later, as the roo and the herte is eaten, euen
ſo thou ſhalt eate it: the vncleane and the cleane in-
23 differently thou ſhalt eate. But be ſtrong that thou
eate not the bloude. For the bloude, that is the lyfe:

V. 18 Leuites, qui manent (manet, *Complut.*) 20 ſicut locutus eſt tibi, et volueris veſci carnibus . . . 21 locus autem

L. 18 ſoltu ſolchs eſſen laſſen 20 weyl deyne ſeele fleych zu eſſen geluſtet, ſo iſs fleych nach aller luſt deyner ſeele 22 wie man eyn rehe odder hirs iſſet, . . . beyde reyn odder vnreyn mugens zu gleych eſſen

M. M. N. 22 *Eate not the bloude:* By that they ſhulde eate no bloude is ſygnified that they ſhulde abhorre from bloude ſhedyng, & maquellyng.

L. M. N. 21 *So offerre:* Wie ſollen ſie opffern vnd doch nicht opffern, an iglichem ort? Item, wie ſollen ſie von den zehenden eſſen &c. ſo ſie doch ſolchs den leuiten vnd prieſtern geben muſten? Antwort, am 14. ca. hernach legt er das aus nemlich alſo, wenn die ſtett zu fern war, ſo ſoltten ſie die zehende, vnd alles was, zu opffern war frey eſſen odder verkeuffen vnd zu gelde machen, vnd das ſelb an den ort bringen, vnd anders ſo viel keuffen vnd opffern, vnd den prieſtern geben. Drumb muſ hie das wortlin opffern heyyſſen, ſo viel als das opffer eſſen, oder mit gelde gedencken zu uergleychen. Vnd eſſen von den zehenden odder gelubden ſo viel, als eſſen laſſen, nemlich die prieſter. Doch iſt mit ſolchen wortten daneben angezeigt, das alles volck fur Got prieſter ſeyen, wie er ſagt Exo. 19.

- 24 and thou mayst not eate the life with the flesh: thou
 mayst not eate it: but must power it vppō the erth as
 25 water. Se thou eate it not therfore that it maye goo
 well with the and with thy childern after the, when
 thou shalt haue done that whyche is ryghte in the
 fyghte off the Lorde.
- 26 But thy holye thinges which thou hast and thy
 vowes, thou shalt take and go vnto the place which
 27 the Lorde hath chōsen, and thou shalt offer thy burnt-
 offrynges, both flesh ād bloude apon the alter of the
 Lorde thy God, and the bloude of thine offrynges thou
 shalt poure out vppon the alter of the Lorde thy God,
 28 and shalt eate the flesh. Take hede and heare all these
 wordes which I commaunde the that it maye goo well
 with the and with thy children after the for euer, whē
 thou doest that whiche is good and right in the sighte
 of the Lorde thy God.
- 29 When the Lorde thy God hath destroyed the na-
 tions before the, whother thou goest to conquere them,
 and when thou hast conquere- .¶ red them, and dwelt
 30 in their landes: Bewarre that thou be not taken in a
 snare after thē, after that they be destroyed before the,
 and that thou axenot after their goddes saynge: how
 dyd these nacyons serue their goddes, that I maye doo
 31 so likewyse? Nay, thou shalt not doo so vnto the
 Lorde thy God: for all abhominacyons which the Lorde
 hated dyd they vnto their goddes. For they burnt
 both their sonnes ād their daughters with fire vnto their
 32 goddes. But what soeuer I commaunde *Put noughte*
 you that take hede ye do: ād put nought *to ner take*
 thereto, nor take ought there from. *ought awaye.*

¶. 23 sanguis enim eorum pro anima est, & idcirco non debes
 27 offeres oblationes tuas 28 bonum est & placitum 29 disperdi-
 derit . . possidendas, & possederis 30 caue ne imiteris eas . . Sicut
 coluerunt . . ita & ego colam. 32 hoc tātum facito domino.

¶. 23 alleyn fasse . . denn das blut ist der seelen, Darumb soltu
 die seele nicht mit dem fleyfch essen 26 heyligst etwas das deyn ist
 28 recht vnd gefellig 30 das du nicht ynn den strick fellest yhnen
 nach . . nicht fragest noch . . Wi dise volcker haben . . gedienet,
 also wilāch auch thun

¶¶. N. 32 Put noughte to nor take ought awaye.

¶ The .XIII. Chapter.

- 1 **Y**F there aryse amonge you a proph- *¶ M.C.S. The*
 ett or a dreamer of dreames and *falſſe proph-*
 geue the a ſygne or a wondre, *ete muſt be*
 2 and that ſygne or wonder which *put to death.*
 he hath ſayed come to paſſe, and then ſaye: *God proueth*
 lat vs goo after ſtraunge Goddes which thou *oure ſayth by*
 3 haſt not knowen, and let vs ſerue them: herken not vnto *falſſe myra-*
 the wordes of that prophete or dreamer of dreames. *cles.*
 For the Lorde thy God tēpteth you, to *God geueth*
 wete whether ye loue the Lord youre God *vs his worde*
 with all youre hertesād with al youre ſoules. *ād cōfirmeth it*
 4 For ye muſt walke after the Lorde youre *with miracles*
 God ād feare him and kepe his cōmaū- *to proue who*
 [Fo. XXVI.] dmentes and herken vnto *hath a true*
 his voyce and ſerue him and cleaue vnto *herte. we muſt*
 5 him. And that prophete or dreamer of *take hede to*
 dreames ſhall dye for it, becauſe he hath *the ſcripture,*
 ſpokē to turne you away frō the Lorde youre God *leſt falſe pro-*
 which broughte you out of the londe of Egipte ād *phetes or falſe*
 delyuered you out of the houſſe of bondage, to thruſt *miracles de-*
 the out of the waye whiche the Lorde thy God com- *ceauē vs.*
 maunded the to walke in: and ſo thou ſhalt put euell
 away from the.
 6 Yf thy brother the ſonne of thy mother or thyne
 awne ſonne or thy doughter or the wife that lieth in
 thy boſome or thy frende which is as thyne awne ſoule
 vnto the, entyce the ſecretly ſayenge: let vs goo and
 ſerue ſtraunge goddes which thou haſt not knowē nor

¶. 2 & euenerit quod locutus eſt 3 tentat 4 adhærebitis. 5 ſic-
 tor ſomniorum . . . quia locutus eſt vt vos auerteret . . . vt errare
 te faceret de via . . . & auferes malum 6 vxor quæ eſt in ſinu
 tuo, aut amicus quē diligis vt animam tuam

ℒ. 3 verſucht euch 4 Denn . . anhangen. 5 den böſen 6 weyß
 ynn deynen armen

¶. M. N. 3 For the Lorde thy God tēpteth you, etc: God
 geueth vs his worde & confirmeth it with myracles to proue who
 hath a true herte. We muſt take hede to the ſcripture, leſt falſe
 prophetes or falſe myracles deceauē vs

- 7 yet thy fathers, of the goddes of the people whiche
are rōude aboute the, whether thei be nye vnto the or
farre of from the, from the one ende of the lande vnto
8 the other: Se thou consente not vnto him nor herken
vnto him: no let not thyne eye pitye him nor haue
9 compassyon on hym, nor kepe him secrett, but cause
him to be slayne: Thine hande shalbe first apon hym to
10 kyll him: and then the handes off all the people. And
thou shalt stōne hym with stōnes that he dye, because
he hath gone .℞. aboute to thrust the awaye from the
Lord thy God which brought the out of Egipte the
11 hōuffe of bondage. And all Israēl shall heare and feare
ād shall doo no moare any soche wekednesse as this is,
amonge them.
- 12 Yf thou shalt heare saye of one of thy cities which
13 the Lorde thy God hath geuen the to dwell in, that
certain beyng the childern of Beliall are gone out from
amonge you and haue moued the enhabitors of their
citie sayeng: lat vs goo and serue straunge Goddes
14 whiche ye haue not knowen. Then seke and make
serche and enquire diligently. Yf it be true and the
thinge of a suertie that soch abhominacion is wrought
15 among you: then thou shalt smyte the dwellers of
that citie with the edge of the swerde, and destroye it
mercyleffe and all that is therin, and euen the very
16 catell thereof with the edge of the swerde. And gather
all the spoyle of it in to the myddes of the streates there.

℞. 15 destroye hit 16 spoyle of hit


℞. 7 ab initio vsque ad finem terræ 9 sed statim interficies.
sit primum manus tua super eum, & post te omnis populus
mittat manum. 10 quia voluit te abstrahere 11 & nequaquam
vltra faciat quippiam huius rei simile. 13 et auerterunt habita-
tores 14 quære folicite, & diligenter . . . certum esse quod dicitur
15 ore gladii, & delebis eam, omniaque quæ in illa sunt vsque ad
pecora 16 quicquid etiam supellectilis

℞. 7 von eym end der erden bis an das ander 10 Denn er
suchte dich auszustoßen 11 nicht mehr solchs vbel furneme 14 so
soltu wol suchen, forschen vnd fragen . . . die warheyt das gewis
also ist 16 raub

℞. ℞. N. 13 *Belial*: Belial by interpretacion sygnifieth malyce,
or as some wyll wyckednesse, wherfore all myscheuouse, wycked
and curfed mē that cast the youcke of God of their neckes & wil
not obeye God, are called the chyl dren of Belial or men of Belial.
Iudicū. xix. f. and Regum. i. c.

- of, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be bylt agayne.
- 17 And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his searfe wrath and shewe the mercye ād haue compassion on the and multiplie the, as he hath sworne vnto [Fo. XXVII.]
- 18 thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his cōmaundmentes which I cōmaunde the thys daye so that thou doo that which is right in the eyes of the Lorde thy God.

■ The .XIII. Chapter.

- 1  E are the childern of the Lorde *M.C.S. The maners of the gentyles may not be folowed. What beastes are cleane to be eaten &*
- 2 deeth. For thou art an holy people vnto the Lord thy God, ād the Lorde hath *what not.*
- chosen the to be a feuerall people vnto him selfe, of all the nacyons that are vppon the erth.
- 3, 4 Ye shall eate no maner of abhominacyon. These are the beestes which ye shall eate of: oxen, shepe and
- 5 gootes, hert, roo and bugle, hertgoote, vnicorne, origen
- 6 and Camelion. And all beestes that cleaue the hofte and slytte it in to two clawes and chewe the cud, them
- 7 ye shal eate. Neuerthelesse, these ye shall not eate of

M. 5 bugle wyldegoote, vnicorne

V. 17 de illo anathemate . . . & misereatur tui, multiplicetque te xiiii, 1 nec facietis caluitiū 2 populum peculiarem 3 immunda 4 Hoc est animal 5 bubalum, tragelaphum, pygargum, orygem, camelopardalum.

L. 17 von dem grym feyns zorns . . . vnd gebe dyr barmhertzickeyt vnd erbarme sich deyner. xiiii, 1 kalh zwiffchen ewren augen 3 grewel 4 Dis ist aber das viech 5 Hirs, Rehe, Hems, Steynbock, Eynhorn, Vrochs, vnd Elend

M. M. N. 1 *Chyldren of the Lorde:* They are here called the chyldren of the Lorde, because a boue al other people of the worlde they were Indued with the gyftes and benifites of the Lorde Psal. xxviii, a.

them that chew cud ād of thē that deuyde and cleaue the hofte: the camell, the hare ād the conye. For they chew cud, but deuyde not the hofte: ād therfore are vncleane vnto you: ād also the fwyne, for though he deuyde the hofte, yet he cheweth not cud, ād therfor is vncleane vn- .P. to you: Ye shall not eate of the fleſh of thē nor twich the deed carkaffes of them.

9 Theſe ye ſhall eate off all that are in the waters: All that haue fynnes and ſcales.

10 And what ſoeuer hath not finnes and ſcales, of that ye may not eate, for that is vncleane vnto you.

11, 12 Of all cleane byrdes ye ſhall eate, but theſe are they of which ye maye not eate: the egle, the goſhauke, 13 the cormerant, the ixion, the vultur, the kyte and hyr 14, 15 kynde, and all kynde off rauens, the Eſtrich, the nyghtcrowe, the kuckoo, the ſparowhauke and all hir 16, 17 kynde, the litle oule, the greate oule, the backe, the 18 bytture, the pye the ſtorke, the heron, the Iaye in his 19 kynde, the lapwyng, the ſwalowe: And all crepyng foules are vncleane vnto you and maye not be eaten 20 of: but of all cleane foules ye maye well eate.

21 Ye ſhall eate of nothings that dyeth alone: But thou mayeſt geue it vnto the ſtraunger that is in thy citie that he eate it, or mayeſt ſell it vnto an Aliē. For thou art an holy people vnto the Lorde thy God. Thou ſhalt not ſeth a kynd in his mothers mylke.

22 Thou ſhalt tyeth all the encreaſe of thy ſeed that cometh out of the felde yere by yere.

23 And thou ſhalt eate before the Lorde thy [Fo. XXVIII.] God in the place whiche he hath choſen to make his name dwell there the tyth off thy corne, of thy wyne and of thyne oyle, and the firſtborne of thine

V. 7 chirogryllium 10 quia immunda ſunt. 12 Immundas ne comedatis 21 Peregrino . . . da . . . aut vende ei . . . Non coques hœdum in lacte matris ſuæ. 22 ſeparabis 23 & comedes

II. 10 denn es iſt euch vnreyn. 11 Alle reyne vogel eſſet 21 dem frembdlingen ynn deynem thor magſtus geben . . . eym frembden Du ſolt das bocklin nicht kochen, weyl es noch ſeyn mutter ſeuget 22 abſondern 23 vnd ſoltſ eſſen

III. III. N. 21 Sethe a kynd: Loke exod. xxiii, c.

oxen and of thy flocke that thou mayst lerne to feare the Lorde thy God allwaye.

- 24 Yf the waye be to longe for the, so that thou art not able to carie it, because the place is to farre from the whiche the Lorde thy God hath chofen to set his name there (for the Lorde thy God hath blessed the)
- 25 then make it in money and take the money in thyne hande, and goo vnto the place which the Lorde thy
- 26 God hath chofen, and bestowethat moneye on what soeuer thy soule lusteth after: on oxen shepe, wyne and good drynke, and on what soeuer thy soule desyreth, and eate there before the Lorde thy God and be mery:
- 27 both thou and thyne housholde and the Leuite that is in thy cytye. Se thou forsake not the Leuite, for he hath nether parte nor enheritaunce with the.
- 28 At the ende of thre yere, thou shalt brynge forth all the tithes of thine encrease the same yere and laye
- 29 it vpp within thyne awne cytye, and the Leuite shall come because he hath nether parte nor enheritaunce with the, and the straunger and the fatherlesse and the wedo- .P. we which are within thy citie and shall eate and fyll them selues: that the Lorde thy God maye bleffe the in all the workes of thine hond which thou doest.

℣. 26 lusteth after: of oxen

℞. 23 omni tempore. 24 elegerit . . . tibi que benedixerit 25 vendes omnia, & in pretium rediges 26 & emes ex eadem pecunia quicquid tibi placuerit . . . & epulaberis 27 intra portas tuas (v. 29.) 28 separabis . . . & repones intra ianuas tuas.

℣. 23 deyn leben lang. 25 so gibts vmb gelt 26 vnd sey frolich 27 ynn deynem thor (vv. 28, 29) 28 ausziehen . . . vnd solts lassen

■ The .XV. Chapter.

- 1 **A**T the ende of feuen yere thou
 2 shalt make a fre yere. And
 this is the maner off the fre
 yere, whosoever lendeth ought
 with his hande vnto his neyghboure, maye
 not axe agayne that which he hath lent,
 of his neyghboure or of his brother: be-
 3 cause it is called the lordes fre yere, yet
 of a straunger thou maist call it home
 agayne. But that which thou hast with
 4 thy brother thyne hande shall remytt, and that in any
 wyse, that there be no begger amonge you. For the
 Lorde shall blesse the lande whiche the Lorde thy God
 5 geueth the, an heritaunce to possesse it: so that thou
 herken vnto the voyce of the Lorde thy God, to obserue
 ad doo all these commaundmentes which I commaunde
 6 you this daye: ye and then the Lorde thy God shall
 blesse the as he hath promysed the, and thou shalt
 lende vnto many nacyons, and shalt borowe of no
 man, and shalt raygne ouer many nacyons, but none
 shal reygne ouer the.
- 7 [Fo. XXIX.] When one of thi brethern amonge you
 is waxed poore in any of thi cities within thi lode which
 the Lorde thi God geueth the, se that thou harden not
 thine hert nor shetto thyne hande from thi poore bro-
 8 ther: But open thyne hand vnto him and lende him
 9 sufficient for his nede which he hath. And beware that

ff. 2 aske agayne 4 enheritaunce

v. 1 remissionem 2 quæ hoc ordine celebrabitur. Cui debetur
 aliquid ab amico vel proximo ac fratre suo, repetere non poterit
 3 exiges: ciuem & propinquum repetendi non habebis potestatem.
 4 omnino indigens, & mendicus . . . vt 5 Si tamen . . . quæ iussit,
 & quæ . . . præcipio 5 vt pollicitus est. 7 Si vnus . . . ad paupertatem
 deuenerit 8 quo eum indigere perspexeris.

l. 1 Freyiar 2 Also fols aber zugehen . . . eynmanen (v. 3) . . .
 denn es heyft 4 Es sol aller dinge keyn . . . denn 5 alleyn

*M.C.S. The
 forgeuenes of
 dettes in the
 seuenth yere.
 If the Israel-
 ites obey God
 they are prom-
 esed that they
 shall not suffre
 pouertye. How
 and after
 what maner
 we ought to
 lende.*

there be not a poynte of Belial in thine hert, that thou woldest saye. The seuenth yere, the yere of fredome is at honde, and therfore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto
 10 the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest
 11 thine hande to. For the londe shall neuer be without poore. Wherefore I comaunde the sayenge: open thine hande vnto thi brother that is neady ad poore in thy lande.

12 Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth
 13 yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let
 14 him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off. ¶ that where with the Lorde thi God hath blessed the.
 15 And remembre that thou wast a seruante in the londe of Egipte, and the Lorde thi God delyuered the thence: wherefore I commaunde the this thinge to daye.

16 But and yf he saye vnto the, I will not goo awaye from the, because he loueth the and thine housse and
 17 is well at ease with the. Then take a naule anaule, *anawl* and nayle his eare too the doore there with ad let him be thi seruante foreuer and vnto thi mayde seruante
 18 thou shalt doo likewise. And let it not greue thine

¶. 9 subrepat tibi impia cogitatio, & dicas in corde tuo . . . & auertas oculos tuos (18) . . . clamet contra te 10 nec ages quippiam callide in eius necessitatibus subleuandis . . . ad quæ manum miseris. 12 Hebræus aut Hebræa 14 fed dabis viaticum 15 & liberauerit te 17 & perforabis aurem eius

¶. 9 eyn Belial tuck sey, das da sprech . . . vnd sihest deynen . . . vnfreundtlich an 10 sondern du solt yhm geben vnd deyn hertz nicht verdriffen lassen, das du yhm gibst 12 Ebreer odder Ebreeryn 17 bore yhm durch feyn ohr an der thur 18 Vnd las dichs nicht schwer duncken

¶. ¶. N. 9 *A poynte of Belial in thine herte: A poynt of Belial here for the wycked and frowarde counsell of Belial. 17 Then take a naule and nayle, etc:* The entent of this lawe is to caufe thē to abhorre bōdage wherunto this open shame shulde dryue them for God wyll not that the loue of any man shulde be dearer vnto hym then lybertye.

eyes to lett him goo out from the, for he hath bene worthe a double hired seruaunte to the in his seruyce vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

19 All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt halowe vnto the Lorde thi God. Thou shalt do no seruyce with the firstborne
20 of thi shepe: but shalt eate thē before the Lorde thi God yere by yere in the place which the Lorde hath chosen both thou and thine houssholde.


21 Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauerednesse it hath,
22 thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vncleane and the cleane in- [Fo. XXX.] differently, as the roo and the
23 hert. Only eate not the bloude there of, but poure it vppon the grounde as water.

V. 18 quoniam iuxta mercedem mercennarii 19 deo tuo. Non operaberis in primogenito bouis, & non tondebis primogenita ouium. 21 aut in aliqua parte deforme vel debile 22 tam mundus quam immundus similiter vescuntur eis

L. 18 denn er hat dyr als eyn zwiffeltig tagloner 19 heyligen. Du solt nicht ackern mit dem erstling deyner ochsen, vnd nicht bescheren die erstling deyner schaff 21 odder sonst yrgen eyn bosen feyl 22 fondern ynn deynem thor soltu es essen (du feyst vnreyn oder reyn)

M. M. N. 22 *The vncleane and the cleane indifferētly*, etc.: Or whether thou be cleane or vncleane, & lyke wyse in the .xii chapter b, and c. In the Hebrue it is indifferēt in al these places, to aplye the cleanes or vncleanes to the person that eateth it, or to the beaft that is eaten.

¶ The .XVI. Chapter.

1 BSERUE the moneth of Abyb, *M.C.S. Of Easter, whyt-sonyde, & the feast of tabernacles.*
and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght. *what offycers ought to be ordeyned.*

2 Thou shalt therfore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the
3 Lorde shall chose to make his name dwell there. Thou shalt eate no leuēded bred there with: but shalt eate there with the bred of tribulaciō .vii. dayes lōge. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of
4 the londe of Egipte, all dayes of thi life. And se that there be no leuēded bred sene in all thi costes .vii. dayes longe, and that there remayne nothinge of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.

5 Thou mayst not offer passeover in any of thi cities
6 which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou .P. shalt offer Passeouer at euen aboute the goyngdōune of the sonne, euen in the
7 season that thou camest out of Egipte. And thou shalt seth and eate in the place which the Lorde thi God hath chosen, and departe on the morowe and
8 gette the vnto thi tente. Sixe dayes thou shalt eate

¶. 1 mensē nouarum frugum, & verni primū temporis . . . in isto mense 2 de ouibus 3 Non comedes in eo . . . absque fermento, afflictionis panem . . . in pauore egressus 4 immolatum 5 immolare . . . phasē . . . daturus est 7 maneq̃ue confurgens vades

¶. 1 bey der nacht 2 Vnd solt . . . zu Ostern opffern 3 vngeseuerts brod deyns elends 5 Ostern opffern (v. 6) 7 vnd darnach dich wenden des morgens vnd heym gehen

¶. ¶. N. 1 Abib: Abib, that is of apryll, when all thynges do sprynge of freashe Exod. xxiii, b.

fwete bred, and the seuenth daye is for the people to come together to the Lorde thi God, that thou mayst do no worke.

- 9 Then reken the .vii. wekes, and begynne to rekē the .vii. wekes when the fyccle begynneth in the corne,
 10 and kepe the feast of wekes vnto the Lorde thi God, that thou geue a frewilofferinge of thine hāde vnto the Lord thi God acordinge as the Lorde thi God hath
 11 blessed the. And reioyse before the Lorde thi God both thou, thi sonne, thi doughter, thi seruante and thi mayde, and the leuite that is within thi gates, and the straunger, the fatherlesse and the wedowe that are amonge you, in the place which the Lorde thi God
 12 hath chosē to make his name dwel there. And remēbre that thou wast a seruante in *why.*

- Egipte, that thou obserue and doo these ordinaunces.
 13 Thou shalt obserue the feast of tabernacles .vii. dayes longe, after that thou hast gathered in thi corne and
 14 thi wyne. And thou shalt reioyse in that thi feast, both thou and thi sonne, [Fo. XXXI.] thi doughter, thi seruante, thi mayde, the leuite, the straunger, the fatherlesse and the wedowe that are in thi cities.
 15 Seuē dayes thou shalt kepe holy daye vnto the Lorde thi God, in the place which the Lorde shal chose: for the Lorde thi God shall blesse the in all thi frutes and in all the workes of thine handes, and thou
 16 shalt be all together gladnesse. Thre tymes in the yere shall al youre males appere before the Lorde thi God in the place which he shal chose: In the feast of

M. 15 handes, & therfore shalt thou be glad.


V. 8 collecta est domini 9 Sept. hebdomada numerabis tibi ab ea die qua falcem in segetem miseris 10 diem festum hebdomadarum 11 & epulaberis (v. 14) 12 custodiesque ac facies quæ præcepta sunt. 14 festiuitate tua 15 erisque in lætitia.

L. 8 die steur 9 zelen, vnd an heben zu zehlen 11 frölich seyn (v. 14) 12 haltist vnd thuft nach disen sitten. 15 das fest halten 16 erwelet hat

M. N. 11 *Gates:* By gates is oft tymes vnderstande cytyes Iurisdycyon rule and gouernaunce as in this fame chapter beneth in d. (v. 18).

fwete bred, in the feast of wekes and in the booth feast.
 And they shal not appere before the Lorde emptie:
 17 but euery mā with the gifte of his honde, acordynge
 to the blessinge of the Lorde thi God, which he hath
 geuen the.

The .XVII. Chapter.

- 18  VDGES and officers thou shalt make the in all thi cities which the Lorde thi God geueth the thorow out thi trybes. and lett
Iudges. thē iudge the people right-
 19 eously. Wrest not the lawe nor knowe any persone nether take any rewarde: for giftes blynde the wise and peruerte the
 20 wordes of the righteous. But in all thinge folowe righteounesse, that thou mayst lyue and enioye the londe which the Lord thi God geueth the.
- 21 .P. Thou shalt plante no groue of what foeuer trees it be, nye vnto the altare of the Lorde thi God which
 22 thou shalt make the. Thou shalt sett the vpp no piler,
 XVII, 1 which the Lorde thy God hateth. Thou shalt offer vnto the Lorde thy God no oxe or shepe where in is any deformyte, what foeuer euell fauerednesse it be: for that is an abhominacion vnto the Lorde thi God.
- 2 Yf there be founde amonge you in any of thi cities

M.C.S. The payne and punysshment for Idolatrie. The doutefull sentence must be referred vnto the greate Iudges. The punysshment of a rebeller or presumptuous with-stander of the lawe. The Institucyon of a Kyng.

M. 16 feast *of tabernacles (* Margin, see below. This chapter ends in Matthew's Bible as in the Authorized Version; v. 17 of the latter is the last verse of Ch. xvi. in Tyndale). xvii, 2 the cytyes

V. 18 Iudices & magistros 19 nec in alteram partem declinent. . . . excæcant oculos . . . mutant verba 20 iuste quod iustum est, persequeris. xvii, 1 macula aut quippiā vitii

L. 18 richten mit rechtem gericht 19 Du solt das recht nicht beugen . . . verleytten die rechten sachen 20 Was recht ist dem soltu nach iagen. xvii, 1 etwas böses

M. N. 16 *Of tabernacles:* Or bothes. 18 Iudges.

which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straūge goddes
 3 ad worshipped thē, whether it be the sonne or mone or
 4 any thinge containyd in heauē which I forbade, and it was tolde the ad thou hast herde of it: Then thou shalt enquire diligently.

And yf it be true and the thinge of a fuertye that
 5 soch abhomynacion is wrought in Israel, thē thou shalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge,* vnto thi gates
 ad shalt stone thē with stones ad they shall
 6 dye. At the mouth of .ii. or .iii. witnessess shal he that is worthy of deeth, dye: but
 at the mouth of one witnesse he shall not
 7 dye. And the handes of the witnessess shalbe fi- [Fo. XXXII.] rst vppon hym
 to kyll him, ad afterwarde the handes of all the people: so shalt thou put wekednesse awaye from the.

Opinly in the gates and not secretlye in preson: with lawfull witnesse and not tormentynge them or makēge them swer agaynst thē selues or forswere thē selues.

8 Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi
 9 God hath chofen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe,
 10 and they shall shewe the how to iudge. And se that

¶. 5 vnto the gates 9 dayes, and aske

¶. 2 malum 3 omnem militiam cæli, quæ non præcepi 4 inquisieris diligenter 5 et lapidibus obruentur. 6 peribit qui interficietur 7 vt auferas malum de medio tui (v. 12). 8 Si difficile & ambiguū . . . lepram & non lepram, & iudicum intra portas tuas videris verba variari 9 qui indicabunt tibi iudicii veritatem.

¶. 2 vbels thut 3 yrgent eyn heer des hymels, das ich nicht gepotten habe 5 vnd solt sie zu todt steynigen 7 das du den boson von dyr thuest (v. 12). 8 zwiffchen plage vnd plage, vnd was zenkische sachen sind ynn deynen thoren 9 die sollen dyr das vrteyl sprechen

¶. ¶. N. 5 Vnto the gates: Opely in the gates & not secretly in preson With lawful witnesse and not tormentinge them or makynge thē swere agaynst them selues or forswere them selues.

- thou doo acordinge to that which they of that place which the Lorde hath chofen shew the and fe that thou obserue to doo acordinge to all that they enforme the.
- 11 Acordinge to the lawe which they teach the and maner of iudgement which they tell the, fe that thou doo and that thou bowe not from that which they shewe the, nether to the right hande nor to the lyfte.
- 12 And that man that will doo presumptuously, so that he will not herken vnto the preast that stondeth there to mynistre vnto the Lorde thi God or vnto the iudge, shall dye: and so thou shalt put away euell from Israel.
- 13 And all the people shall heare and shall feare, and shall doo nomare presumptuously,
- 14 .P. When thou art come vnto the lode which the Lorde thi God geueth the and enioyest it and dwellest therein: Yf thou shalt saye, I will sett a kinge ouer *kynges*. me, like vnto all the nacions that are aboute me:
- 15 Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger
- 16 ouer the which is not of thi brethern. But in ani wyse let hi not holde to many horffes, that he bringe not the people agayne to Egipte thorow the multitude of horffes, for as moch as the Lorde hath sayed vnto you: ye shall
- 17 hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert turne awaye, nether shall he gather him syluer and golde to moch.
- 18 And when he is feten vppon the seate off his

ga. 18 And when he is sett


V. 11 iuxta legem eius, sequerisque sententiam eorum, nec declinabis 12 Qui autem superbierit . . . ex decreto iudicis 13 vt nullus deinceps intumescat superbia. 14 possederis eam, habitauerisque in illa 15 Non poteris alterius gentis hominem regem facere, qui non sit frater tuus. 16 Cumque fuerit constitutus . . . equitatus numero subleuatus . . . vt nequaquam amplius per eandem viam reuertamini. 17 quæ alliciant animum eius

L. 10 nach allem das sie dich leren werden 11 soltu dich halten . . . nicht abweycheft 12 vermessen handeln . . . ampt stehet 14 nymest es eyn vnd woneft drynnen 16 nicht viel roffer halte . . . vmb der roffe menge willen . . . fort nicht widder durch disen weg komen solt 17 das feyn hertze nicht abgewand werde

ga. ga. N. 14 Kynges.

- kingdome, he shall write him out this seconde lawe in
 a boke takynge a cople of the preastes the leuites.
 19 And it shalbe with him and he shall reade there in
 all dayes of his lyfe that he maye lerne to feare the
 Lorde his God for to kepe all the wordes *
- 20 of this lawe ad these ordinaunces for to doo them: that
 his hert aryse not aboue his brethern and that he turne
 not from the commaundment: ether to the righte hande
 or to the lifte: that both he ad his [Fo. XXXIII.]
 childern maye prolonge their dayes in his kingdome in
 Israel.

¶ The .XVIII. Chapter.

- 1  HE preastes the Leuites all the
 trybe off Leui shall haue no
 parte nor enheritaunce with
 Israel. The offrynges of the
 Lorde ad his enheritaunce
 they shall eate, but shall
 2 have no enheritaunce amonge
 their brethern: the Lorde he
 is their enheritaunce, as he
 3 hath sayed vnto them. And this is the
 dutie of the preastes, of the people and of them that
 offer, whether it be oxe or shepe: They must geue vnto
 the preast, the shulder and the two chekes and the
 4 maw, the firstfrutes of thy corne, wyne and oyle,
 and the first of thy shepetheryng must thou geue
 5 him. For the Lorde thy God hath chofen him out

*M.C.S. The
 Leuytesmyght
 haue no pos-
 sessyons. I-
 dolatrye must
 be ftedde.
 The prophet
 Chryst is
 promysed.
 The false pro-
 phet must be
 slayne, & how
 he may be
 knowē.*

¶. 18 describet sibi Deuteronomium legis huius in volumine,
 accipiens exemplar a sacerdotibus Leuiticæ tribus 19 & ceremo-
 nias eius quæ in lege præcepta sunt. 20 in superbiam super fratres
 suos . . . vt . . . regnet ipse & filii eius super Israel. xviii, 1 quia
 3 Hoc erit iudicium sacerdotum

¶. 18 alle wort dises gefetzs vnd dise sitten 20 auff seynem
 konigreych. xviii, 3 das recht der priester

of all thy trybes to stonde and to minstre in the name of the Lorde: both hi and his sonnes for euer.

- 6 Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, ad come with all the lust of his herte vnto the place which the Lorde
7 hath chofen: he shall there minstre in the name of the Lorde his god as all his brethern the Leuites doo
8 whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that whiche cometh to hym of the patrimonye of hys .P. elders.
9 When thou art come in to the londe which the Lorde thy God geueth the, se that thou lerne not to
10 doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether bruterar,
a bruterar or a maker of dismale dayes or ^{murmurer} dismale dayes,
11 that vsfeth witchcraft or a forcerar or a ^{unlucky days} charmar or that speaketh with a spirite or a sothfayer
12 or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde:
and becaufe of these abhominacyons the Lorde thy
13 God doeth cast them out before the, be pure therefore
14 with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysmall dayes and bruterars.

℞. 5 all the trybes 10 sonne or daughter to go thorow the fyre, or that vsfeth witchcraft, or a chofer oute of dayes or that regardeth the flyēg of foules, or a forcerar 11 or a charmar, or that councelesh with spretes, or a propheciar or that asketh the aduysē of the deed. 14 herken vnto chofers oute of dayes and prophycyars.

℞. 6 desyderans locum 8 ex paterna ei succeſſione debetur. 9 dabit . . . ne imitari velis 10 qui lustrēt . . . ducens per ignem: aut qui ariolos sciscitetur, & obseruet fomnia atque auguria. nec sit maleficus, 11 nec incūtor, neque qui pythones consulat, nec diuinos, & quærat a mortuis veritatē. 12 delebit eos in introitu tuo. 13 perfectus eris & absque macula 14 tu autem . . . aliter institutus es.

℞. 6 vnd kompt nach aller lust seyner seele 8 on was er hat von dem verkaufften gutt seyner veter. 9 geben wirt 10 odder eyn weyffager, odder eyn tage weler, odder der auff vogel geschrey achte, odder zeuberer, 11 odder beschwerer, odder warfager, odder eyn zeychen deutler, odder der die todten frage. 13 on wandel

℞. ℞. N. 10 *Withcrafts*: Or arte magyke. *Chofer oute of dayes*: Some that haue regarde to tymes. 11 *Asketh the aduysē of the deed*: They aske y aduysē of y deed that cōiure sprytes in the nyght thinckying that they are foules departed

But the Lorde thy God permytteth not that to the.

15 The Lorde thy God will sterre vpp a prophete
amonge you: euē of thy brethern like vnto me: and
16 vnto him ye shall herken acording to all *Christ is here
promysed a
preacher off
better tyd-
inges then
Moses.*
that thou desyredest of the Lorde thy god
in Horeb in the daye when the people
were gathered sayenge: Let me heare the
voyce of my Lorde God nomoare nor se

17 this greate fire any moare, that I dye not. And the
18 Lorde sayed vnto me: they haue well spoken, I will
[Fo. XXXIIII.] rayse them vpp a prophett from amonge
their brethern like vnto the ād will put my wordes in
to his mouth and he shall speake vnto thē al that I
19 shall commaunde him. And whosoeuer will not herken
vnto the wordes which he shall speake in my name, I
will requyre it off him.

20 But the prophete which shall presume to speake
ought in my name which I commaunded him not to
speake, and he that speaketh in the name of straunge
21 Goddes, the same prophete shall dye. And yf thou
saye in thine hert, howe shall I knowe that whiche
22 the Lorde hath not spoken? When a prophete
speaketh in the name of the Lorde, yf the thyng
folow not nor come to passe, that is the thinge
which the Lorde hath not spoken. But the prophete
hath spoken it presumptuously: be not aferde therfore
of him.

℞. 20 commaunded not to speake

℥. 15 de gente tua & de fratribus tuis 16 quando contio congregata est 17 Bene omnia sunt locuti 19 ego vltor existam. 21 si tacita cogitatione 22 hoc habebis signum: . . . sed per tumorem animi sui propheta confinxit, & idcirco

℥. 14 nicht also stellen dem Herrn 16 am tage der versammlung 19 von dem wil ichs suchen. 20 vermessen 22 mit vermessenhейt geredt, darumb

℞. ℞. N. 15 Christ is here promysed a preacher of better tydynges then Moses.

℥. ℞. N. 15 Hie wirt klerlich eyn ander predigt verheysen denn Moses predigt, wilche kan nicht das gesetzte seyn, das gnugsam durch Mose geben, drum mus es das Euangelion seyn, Vnd diser prophet niemant denn Ihesus Christus selbs der solch newe predigt auff erden hat bracht.

¶ The .XIX. Chapter.

- 1 **W**HEN the Lorde thy God hath destroyed the nacyons whose londethe Lordethy Godgeueth the, and thou hast conquered the, and dwellest in their cities and in their
- 2 houffes: thou shalt appoynte .iii. cities in the lande whiche the Lorde thy God geueth the to .P. possesse
- 3 it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to .iii. partes that whosoever committeth murthur may flee thither.
- 4 And this is the cause of the fleyer that shal flee thither and be sauēd: Yf he smyte his neyghboure ignorantly and hated him
- 5 not in tyme passed: As when a man goeth vnto the wodd with his neyghboure to hew wod, and as his hāde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neyghboure that he dye: the same shall flee vnto one off the same cities ad be sauēd.
- 6 Left the executer of bloude folowe after the fleyer while his hert is whote and ouertake him, because

M.C.S. The fraunchesed townes. The punysshment of hym that beareth false wytnesse.

The popis setuaries are of an other purpose. For he had leuer haue the frenshep of the euēl, the to saue them that are Good.

V. 2 separabis tibi 3 sternens diligenter viam 4 Hæc erit lex homicidæ fugientis . . . nesciens, & qui heri & nudius tertius nulum contra eum odium habuisse comprobatur 5 ferrumque lapsum de manubrio . . . ad vnam supradictarum urbium 6 dolore stimulatus

L. 2 ausfondern 4 Vnd das sol die sache seyn . . . vnwissend, vnd hat vorhyn keyn hafs auff yhn gehabt 5 das eyßen sure vom siel 6 der blut reicher dem todtschleger nach iage, weyl feyn hertz erhitzt ist

M. N. 4 *If he smyte, etc.*: Here are shewed .ii. maner of maquellyng one done wyllingly & of set purpose, the other vnwyllingly: for euē he that kylleth with the hande maye before God be no maquellare: and agayne he that is angrye and enuyeth although he kyll not wyth the hāde, cānot but be a mansear before God: because he wyllleth hys neyghboure euill. As it is sayde .ii. Iohan .iii, c.

- the waye is longe, and flee him, and yet there is
 no cause worthy of deeth in him, in as moch as he
 hated not his neighbour in tyme passed. *As hate ma-*
 7 Wherefore I commaunde the sayeng: fe *keth the dead*
 that thou appoynte out .iii. cities *euell: so love*
 8 And yf the Lorde thy God enlarge *maketh it*
good.
 thy costes as he hath sworne vnto thy fathers and geue
 the all the londe which he sayed he wold geue vnto
 9 thy fathers (so that thou kepe all these commaund-
 mentes to doo them, which I commaunde the this
 daye, that thou loue the Lord thy god ad walke in his
 wayes euer) then thou [Fo. XXXV.] shalt adde .iii
 10 cities moo vnto those .iii. that innocent bloude be not
 shed in thi lande which the Lorde thy God geueth the
 to enheret, and so bloude come vppon the,
 11 But and yf there be any man that hateth his neygh-
 boure and layeth awayte for him and ryseth agenst
 him and smyteth him that he dye, and fleeth vnto any of
 12 these cities. Then let the elders of his citie sende and
 fetch him thence and delyuer him in to the hondes
 13 of the iustice of bloude, and he shall dye, Let thyne
 eye haue no pitie on him, and so thou shalt put awaye
 innocent bloude from Israel, and happie arte thou.
 14 Thou shalt not remoue thy neighbours marke which
 they of olde tyme haue sett in thyne enheritaunce that
 thou enherettest in the londe which the Lorde thy God
 geueth the to enioye it.
 15 One witnesse shall not ryse agenst a man *Yee in all*
 in any maner trespase or synne, what so- *mater of her-*
 euer synne a man synneth: But at the *esie agenst*
holye churche:
 mouthe of two witnesse or of .iii. witnesse shall all
 maters be tried.

- 16 Yf an vnrighteous witnesse ryse vp agenst a man to

¶. 6 qui non est reus mortis: . . contra eum qui occisus est,
 odium . . . monstratur. 8 quam eis pollicitus est 9 omni tempore
 . . . et supradict. trium vrbum numerum duplicabis 10 ne sis san-
 guinis reus. 12 de loco effugii . . . proximi, cuius sanguis effusus est
 13 Non misereberis eius . . . vt bene sit tibi. 15 stabit omne verbum.

℟. 6 so doch keyn vrteyl des todts an yhm ist 7 aussonderst.
 8 geredt hat 9 deyn leben lang 10 vnd kome blut auff dich. 12 des
 blut rechters 13 deyn augen sollen seyn nicht verchonen (v. 21) . .
 das dyrs wol gehe. 15 sol alle sache bestehen. 16 eyn freueler zeuge

- 17 accuse him of trespase: then let both the men which
stryue together stonde before the Lorde, before the
preastes and the iudges .P. which shalbe in those dayes,
18 and let the iudges enquire a good. And ^{a good, in}
yf the witnesse be founde false and that ^{good earnest,}
he hath geuen false witnesse agenst his ^{thoroughly}
19 brother thē shall ye do vnto hī as he had thought to
do vnto his brother, and so thou shalt put euell away
20 frō the. And other shal heare ād feare ād shal hēce-
forth comytt no more any soch wekednesse amōg you.
21 And let thyne eye haue no compassiō, but life for life,
eye for eye, toth for toth, hande for hand, and .fote
for fote.

¶ The .XX. Chapter

- 1 **W**HEN thou goest out to batayle ^{M.C.S. Who}
agenst thine enemyes, and ^{ought to go to}
seest horses and charettes and ^{battel. The}
people moo then thou, be not ^{Lawe of Ar-}
aferde of them, for the Lorde thy God is ^{mes amonge}
with the whiche broughte the out of the ^{the Israelites.}
londe off Egipte. And when ye are come ^{The Canaa-}
nye vnto batayle, let the preast come forth and speake ^{nytes must}
3 vnto the people and saye vnto them: Heare Israel, ye ^{they kyll.}
are come vnto batayle agenste youre enemyes, let not
yours hartes faynte, nether feare nor be amased nor a
drede of them.
4 For the Lorde thy God goeth with you to fyghte
for you agenste youre enemyes and to saue you.

¶. 18 Cumque diligentissime percrutantes 19 & auferes malum
de medio tui 20 talia audeant facere. 21 Non misereberis eius,
sed . . . exiges. xx, 1 ad bellum . . . equitatus & currus, &
maiores quam tu habeas, aduersarii exercitus multitudinem
2 praelio, stabit fac. ante aciem 4 contra aduersarios dimicabit, ut
eruat vos de periculo.

¶. 18 wol forschen 19 das böse von dir weg thuſt 20 solche
böse ſtück furnemen zu thun. xx, 1 ynn eyn krieg . . . roß vnd
wagen des volcks das gröſſer ſey, denn du 2 zum ſtreit 3 fürcht
euch nicht, vnd zappelt nicht

- 5 And let the officers speake vnto the peo- [Fo.
XXXVI.] ple sayenge: Yf any man haue bylt a new
houffe and haue not * dedicate it, let him *Dedicat: the*
6 goo and returne to his houffe lest he dye *leuites I sup-*
in the batayle, and another dedicate it. *pose, halowed*
thē as we doo
And yf any man haue planted a vyne- *oure shippes.*
Comē: the
iii. first yeres
the frute
myghte not be
eatē the fourth
it might be
7 *offred ad the*
fifte eaten ad
that ys to
make it comē
to bringe it to
the vse of the
laye people.
8 And let the officers speake further vnto the people
and saye. Yf any man feare and be faynte herted, let
him goo and returne vnto his houffe, lest his brothers
9 hert be made faynte as well as his. And when the
officers haue made an ende off speakyng vnto the
people, let thē make captaynes of warre ouer them.
10 When thou comest nye vnto a citie to fight agenst
11 it, offre them peace. And yf they answere the agayne
peasably, and open vnto the, then let all the people
that is founde therein be tributaries vnto the and serue
12 the. But and yf they will make no peace with the,
then make warre agenste the citie and besege it.
13 .P. And when the Lord thy God hath delyuered it
in to thine handes, smyte all the males thereof with

V. 6 fecit eam esse communem, & de qua vefci omnibus liceat?
... & alius homo eius fungatur officio. 8 sicut ipse timore perter-
ritus est. 9 siluerint duces exercitus... vnusquisque suos ad bel-
landum cuneos præparabit. 10 offeres ei primum pacem. 11 Si
receperit... saluabitur, & seruiet tibi sub tributo. 12 sin autem
foedus inire noluerit, & cœperit contra te bellum

L. 5 die heubtleut sollen mit dem volck reden 6 noch nicht
gemeyn gemacht 8 seyner brüder hertz feyg mache wie sein hertz
ist. 9 die heubtleut... sollen sie die vbirften des heers fur das
volck an die spitzen stellen. 11 Antwortet sie dyr fridlich...
dyr zinsbar vnd vnterthan seyn. 12 Wil sie aber nicht fridlich mit
dyr handeln, vnd wil mit dyr kriegē

M. M. N. 5 *Dedicat:* Same note as in Tyndale. 6 *Comē.*
Same note as in Tyndale.

- 14 the edge of the swerde, save the wemē and the childern
and the catell and all that is in the cite and all the
spoyle thereof take vnto thy selfe and eate the spoyle
of thyne enemies which the Lord thy God geueth the.
- 15 Thus thou shalt doo vnto all the cities whiche are a
greate waye of from the ad not of the cities of these
nacions.
- 16 But in the cities of these nacions which the Lorde
thy God geueth the to enheret, thou shalt save alyue
17 nothinge that bretheth. But shalt destroye them with
out redempcion, both the Hethites, the Amorites, the
Cananites, the Pherezites, the Heuites and the Iebu-
sites, as the Lorde thy God hath commaunded the,
- 18 that they teach you not to doo after all their abhom-
inacyons whiche they doo vnto their goddes, and so
shulde synne agenst the Lorde youre God
- 19 When thou hast beseged a cite longe tyme in mak-
inge warre agenst it to take it. destroye not the trees
thereof, that thou woldest thrust an axe vnto them.
For thou mayst eate of thē, and therefore destroye them
not. For the trees of the felde are no men, that they
- 20 myght come agenst the to besege the. Neuerthelater
those [Fo. XXXVII.] trees which thou knowest that
mē eate not of them, thou maist destroye and cutte
them doune and make bolwerkes agenst the cite that
maketh warre with the, vntyll it be ouerthrowne.

¶. 14 Omnem prædam exercitui diuides . . de spoliis 15 &
non sunt de his vrbibus quas in possessionem accepturus es.
17 sed interficies in ore gladii 19 nec securibus per circuitum
debes vastare regionem . . . nec potest bellantium contra te au-
gere numerum. 20 non sunt pomifera, sed agrestia & in cæteris
apta vsus, succide & instrue machinas

¶. 14 allen raub soltu vnter dich austeylen . . von der aus-
beut 15 vnd nicht hie von den stedten sind diser völker. 17 son-
dern solt sie verbannen 19 das du mit exten dran sarist . . Ist
doch holtz auff dem feld . . vnd kan nicht zum bolwerg komen
widder dich. 20 bolwerg draus bawen.

■ The .XXI. Chapter.

- 1 **Y**F one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the feldes, and
 2 not knowne who hath slayne him: Then let thine elders and thy iudges come forth
 3 aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not laboured
 4 with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor sownge, and strike of hir heed there in the valey.
 5 Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosē them to ministrate and to blesse in the name off the Lorde and therfore at
 6 their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall wasshe their handes ouer the heyffer that is
 7 beheded in the playne, and shall answere and saye: oure handes haue not shed this bloude ne- .P. ther haue oure
 8 eyes sene it. Be mercifull Lord vnto thy people Israell which thou hast delyuered and put not innocent bloude vnto thy people Israell: and the bloude shalbe forgeuen

M.C.S. The purgacion of hym that is founde deed & is not knownen how he was slayne. How we ought to take to wyfe her that is taken in warre. The ryght of the fyrst begotten. The punishment of the sonne that is dyfobedyent to hys father and mother.

V. 2 & metientur a loco cadaueris singularum per circumitum spatia ciuitatum 3 quæ non traxit iugum, nec terram scidit vomere 4 vallem asperam et saxosam, quæ nunquam arata est, nec semen-tem recepit 5 & ad verbum eorum omne negotium pendet: & quicquid mundum vel immundum est, iudicetur. 7 & dicent 8 Et auferetur ab eis reatus sanguinis

L. 2 vnd von dem erschlagenen messen an die stede die vmbherliegen 3 da mit man nicht geerbeyttet hat, noch am ioch gezo-gen hat 4 ynn eynen kieslichten grund, der widder geerbeyttet noch befeet ist 5 nach yhrem mund sollen alle sachen vnd alle plage gehandelt werden 7 vnd sollen antworten vnd sagen 8 So werden sie vber dem blut verfunet seyn

- 9 the And so shalt thou put innocent blood frō the,
 when thou shalt haue done that which is *Right in the*
 right in the syght of the Lorde. *lordes fighte,*
ad not in thyn
- 10 When thou goest to warre agenst thyne *imaginacion.*
 enemies and the Lorde thy God hath delyuered them
 in to thine handes and thou hast take them captyue,
 11 and seist amonge the captyues a bewtifull woman and
 hast a fantasye vnto her that thou woldest *fantasye, lik-*
 12 haue her to thy wyfe. Then bringe her *ing, fondness*
 home to thine housse and let her shaue hir heed and
 13 pare hir nayles ad put hir rayment that she was taken
 in from hir, and let hir remayne in thine housse and be
 wepe hir father and hir mother a moneth long and
 after that goo in vnto her ad marie her ad let her be
 14 thi wife. And yf thou haue no fauoure vnto her, then
 let her go whother she lusteth: for thou mayst not sell
 her for monye nor make cheuefaūce of her, *cheuefaunce,*
 because thou hast hūbled her. *bargain*
- 15 Yf a man haue two wyues, one loued and a nother
 hated, and they haue borne him children, both the loued
 and also the hated. Yf the firstborne be the sonne of the
 16 hated: then whē [Fo. XXXVIII.] he deal- *dealeth, di-*
 eth his goodes amonge his childern, he *videth*
 maye not make the sonne of the beloued firstborne be-
 fore the sonne of the hated whiche is in deade the first-
 17 borne: But he shall knowe the sonne off the hated for

¶. 9 tu autem alienus eris ab innocentis cruore qui fusus est, cum feceris quod præcepit dominus. 11 admaueris eam 13 & postea intrabis ad eam, dormiesque cum illa 14 non federit animo tuo . . . nec opprimere per potentiam 17 sed filium odiosæ agnoscat

¶. 9 Also soltu das vnschuldige blut von dyr thun, das du theuest was recht ist fur den augen d. H. 11 hast lust zu yhr . . . 12 bescheren 14 wenn du aber nicht lust zu yhr hast 14 verkeuffen noch versetzen 17 sondern . . . erkennen

¶. N. 9 *Innocēt blood:* The Chald. interpre. him that sheddeth innocēt bloude. 11 *Haue her to thy wyfe:* Here were they permytted to take a wife of the gentyles but fyrst to shaue her head & cut her nayles &c. which ceremony signified that she shuld be instruct to cutt a waye the wantonesse, & superfluous deckyng with the delycate condicions of the gentyles, lest the cleane people of the Iewes shulde in short space abhorre her, yf she continued in her olde maners. 14 *Hast humbled her,* that is, afflyct vexed & greued her by takig awaye her father contrey & goodes &c. as in the Psal. xxxvii, b.

his firstborne, that he geue him dowble off all that he hath. For he is the first off his strength, and to him belongeth the right of the firstborneshippe.

18 Yf any man haue a sonne that is stuborne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto
19 them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and
20 vnto the gate of that same place, ad saye vnto the elders of the citie. This oure sonne is stuborne and disobedient and will not herken vnto oure voyce, he
21 is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

22 Yf a man haue commytted a trespase worthy of deeth and is put to deeth for it and hanged on tree:
23 let not his body remayne all nyghte vppon the tree, but burye hym .P. the same daye. For the curse off God is on him that is hanged. Defile not thy londe therfore, whiche the Lorde thy God geueth the to enherett.

¶ The .XXII. Chapter.

1 **Y**F thou se thy brothers oxen or *M.C.S. What thou oughtest to do when thou syndest thy neyghbours beaſt*
shepe goe aſtraye, thou shalt not with drawe thy ſelfe from them: But shalt brynge them
2 home agayne vnto thy brother. Yf thy *goyng aſtraye.*

M. 21 And thou shalt put

V. 17 iste est enim principium liberorum eius 19 ad portam iudicii 20 contemnit, comeſſationibus vacat, & luxuriæ atque conuiuiis 21 vt auferatis malum 22 morte plectendum est, & ad iudicatus morti appenſus fuerit in patibulo. xxii, 1 Non videbis . . . & præteribis: ſed reduces

L. 17 Denn der ſelb iſt der anfang ſeynes vermugens 20 vnd iſt eyn ſchwelger vnd truncken bolt 21 das boſe 22 des todes würdig iſt, vnd wirt alſo getodt das man yhn auff eyn holtz hengeť. xx, 1 Wenn du . . . ſiheſt . . . ſo ſoltu dich nicht entziehen

- brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and
 3 then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.
- 4 Yf thou se that thy brothers asse or ox is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.
- 5 The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhominacyon vnto the Lorde thi God.
- 6 Yf thou chaunce vppon a byrds nest by the [Fo. XXXIX.] waye, in what soeuer tree it be or on the groude, whether they be younge or egges, ad the dame sittenge vppon the younge or vppo the egges:
- 7 Thou shalt not take the mother with the younge. But shalt in any wyfe let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.
- 8 When thou byldest a new housse, thou shalt make

¶ 2 aske

¶ 2 quærat . . . & recipiat. 3 ne negligas quasi alienam. 4 non despicies, sed subleuabis cum eo. 5 apud deum 7 abire patieris

¶ 2 suche, vnd denn yhm widder gebist 3 du kanst dich nicht entziehen. 4 fordern solt yhm auff helffen. 7 solt die mutter fliegen lassen

¶ ¶ N. 5 It is not here forbyddē but that to extue (*sic*) or auoyde Iopardye, or to passe the tyme merely or to begile oure enemyes a womā may were a mans harnesse or vestimentes & contrarywyfe a man womā clothes: but that they be not earnestly & customablye vsed, that due honesty & dignitey may be obserued of bothe kyndes: seyng to do other wyfe is vncomely. 6 *The mother with the younge*: Thou shalt not kil the mother, etc. This lawe will no moare but that in dealinge mercifully with beastes we shulde lerne mercifulnesse vnto oure neyghbours. 8 *A new house*: The houses be flat in those contreys.

A man shall not weare womens clothyng or a womā manes clothyng. To weare a cote of wooll & of flaxe is also forbydde. The punnyshment of hym that accuseth a man vnrighteously: of an aduocater also & of hym that rauysheth a mayde.

a batelmēt vnto the roffe, that thou lade
not bloude vppon thine houffe, yf any mā
fall there of.

*The houffes
be flatt in thofe
cōtres.*

- 9 Thou shalt not fowe thy vyneyarde with dyuerfe
fede: lest thou halowe the fede whiche thou haft sowen
with the frute off thy vyneyarde.
- 10 Thou shalt not plowe with an oxe ād an asse
togetherr
- 11 Thou shalt not weere a garment made of woll and
flax together.
- 12 Thou shalt put rybandes vpō the .iiii. quarters of
thy vesture wherewith thou couerest thy selfe.
- 13 Yf a man take a wyfe and when he hath lyen with
14 her hate her ād leye shamefull thinges vnto hyr charge
and brynge vp an euell name vppon her and saye: I
toke this wyfe, and whē I came to her, I founde her
15 not a mayde: Thē let the father of the damfell and the
mother .℞. brynge forth the tokens of the damfels vir-
ginite, vnto the elders of the citie, euen vnto the gate.
- 16 And let the damfels father saye vnto the elders, I gaue
my doughter vnto this man to wife and he hateth her:
- 17 and loo, he layeth shamefull thinges vnto hir charge
saynge, I founde not thy doughter a mayde. And yet
these ar the tokens of my doughters virginite. And
let them sprede the vesture before the elders off the citie.

℥. 8 murum tecti per circūitum: ne effundatur sanguis in
domo tua, & sis reus labente alio, & in præceps ruente. 9 ne &
fementis quam seuiſti, & quæ nascuntur ex vinea, pariter sanctifi-
cētur. 11 contextum 12 quatuor angulos pallii tui 13 & postea
odio habuerit eam, 14 quæſieritque occasiones . . . obiciens ei
nomen pessimum 15 tollent eam . . . & ferent 17 imponit ei no-
men pessimum . . . hæc sunt signa

℥. 8 eyn lehen drumb auff d. dache, auff das du nicht blut
auff deyn haus ladiſt 9 das du nicht zur fulle heyligest . . . ſampt
dem eynkomen des weynbergis. 11 zu gleych gemenget. 12 an
den vier ſittigen deynes mantels 13 vnd wirt yhr gram, wenn er
ſie beſchlaſſen hat, 14 vnd legt yhr was ſchendlichs auff 15 ſie
nemen, vnd fur die Eltiſten der ſtad yn dem thor eraus bringen
17 vnd legt eyn ſchendlich ding auff ſie

℞. ℞. N. 9 *With diuerſe ſeede* for then the one ſhulde hurte
the other: ſo the maners & dealig of men may not be double but
ſingle ſymple agreeable in opinions & not of contrary ſectes & dy-
uerſe doctrynes. 10 To not plowe with an oxe and an asse and not
to were a garmēt of wollen & lynē do meane both one thyng, and
are expounded in Leuiti. xix, d.

- 18 Then let the elders of that citie take that man and
 19 chaſtyce him and merce him in an hundred ſycles of
 ſyluer and geue them vnto the father of the damſell,
 becauſe he hath brought vpp an euell name vppon a
 mayde in Iſrael. And ſhe ſhalbe his wife, and he maye
 20 not put her awaye all his dayes. But and yf the thinge
 be of a ſuertie that the damſell be not founde a virgin,
 21 let them brynge her vnto the dore of hir fathers houſſe,
 and let the men of that citie ſtone her with ſtones to
 deeth, becauſe ſhe hath wrought folye in Iſrael, to
 playe the whore in hir fathers houſſe. And ſo thou
 ſhalt put euell awaye from the.
- 22 Yf a man be founde lyenge with a woman, that
 hath a wedded huſbonde, then let the ^{etherother,}
 dye etherother of the: both the man that ^{both the one}
 laye with the wife and alſo the wife: ſo ^{and the other}
 ſhalt thou put awaye euell from Iſrael.
- 23 Yf a mayde be hanfaſted vnto an huſ- ^{hanfaſted,}
 bonde, and then a man finde her in the ^{i. e. hand-}
 24 towne and leye with her, then ye ſhall ^{faſted, be-}
^{trothed}
 brynge them both out vnto the gates of that ſame citie
 and ſhall ſtone them with ſtones to deeth: The damſell
 becauſe ſhe cried not beyng in the citie: And the man,
 becauſe he hath humbled his neyghbours wife, and thou
 ſhalt put awaye euell from the.
- 25 But yf a man finde a betrothed damſell in the felde
 and force her and leye with her: The man that
 26 laye with her ſhall dye alone, and vnto the damſell
 thou ſhalt doo no harme: becauſe there is in the dam-
 ſell no cauſe of deeth. For as when a man ryſeth

¶. 19 quos dabit . . diffamauit nomen peſſimum . . non po-
 terit dimittere eam 20 non eſt in puella inuenta virginitas: 21 eiici-
 ent eam . . quoniam fecit neſas in Iſrael . . & auferes malum
 (vv. 22, 24) 22 morietur, id eſt, adulter & adultera 23 Si puellam.
 deſponderit vir . . . 24 quia humiliavit vxorem proximi fui. 25 &
 apprehendens concubuerit cum ea, ipſe morietur ſolus 26 quo-
 niam ſicut latro

¶. 19 feyn leben lang nicht laſſen muge. 20 Iſt aber die
 warheyt, das . . . nicht iſt iungfraw funden 21 torheyt in Iſr. be-
 gangen hat . . das boſe (vv. 22, 24) 22 der man vnd das weyb, bey
 dem er geſchlaffen hat 23 yemand vertrawet iſt 24 geſchrien hat
 25 auff dem felde krieget, vnd ergreyfft ſie vnd ſchlefft bey yhr
 . . . der man alleyne ſterben 26 Sondern gleych wie yemand


agenfte his neyghboure and fleyeth him, euē ſo is this
 27 matter. For he founde her in the feldeſ and the be-
 trothed damſell cried: but there was no mā to ſuccoure
 her.

28 Yf a man finde a mayde that is not betrothed ād
 29 take her ād lye with her ād be founde: Then the man
 that laye with her ſhall geue vnto the damſells father
 L. ſycles of ſyluer. And ſhe ſhall be his wife, becauſe
 he hath humbled her, and he maye not put her awaye
 all hys dayes.

30 No man ſhall take his fathers wife, nor vnheale his
 fathers couerynge.

.P.

¶ The .XXIII. Chapter

1  ONE that is gelded or hath his
 preuey membres cutt of, ſhall
 2 come in to the congregacion
 of the Lorde. And he that is
 borne of a comen woman ſhall not come
 in- the congregacion of the Lorde, no in
 the tenth generacyon he ſhall not entre in to the con-
 3 gregacyon of the Lorde. The Ammonites and the
 Moabites ſhall not come in to the cōgregacyon of the
 Lorde, no not in the tenth generacion, no they ſhall

*M.C.S. What
 maner of men
 may not be ad-
 myt in to the
 churche. Pol-
 lucioſ that
 happe in the
 night. Vſurie.*

M. 2 in to the congregacyō

V. 26 animam eius: ita et puella perpeſſa eſt. 27 liberaret
 eam. 28 & reſ ad iudicium venerit 29 cunctis diebus vitæ ſuæ.
 30 nec reuelabit operimentum eius. xxiii, 1 eunuchus attritis vel
 amputatis teſticularis, & abſciſo veretro 2 mamzer, hoc eſt de ſcorto
 natus . . . vſque

L. 26 ſchluge ſeyne feele todt, ſo iſt diſ auch 27 ſchrey, vnd
 war niemant der yhr halff. 28 vnd werden gefunden 29 nicht
 laſſen ſeyn leben lang. 30 nicht auff decken ſeyns vaters decke.
 xxiii, 1 gebrochener noch verſchnyttener 2 hurkind . . . auch nach
 dem zehenden gelid, fondern ſol ſchlecht nicht

M. M. N. 29 What humble ſigniſieth here loke Thren. v. b.
 xxiii, 1 *To come into the cōgregacyon* is to haue office or myniſtra-
 tion, amōg the congregacion: which no deformed perſon myght
 haue: leſt his deformytye ſhuld be an occaſyon to deſpyſe the
 offyce or admyniſtracion wherin he was ordeyned.

- 4 neuer come in to the cōgregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agenst the Balaam the sonne of Beor the inter-
 5 preter of Mesopotamia, to curse the. Neuerthelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because the
 6 Lorde thy God loued the. Thou shalt neuer therefore feke that which is prosperouse or good for them all thy dayes for euer.
- 7 Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because
 8 thou wast a straunger in hys londe. The childern that are begotten of them shall come in to the congregacyon of the Lorde in the .iii. generacion.
- 9 [Fo. XLI.] When thou goest out with the host agenst thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.
- 10 Yf there be any man that is vncleane by the reason of vncleannesse that chaunceth hym by nyght, let him
 11 goo out of the host and not come in agayne vntyll he haue washed him selfe with water before the euen: ad then whē the sonne is doune, let him come in to the host agayne.
- 12 Thou shalt haue a place without the host whother
 13 thou shalt resorte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which

V. 4 quia conduxerunt contra 6 Non facies cum eis pacem, nec quæris eis bona 7 nec Ægyptium 9 re mala. 10 Si fuerit inter vos . . . nocturno pollutus sit somnio 12 ad requisita naturæ 13 gerens paxillum in balteo

L. 4 widder euch dingeten 6 Du solt yhn widder glück noch heyl wundſchen deyn leben lang ewiglich. 7 nicht fur gewel halten 9 fur allem boſen. 10 Wenn yemand vnter dyr iſt, der nicht reyn iſt, das yhm des nachts was widder fareñ iſt 12 zur nott hynaus

A. A. N. 13 *Wepon*: If ſoche polycies muſt be hadde in ſowdyars tentes to kepe thē cleane, moch moare in cyties and townes. If ſoche a thyng, which of it ſelfe is not euell, muſt be ſo ernestly ſeene to: what ſyngular prouyſyō ought ther to be hadde that no opē whoredome, aduowtrye, theft, pollyng, exaccion etc. were vſed.

14 is departed from the. For the Lorde thy God walketh in thyne host, to rydd the and to sett thine enemyes before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

15 Thou shalt not delyuer vnto his master the seruauent
16 which is escaped from his master vnto the. Let him dwel with the, euē amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vexe him not.

17 There shalbe no whore of the daughters of Israel,
18 nor whorekeeper of the sonnes of Israel .P. Thou shalt nether brynge the hyre of an whore nor *The popewil take tribute of them yet ad* the pryce of a dogge in to the housse of *bisshopes, ad* the Lorde thy God, in no maner of vowe: *abottes desire no better tenants.* for euē both of them are abhominacion vnto the Lorde thy God.

19 Thou shalt be no vsurer vnto thy brother, nether in mony nor in fode, nor in any maner thinge that is lent
20 vppon vserye. Vnto a straüger thou maist lende vppon vserye, but not vnto thy brother, that the Lorde thy God maye blesse the in all that thou settefst thyne hande to in the londe whother thou goest to conquire it.

21 When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely requyre it of the, and it shalbe synne vnto the.

22 Yf thou shalt leue vowinge, it shalbe no synne vnto
23 the: but that which is once gone out off thy lippes, thou must kepe and doo, accordyng as thou hast vowed vnto the Lorde thy god a frewiloffryng whiche thou hast spoken with thy mouth.

24 When thou comest in to thy neghboures vyneyarde,

V. 14 vt eruat te 16 in loco qui ei placuerit . . . ne contristes eum. 17 scortator 20 fed alieno. Fratri autem tuo absque vfura id quod indiget, comodabis 23 sicut promissisti domino deo tuo, & propria voluntate & ore tuo locutus es.

L. 14 das er dich erredte 16 solt yhn nicht schinden. 17 hurer 20 An dem frembden magstu wuchern

M. N. 18 *The hyre*, etc. There be now many that desyre no beter rentes.

thou mayst eate grapes thy belyfull at thine awne pleasure: but thou shalt put none in thy bagge.

- 25 When thou goest in to thy neyghbours corne, thou mayst plucke the eares with thine hād [Fo. XLII.] but thou mayst not moue a fycle vnto thy neyghbours corne.

¶ The .XXIII. Chapter.

- 1 **W**HEN a man hath taken a wyfe and married her, yf she finde no fauoure in his eyes, because he hath spied some vnclennesse in her. Then let him write her a bylle of deuorcement and put it in hir hande
 2 and sende her out of his housse. Yf when she is departed out of his housse, she goo
 3 and be another mans wife and the seconde husbonde hate her and write her a letter of deuorcement and put it in hir hande and sende her out of his housse, or yf the seconde man dye whiche toke her to
 4 wyfe. Hir first man whiche sent hir awaye maye not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacyon in the syght of the Lorde: that thou defile not the lode with synne, which the Lorde thy God geueth the to enherett.
 5 When a man taketh a newe wyfe, he shall not goo a warrefare nether shalbe charged wyth any busynesse: but shalbe fre at home one yere and reioyse with his wife whiche he hath taken.

A.C.S. Deuorcement is permytted. He that is newly maryed shall not be compelled to go to warre. The remnaunte of corne must be left in heruest for the poore.

¶. 24 quantum tibi placuerit: foras autem ne efferas tecum. 25 falce autem non metes. xxiii, 1 propter aliquam sœdicitatem 2 Cumque egressa alterum maritum duxerit 3 oderit eam, . . . domo sua, . . . fuerit 4 polluta est, & abominabilis facta . . . ne peccare facias terram tuam 5 non procedet ad bellum, nec ei quippiam necessitatis iniungetur publice

¶. 24 bis du satt habist, aber du solt nichts ynn deyn gefess thun. 25 nicht drynnen hyn vnd her faren. xxiii, 1 vmb etwa eyner vnluft willen 4 nach dem sie ist vnreyn vnd eyn gewel fur dem HERRN, Auff das du das land nicht zu funden machist 5 yhm nichts aufflegen.

- 6 .¶. No mā shall take the nether or the vpper mil-
stone to pledge, for then he taketh a mans lyfe to pledge.
- 7 Yf any man be founde stealyng any of his brethern
the childern of Israel, ad maketh cheuefaunce of him
or selleth him, the these shall dye. And thou shalt
put euell awaye from the.
- 8 Take hede to thy selfe as concernynge the plage of
leprosy, that thou obserue diligently to doo acordinge
to all that the preastes the leuites shall *Do as the*
teach the, as I commaunded them so ye *preastes teache*
9 shall obserue to doo. Remembre what *you: but as I*
the Lorde thy God dyd vnto Mir Iam *haue taughte*
thē and not as
by the waye, after that ye were come out *they fayne.*
off Egipte.
- 10 Yf thou lende thy brother any maner soker, thou
11 shalt not goo in to his housse to fetch a pledge: but
shalt stonde without and the man to whom thou lend-
12 est, shall brynge the the pledge out at the dore. For-
thermore yf it be a pore body, goo not to slepe with
his pledge: but delyuer hym the pledge agayne by that
13 the sonne goo doune, and let him slepe in his owne
rayment and blesse the. And it shalbe rightuoufnes
vnto the, before the Lorde thy God.
- 14 Thou shalt not defraude an hyred seruaunte that is
nedye and poore, whether he be off thy [Fo. XLIII.]
brethern or a straunger that is in thy lond with in thy
15 cities. Geue him his hyre the same daye, and let not the

¶. 6 quia animam suam appofuit tibi. 7 Israel, & vendito eo
acceperit pretium 8 facerdoes Leuitici generis . . . & imple soli-
cite. 10 Cum repetes 11 proferet quod habuerit. 14 indigentis, &
pauperis fratris tui


¶. 6 denn er hat dyr die feel zu pfand gesetzt. 7 eyn feele stilet
. . . verfetzt odder verkeufft sie 10 yrgent eyne schuld borgeft
14 nicht vervorteylen das lohn des bnöttigeten vnd armen

¶. N. 6 By the nether or vpper myllstone is signyfyed any
thinge which is necessarily requyred to a borower or debtour,
wherof he nouryssheth & sustayneth hym selfe, that may no credi-
toure take frō him, in especiall his crafte & occupacyō wherō he
chefely liueth may he not, by enprefonnement (which some most
cruelly do) kepe hym from: Left he be compelled to paye his dett
with double disprofet. One, that his millstone is idell in the meane
tyme. Another, that he is constraind to come further in dett
otherwayse: or to sell his necessary goodes with out which he
cannot lyue, to makepayment.

sonne goo doune thereon. For he is nedye ad therewith fusteyneth his life, lest he crye agenst the vnto the Lorde ad it be synne vnto the.

- 16 The fathers shal not dye for the childern nor the childern. for the fathers: but euery mā shall dye for his awne synne.
- 17 Hynder not the right of the straunger nor of the
18 fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egipte, ad how the Lord thy God delyuered the thēce. Wherfore I cōmaūde the to doo this thinge.
- 19 When thou cuttest doune thyne herueste in the felde and hast forgotte a shefe in the felde thou shalt not goo agayne and sett it: But it shalbe for the straunger, the fatherlesse and the wedowe, that the Lorde thy God maye bleffe the in all the workes of thyne
20 hande. When thou beatest doune thyne oylue, trees thou shalt not make cleane riddaunce after the: but it shalbe
21 for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger,
22 the fatherlesse and the wedowe. And remembre that thou wast a .P. seruaunte in the lond of Egipte: wherfore I cōmaūde the to doo this thinge.

¶ The .XXV. Chapter.

- 1 HEN there is strife betwene men, let thē come vnto the lawe, and let the iudges iustifie the rightuous and condemne the
2 trespeafer. And yf the trespeafer be wor-

M.C.S. The punnyshment of offenders. The lawe of reasyng seed to the brother that is deed.

M. 1 If there be

V. 15 sustentat animam suam 17 Non peruerteris 20 collegeris . . non reuerteris vt colligas 21 non colliges remanentes racemos xxv. 1 & interpellauerint iudices, . . iustitiæ palmam dabunt: . . condemnabunt impietatis.

L. 15 erhielt feyne seele darauff 17 nicht beugen 20 abgelesen . . . genaw ablefen . . . 21 weinberg gelesen . . genaw aufflesen. xxv, 1 fur gericht bringen . . den gerechten rechtfertigen vnd den gotlosen verdamnen.

- thy of ftrypes, then let the iudge caufe to take him dounē and to bete him before his face accordynge to his trespāce, vnto a certayne numbre. XL. ftrypes he shall geue him and not paffe: left yf he shulde exceade and beate him aboute that with many ftrypes, thi brother shuld appere vngodly before thyne eyes.
- Thou shalt not mofell the oxe that treadeth out the corne.
- When brethren dwell together and one of them dye ād haue no childe, the wyfe of the deed shall not be geuen out vnto a straunger: but hir brotherlawe shall goo in vnto her and take her to wife and marie her. And the eldest sonne which she beareth, shall stonde vp in the name of his brother which is deed, that his name be not put out in Israel.
- But and yf the man will not take his fyfterlawe, then let her goo to the gate vnto the el- [Fo. XLIIII.] ders and saye: My brotherlawe refuseth to sterre vpp vnto his brother a name in Israel, he will not marie me. Then let the elders of his citie call vnto him and comen with him. Yf he stonde and saye: I will not take her, then let his fyfterlawe goo vnto him in the presence of the elders and loofe his shoue of his fote and spytt in his face and answere and saye.
- So shall it be done vnto that man that will not bylde his brothers houffe. And his name shalbe called in Israel, the vnshoed houffe.

℞. 3 vngoodly 7 fyfter in lawe (v. 8)

℥. 2 Pro mensura peccati, erit & plagarum modus 3 non exedant: ne scēde laceratus 6 & primogenitum ex ea filium nomine illius appellabit 7 accipere vxorem frat. fui quā ei lege debetur . . . ad portam ciuitatis, & interpellabit . . . dicetque 10 Domus disfalceati.

℥. 2 nach der mas vnd zal seyner misfethat 3 so man mehr schlege gibt, er zu viel geschlagen werd, vnd deyn bruder scheußlich fur deynen augen sey. 7 schwegeryn neme, so sol sie, feyne schwegeryn hinauff gehen vnter das thor . . . eyn namen zu erwecken. 8 Wenn er denn steht 10 des Barfuffers haus.

℞. ℞. N. 3 .XL. ftrypes: Therefore had S. Paul no mo at any tyme. 2 Cor. xi, f. 6 Which is deed: So that he shulde be the chylde of the brother that deed was, & not his that gatt him

- 11 Yf when men stryue together, one with another, the
 wife of the one rûne to, for to ryd hyr husbonde out
 of the handes of him that smyteth him and put forth
 12 hir hande and take him by the secrettes: cutt of hir
 hande, and let not thine eye pitie her.
- 13 Thou shalt not haue in thy bagge two maner
 14 weyghtes, a greate and a small: nether shalt thou haue
 in thine house dyuerse measures, a great *ad* a small.
- 15 But thou shalt haue a perfect *ad* a iust measure: that
 thy dayes maye be lengthed in the londe whiche the
 16 Lorde thy God geueth the, For all that do soche thinges
ad all that doo vnright, are abhominacion vnright, *wrong*
 vnto the Lorde thy God.
- 17 .P. Remembre what Amalech dyd vnto the by the
 18 waye after thou camest out of Egipte, he mett the by
 the waye and smote the hynmost of you, all that were
 ouer laboured and dragged by hynde, when thou wast
 19 faynted and werye, and he feared not God. Therefore
 when the Lorde thy God hath geuen the rest from all
 thyne enemyes rounde aboute, in the londe whiche
 the Lorde thy God geueth the to enheret and possesse:
 se that thou put out the name of Amalech from vnder
 heauen, *ad* forget not.

ff. 13 two maner of weyghtes

V. 11 iurgium viri duo, & vnus contra alterum rixari cœperit
 12 nec flecteris super eam vlla misericordia. 15 pondus habebis
 iustum & verum, & modius æqualis & verus 16 abominatur . . .
 & auersatur omnem iniustitiam. 19 requiem, & subiecerit . . .
 delebis

L. 11 leufft zu 12 auge sol yhr nicht verschonen. 15 vollig vnd
 recht gewicht . . . Epha 19 austilgen.

ff. ff. N. 11 *Put forth her hande* etc.: God wyll that a wo-
 man be moare shame fast then ether to exerceyfe the feate of a mā
 in feyghtyng or to touche that mēbre.

¶ The .XXVI. Chapter.

- 1 **W**HEN thou art come in to the *M.C.S. The fyrst frutes and tythes to the Levites, fat herlesse, wedowes, and straungers.*
 2 londe whiche the Lorde thy God geueth the to enherett and hast enioyed it and dwell-
 3 est there in: take of the first of all the frute of the erthe, which thou hast brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place *maunde, bas-* which the Lorde thy God shall chose to *ket*
 4 make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes ad saye vnto him I knowlege this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs.
 5 [Fo. XLV.] And the preast shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt answer ad saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte ad sogeorned there with a few folke and grewe there vnto a nacyon
 6 greate, myghtie and full of people. And the Egiptians vexed vs ad troubled vs, and laded vs with cruell bond-
 7 age. And we cried vnto the Lorde God of oure fathers,

¶. 1 daturus est possidendam, & obtinueris eam 2 de cunctis frugibus tuis primitias, & pones . . vt ibi inuocetur nomen 3 Pro-
 fiteor hodie coram domino 5 loqueris . . Syrus persequabatur . .
 in paucissimo numero . . & infinitæ multitudinis.

¶. 1 zum erbe geben wirt, vnd nympt es eyn 2 die aus der erden komen 3 Ich verkundige heutt dem Herrn deynem Gott 5 antworten . . Die Syrer wolten meynen vater vmb bringen

¶. M. N. 5 *The Siriās would haue destroyed etc.:* The Chaldee interpret. readeth, The Sirian went aboute to destroye my father meanyng (as some suppose) laban, of whom Gene. xxxi. The .Lxx. my father left or forsoke Siria. The comē translacyon readeth, the Sirian did persequete my father: signifying, as some interpretate, that Siria the contrey of their fathers had expelled thē and thrust them out.

and the Lorde herde oure voyce and loked on oure
 8 aduerfyte, laboure and oppreffyon. And the Lorde
 brought vs out of Egipte with a mightye hande and a
 fretched out arme and with greate tereblenefse and
 9 with fygnes and wonders. And he hath brought vs
 in to this place and hath geuē vs this londe that floweth
 10 with mylke and honye. And now loo, I haue brought
 the firft frutes off the londe whiche the Lorde hath
 geuen me. And fet it before the Lorde thy God and
 11 worfhepe before the Lorde thy God and reioyse ouer
 all the good thinges whiche the Lorde thy God
 hath geuē vnto the and vnto thyne houffe, both
 thou the Leuite and the ftraunger that is amonge
 you.

12 When thou haft made an ende of tithynge .¶ all
 the tithes of thine encrease the thyrd yere, the yere
 of tythyng: and haft geuen it vnto the Leuite, the
 ftraunger, the fatherlefse ād the wedowe, and they
 13 haue eaten in thy gates ād fylled them felues. Then
 faye before the Lorde thy God: I haue brought the
 halowed thinges out of myne houffe: and haue geuen
 them vnto the Leuite, the ftraunger, the fatherlefse and
 the wedowe acordynge to all the commaundmentes
 which thou commaundeft me: I haue not ouerskyped
 14 thy commaundmentes, nor forgotten them. I haue
 not eaten thereof in my moornynge nor taken awaye
 thereof vnto any vnclennesse, nor fpente thereof aboute
 any deed corfe: but haue herkened vnto the uoyce of the
 Lorde my God, and haue done after all that he com-
 15 maūded me, loke doune from thy holy habitacyon
 heauen and bleffe thy people Ifrael and the lande which

¶. 7 humilitatem noſtram, & laborem atque anguſtias 8 et
 eduxit nos 9 introduxit 10 Et idcirco nunc offero . . . dominus
 dedit mihi. 12 Quando compleueris . . . vt comedant intra portas
 tuas, & ſaturentur 13 non præteriui mandata tua, nec ſum oblitus
 imperii tui. 14 in re funebri . . . ſicut præcepiſti mihi. 15 ſanctuario
 tuo, & de excelſo cælorum habitaculo

℟. 7 zwang, erbeyt and leyd 8 vnd furet vns aus 9 vnd bracht
 vns 10 Nu bringe ich . . . das der Herr vns geben hat. 12 zu-
 ſammen bracht haſt . . . das ſie eſſen ynn deyнем thor vnd ſatt
 werden. 14 nicht zu den todten dauon gegeben . . . wie du myr
 gepotten haſt. 15 heyligen wonung vom hymel

thou hast geuen vs (as thou fwareft vnto oure fathers)
a lond that floweth with mylke and honye.

- 16 This daye the Lorde thy God hath commaunded
the to doo these ordinaunces and lawes. Kepe them
therfore and doo them with all thyne hert and all thy
17 soule. Thou hast sett vpp the Lorde this daye to be
thy God and to walke in hys wayes and to kepe his
ordinaunces, his commaundmentes and his lawes, and
18 [Fo. XLVI.] to herken vnto his voyce. And the Lord
hath sett the vp this daye, to be a feuerall *feuerall, sep-*
people vnto him (as he hath promysed *arate*
19 the) and that thou kepe his commaundmentes, and to
make the hye aboue all nacyons which he hath made,
in prayse, in name and honoure: that thou mayst be an
holy people vnto the Lord thy God, as he hath sayed.

■ The .XXVII. Chapter.

- 1 **A**ND Moses with the elders of *M.C.S. An*
Israel cōmaunded the people *aultare must*
sayenge: kepe all the com- *be bylded be-*
maundmentes which I com- *fore they go*
maunde you this daye. And when ye *ouer Iordan.*
be come ouer Iordayne vnto the londe *The blessinges*
which the Lorde thy God geueth the, *in the hyll*
Garizim. The
sett vpp greate stones and playster them with playf- *Curfes in the*
3 ter, and write vpō thē all the wordes of this lawe, *hyll Eball.*

¶ 17 Dominum elegisti hodie . . 18 populus peculiaris, sicut locutus est tibi 19 & faciat te excelsiorem cunctis gentibus quas creauit in laudem, & nomen, & gloriam suam xxvii, 2 dabit tibi (v. 3) . . calce leuigabis (v. 4)

¶ 17 Dem Herrn hastu heutte geredt 18 Vnd der Herr hatt dyr heut geredt . . . seym volck des eygenthums seyn solt wie er dyr geredt hat . . . vnd er dich das hohiste mache zu lob, namen, vnd preys vber alle völker. xxvii, 1 sampt den Eltisten 2 geben wirt (v. 3) . . kalck tunchen (v. 4)

¶ M. N. 17 Thou hast sett vp the Lorde etc.: Or thou haste caused to be sayde that y Lorde shulde be vnto the for thy God: or, as many will, he made the to faye, that is, he was the cause that thou shuldest faye, that the Lorde shulde be vnto y for thy God.

when thou arte come ouer: that thou mayst come
in to the londe whiche the Lorde thy God geueth the:
a londe that floweth with mylke and honye, as the
Lorde God off thy fathers hath promysed the.

- 4 When ye be come ouer Iordayne, se that ye set vpp
these stones which I commaunde you this daye in
5 mount Eball, and playster them with playster. And
there bylde vnto the Lord thy God, an altare of
stones and se thou liste .℞. vpp no yerne vpon them:
6 But thou shalt make the altare of the Lorde thy God
of rughstones and offer burntoffrynges thereon vnto
7 the Lorde thy God. And thou shalt offer peaceoff-
rynges and shalt eate there and reioyfe before the Lorde
8 thy God. And thou shalt write vpon the stones all
the wordes of this lawe, manifestly and well

- 9 And Moses with the preastes the Leuites spake vnto
all Israel sayenge: take hede ad heare Israel, this daye
thou art become the people of the Lorde thy God.
10 Herken therfore vnto the voyce of the Lorde thi God
ad do his cōmaundmētes ad his ordinaunces which I
commaunde you this daye.

- 11 And Moses charged the people the same daye say-
12 enge: these shall stonde vpon mount Grifim to blesse
the people, when ye are come ouer Iordayne: Symeon,
13 Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these
shall stonde apon mount Eball to curse: Ruben, Gad
14 Affer, Zabulon, Dan and Neptaly. And the Leuites
shall beginne ad say vnto all the men of Israel with a
loude voyce.

- 15 Curfed be he that maketh any carued *Here of take
the popes an
occafio to
curse .iiii
tymes in the
yere*
image or image of metall (an abhominacion vnto the Lorde, the worke of the
handes of the craftesman) and putteth it
in a secrett place: [Fo. XLVII.] And all
the people shall answere and saye Amen.

℞. 12 Garizim

℥. 5 quos ferrum non tetigit 6 faxis informibus & impolitis 8 plane
et lucide. 10 audies vocem eius 15 ponetque illud in abscondito.

℥. 5 dar vber keyn eyfen feret 6 gantzen steynen 7 todopffer
8 klar vnd wol. 10 das du der stym des Herrn deyns Gottis ge-
horfsam seyst 15 vnd setzt es verporgen

- 16 Curfed be he that curfeth his father or hys mother,
and all the people fhall faye Amen.
- 17 Curfed be he that remoueth his neighbours marke
and all the people fhall faye Amen.
- 18 Curfed be he that maketh the blynde goo out off
his waye, and all the people fhall faye Amen,
- 19 Curfed be he that hyndreth the right of the ftraun-
ger, fatherlefse and wedowe, and all the people fhall
faye Amen.
- 20 Curfed be he that lieth with his fathers wife becaufe
he hath opened his fathers coueringe, ad all the people
fhall faye Amen.
- 21 Curfed be he that lieth with any maner beeft, and
all the people fhall faye Amen.
- 22 Curfed be he that lieth with his fyfter whether fhe
be the doughter of his father or off his mother, and all
the people fhall faye Amen
- 23 Curfed be he that lieth with his mother in lawe, and
all the people fhall faye Amen.
- 24 Curfed be he that fmyteth his neghbourne fecretly,
and all the people fhall faye Amē.
- 25 Curfed be he that taketh a rewarde to flee innocent
bloude, and all the people fhall faye Amen.
- 26 Curfed be he that mātayneth not all the wor- .P. des
of this lawe to doo them, ad all the people fhall faye
Amen.

¶. 16 non honorat patrem 17 transfert 18 errare facit 19 per-
uertit iudicium 20 dormit cum vxore . . reuelat operimentum
lectuli eius. 24 clam percufferit — *Maledictus qui dormit cum vxore
proximi fui. & dicet omnis populus, Amen* . . 25 animam fan-
guinis innocentis. 26 permanet in fermonibus legis huius, nec eos
opere perficit.

℣. 16 feym vater . . . flucht 17 grentze engert 18 yrren macht
19 das recht . . . beuget 20 bey feynes vaters weyb ligt . . . den
flugel 24 heymlich schlecht 25 die feele des vnſchuldigen bluts
26 alle wort difes gefetzs auffrichtet das er darnach thue

■ The .XXVIII. Chapter

- 1 **Y**F thou shalt herken diligently *M.C.S. The promyses of the blessinges vnto them that regarde the commaundementes: and the curses to the contrarye.*
 vnto the voyce of the Lorde
 thy God, to obserue and to
 do all his commaundmentes
 whiche I commaunde the this daye. The
 Lorde wil set the an hye aboue all nacions
 2 of the erth. And all these blessinges shall
 come on the and ouer take the, yf thou shalt herken
 3 vnto the voyce of the Lorde thy God. Blessed shalt
 4 thou be in the towne and blessed in the feldes, blessed
 shalbe the frute of thy body, the frute of thy grounde
 and the frute of thy catell, the frute of thine oxen, and
 5 thy flockes of shepe, blessed shall thine almyry, a
 6 almyry be ad thy store. Blessed shalt cupboard
 thou be, both when thou goest out, ad blessed whe
 thou comest in.
 7 The Lorde shall smyte thyne enemyes that ryse
 agenst the before thy face. They shall come out agenst
 8 the one waye, and flee before the feuen wayes. The
 Lorde shal commaunde the blessinge to be with the in
 thy store houffes ad in all that thou settest thine hande
 to, and will blesse the in the lande which the Lord thi
 god geueth the.
 9 The Lorde shall make the an holye people [Fo.
 XLVIII.] vnto himselfe, as he hath sworn vnto the:

V. 1 Si autem audieris 2 & apprehenderis te: si tamen . . . audieris. 4 ventris . . . greges armentorum . . . caulæ ouium 5 reliquias tuas (v. 17). 6 Benedictus eris ingrediens & egrediens. 7 in conspectu tuo. 8 Emittere dom. benedictionem super cellaria . . . opera manuum tuarum . . . in terra quam acceperis.

L. 1 Vnd wenn . . . gehorchen wirst 2 werden vber dich komen . . . dich treffen (v. 15) darumb das du . . . bist gehorsam gewest. 4 fruchte deyner ochsen . . . fruchte deyner schaff 5 deyn vbrigs 6 Gefegnet . . . Gefegnet 8 gepieten dem fegen . . . keller . . . fur handen nimfst

L. M. N. 5 *Deyn korb:* das ist alles was du beseyt legeft zu behalten vnd alles was du braucheft.

yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

10 And all nacyons of the erthe shall se that thou arte called after the name of the Lorde, and they shalbe
11 aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy ground, in the londe whiche the Lorde sware vnto thy fathers to geue the.

12 The Lorde shall open vnto the his good treasure, euen the heauen, to geue rayne vnto thy londe in due ceason and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacyōs, but shalt not nede to borowe thy selfe.
13 And the Lorde shall sett the before and not behinde, and thou shalt be aboue only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to
14 kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

15 But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to .P. doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shall come vppon
16 the and ouertake the: Curfed shalt thou be in the
17 towne, and cursed in the felde, curfed shall thyne almerie
18 be and thi store. Curfed shall be the frute of thy body
ad the frute of thy lond be ad the frute of thine oxen
19 ad the flockes of thy shepe. And curfed shalt thou be when thou goest in, ad whē thou goest out.

20 And the Lorde shall sende vppon the curfynge,

V. 9 si custodieris 11 fructu terræ tuæ quam iurauit 13 in caput, et non in caudam (v. 44): & eris semper supra, & non subter 14 non declinaueris 15 & apprehendent te.

L. 9 darumb das du . . . heltist 10 nach dem namen 13 zum heubt . . . nicht zum schwantz (v. 44) vnd . . . oben schweben vnd nicht vnten liegen 14 nicht gewichen bist

M. *fr. N.* 14 *Bowe not from any* etc.: To bowe vnto the ryght hāde is to adde to the woorde of God, And to bowe vnto the lefte is to take awaye, as in the prouer .iiii. d.

- goynge to nought and complaynyng in all that thou
fetteft thine hande to what fouer thou doest: vntyll
thou be destroyed ad brought to nought quykely, be-
cause of the wekednesse of thyne inuencions in that
21 thou haft forsaken the Lorde. And the Lorde shall
make the pestilence cleaue vnto the, vntyll he haue
consumed the from the londe whether thou goest to
22 enioye it. And the Lorde shall smyte the with swell-
ynge, with feuers, heet, burnynge, wetherynge, with
smytynge and blastyng. And they shall folowe the,
vntyll thou perishe.
- 23 And the heauen that is ouer thy heed shalbe brasse,
and the erth that is vnder the, yerne.
- 24 And the Lorde shall turne the rayne of the lade
vnto powder ad dust: euen fro heauen they [Fo. XLIX.]
shal come doune vpo the, vntyll thou be brought to
25 nought. And the Lorde shall plage the before thine
enemies: Thou shalt come out one waye agenst them,
and flee feuen wayes before them, ad shalt be scatered
26 amonge all the kingdomes of the erth. And thy car-
casse shalbe meate vnto all maner foules of the ayre ad
vnto the beestes of the erth, and no man shall fraye
them awaye.
- 27 And the Lorde will smyte the with the botches of
Egipte and the emorodes, scalle and maungynesse,
28 that thou shalt not be healed thereof. And the Lorde
shall smyte the with madnesse, blyndnesse and dasynge

¶. 20 famem & esuriem, & increpationem . . . velociter, propter
adinuentiones tuas pessimas 21 Adiungat . . . pestilentiam 22 ege-
state, febrī & frigore, ardore & æstu, et aere corrupto ac rubi-
gine, & persequatur 23 terra quam calcas 24 puluerem, & de
cælo . . . cinis 25 Tradat te dom. corruentem 26 abigat. 27 vlcere
Ægypti, & partem corporis per quam stercora digeruntur, scabie
quoque & prurigine 28 furore mentis

℥. 20 bald vmbringe, vmb deynes bosen thuns willen 22
schwulst, fiber, hitze, brand, brunst, durre vnd bleyche, vnd wirt
dich verfolgen 24 staub, vnd aschen fur regen . . . aschen vom
hymel 26 scheucht. 27 drusen Egypti, mit feygwartzen, mit grind
und kretz 28 rasen des hertzen . . .

℥. A. N. 20 *Klagen*: das ist wenn das volck klagt, heulet vnd
schreyet vber die theurung vnd iamer ym land da alles sich weg
frisst vnd vnterhenden verschwindet, wilches geschicht, das Gott
dem land nicht fegenet, sondern flucht vnd schilt.

29 of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse, and shalt not come to the right waye.

And thou shalt suffre wronge only and ^{polled, *plundered, robbed*} be polled euermore, and no man shall ^{foker, *succor*} foker the, thou shalt be betrothed vnto a foker, wife, and another shall lye with her. Thou shalt bylde an houffe and another shall dwell therein. Thou shalt plante a vyneyarde, and shalt not make it comen.

31 Thine oxe shalbe slayne before thyne eyes, ad thou shalt not eate thereof. Thine asse shalbe violently taken awaye euen before thi face, and shall not be restored the agayne. Thy shepe shalbe geuen vnto thine enemyes, ad no .P. man shall helpe the.

32 Thy sonnes ad thy doughters shall be geue vnto another nacion, and thyne eyes shall se and dase vppon them all daye longe, but shalt haue no myghte in thyne hande. The frute of thy londe and all thy laboures shall a nacyon which thou knowest not, eate, ad thou shalt but soffre violence only and be oppressed alwaye:

34 that thou shalt be cleane besyde thy selfe for the syghte of thyne eyes whiche thou shalt se.

35 The Lord shall smyte the with a myscheuous botche in the knees ad legges, so that thou cast not be healed: euē from the sole of the fote vnto the toppe of the heed.

36 The Lorde shall brynge both the and thy kynge which thou hast sett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euen wodd ad stone.

37 And thou shalt goo to waft ad be made an ensample ad a gestyngestocke vnto al naciōs whether the Lord shall carye the.

38 Thou shalt carie moch seed out in to ^{*a laughing-stock*}

M. 29 at none dayes . . . ſ̄ ryght awaye 30 betrawthed

V. 29 non dirigas vias tuas . . . calumniam sustineas, & opprimaris violentia 30 non habites in ea . . . non vindemias eam. 32 deficientibus ad conspectum eorum 33 semper calumniam sustinens, & oppressus 34 stupens ad terrorem eorum 37 eris perditus, in prouerbium ac fabulam

L. 30 nicht drynnen wonen 31 nicht gemeyn machen. 32 alle werden vber yhnen 34 wanfynnig 37 vnd wirft verwuſtet, vnd eyn ſprich wort vnd fabel

the felde, and shalt gather but litle in: for the locustes
 39 shall destroye it, Thou shalt plante a vyneyarde and
 dresse it, but shalt nether drynke off the wyne nether
 gather of the grapes, [Fo. L.] for the wormes shall eate
 40 it. Thou shalt haue olyue trees in all thy costes, but
 shalt not be anoynted with the oyle, for thyne olyue
 41 trees shalbe rooted out. Thou shalt get sonnes ad
 daughters, but shalt not haue them: for they shalbe
 42 caried awaye captiue. All thy trees and frute of thy
 londe shalbe marred with blastynge.

43 The straungers that are amonge you shall clyme
 aboue the vpp an hye, ad thou shalt come doune be-
 44 neth alowe. He shall lende the ad thou shalt not lende
 him, he shalbe before ad thou behynde.

45 Moreouer all these curses shall come vppō the and
 shall folowe the and ouertake the, tyll thou be de-
 stroyed: because thou herkenedest not vnto the voyce
 of the Lorde thy God, to kepe his cōmaundmētes ad
 46 ordinaunces whiche he cōmaūded the, ad they shalbe
 vppō the as miracles ad wonders ad vppon thy seed
 47 for euer. And because thou seruedest not the Lorde
 thy God with ioyfulnesse and with a good herte for the
 48 abundaunce of all thinges, therefore thou shalt serue
 thyne enemye whiche the Lorde shall sende vppon the:
 in hunger and thrust, in nakednesse and in nede off all
 thynges: and he shall put a yocke off yerne vppon thyne
 necke, vntyll he haue broughte .P. the to noughte.

49 And the Lorde shall brynge a nacion vppon the
 from a farre, euen from the ende off the worlde, as
 50 swyfte as an egle fleeth: a nacion whose tonge thou

¶. 38 for the greshoppers 49 flyeth

¶. 40 quia defluent, & deperibunt 41 et non frueris eis 42 ru-
 bigo 43 descendes, & eris inferior. 46 Et erunt in te signa atque
 prodigia 47 in gaudio, cordisque lætitia 49 in similitudinem aquilæ
 volantis cum impetu

¶. 40 ausgerissen 43 erunder steigen vnd ymer vnterligen
 46 darumb werden zeychen vnd wunder an dyr seyn 47 mit fro-
 lichem vnd gutem hertzen 49 wie eyn Adeler fleuget

¶. H. N. 42 *blastynge*: Or greshoppers, some reade vermyn.
 46 *as miracles and wonders*: Myracles do sometyme strengthen
 the weaknesse of the faithfull and blynde the vnfaithfull, and be
 vnto them a wytnesse of dānacyon.

shalt not vnderstonde: a herde fauoured nacion whiche shall not regarde the person of the olde nor haue compassiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the ēcrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in all thy cities, vntyll thy hye ād stronge walles be come doune wherei thou trustedest, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodye: the flesshe of thy sonnes and off thy doughters which the Lorde thy God hath geuen the, in that straytenesse and sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and exceedynge delicate amonge you, to loke on his brother and vppon his wife that lyeth in hys bosome ād on the remnaunte of his childern, whiche he hath yet lefte, for feare of geuyng [Fo. LI.] vnto any of them of the flesh of hys childern, whiche he eateth, because he hath noughte lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delicate amonge you that she dare not auenture to sett the sole of hyr foote vppon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that leyeth in hir bosome and on hyr sonne and on hyr doughter: euen because of the afterbyrthe that ys come out from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate

¶ 52 kepe the in, in all thy cities . . . thorow all the lande
56 aduētūre

¶ 50 gentem procacissimam, quæ non deferat 52 conterat . . . Obsideberis 53 in angustia & vastitate qua opprimet 55 in obfidione & penuria qua vastauerint 56 Tenera mulier & delicata (v. 54) . . . propter mollietiem & teneritudinem nimiam, inuidebit

¶ 52 engsten . . . geengstet werden 53 angst vnd not (vv. 55, 57) 54 ein man der zuuor zertlich vnd ynn lusten . . . vergonnen (cf. v. 56 Eyn weyb, etc.) 55 engsten 57 die affterburd die zwischē yhr eygen beynen sind ausgegangen

them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

- 58 Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in thys boke, for to feare this glorious and fearfull name of the Lorde thy God:
 59 the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuaunce, and with euell sekeneffes and of longe duraunce.
 60 Moreouer he wyll brynge vppon the all the diseases off Egipte whiche thou wast afrayed off, and they shall
 61 clea- .P. ue vnto the. Thereto all maner sekeneffes and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde brynge vppon the
 62 vntyll thou be come to noughte. And ye shalbe leste fewe in numbre, where to fore ye were as the starres off heauen in multitude: because thou woldest not herke vnto the voyce of the Lorde thy God.

- 63 And as the Lorde reioysed ouer you to do you good and to multiplie you: euen so he will reioyse ouer you, to destroye you and to brynge you to nought. And ye shalbe waisted from of the lande whother thou goest
 64 to enioye it, And the Lorde shall scater the amonge all nacyons from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes, which nether thou nor thy fathers haue knowne: euen wod and stone.

- 65 And amonge these nacyons thou shalt be no small season, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a treblynge
 66 herte ad dafynge eyes and sorowe of mynde. And thy lyfe shall hang before the, and thou shalt feare both daye

F. 58 nomen . . . hoc est dominum deum tuum 59 plagas magnas & perseverantes, infirmitates pessimas & perpetuas 60 omnes afflictiones Ægypti 64 a summitate terræ usque ad terminos eius 65 non quiesces . . . cor pauidum, & defic. oculos, & animam consumptam mœrore 66 vita tua quasi pendens ante te.

L. 58 namen den Herrn deynen Gott 59 wunderlich mit dyr vmbgehen 60 alle seuge Egypti 62 ewer wenig pubels vberbleyben 64 von eynd der welt bis ans ander 65 keyn wehre haben . . . bebendes hertz . . . ammacht der augen . . . verschmachte seele, 66 das deyn leben wirt fur dyr hangen

67 and nyghte ad shalt haue no trust in thy lyfe. In the mornynge thou shalt saye, wolde God it were nyghte. And at nyghte thou shalt saye, [Fo. LII.] wolde God it were mornynge. For seare off thyne herte whiche thou shalt feare, and for the syghte of thyne eyes whiche thou shalt fe.

68 And the Lorde shall brynge the in to Egipte agayne with shippes, by the waye which I bade the that thou shuldest se it nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen and bondwomen: and yet no man shall bye you.

¶ The .XXIX. Chapter.

- 1 **T**HESE are the wordes of the ap- *M.C.S. The people are exhorted to obserue the comāndementes, for the consyderacion of benefytes receaued: which yf they breake they are threatned to be plaged.*
 2 poyntmēt which the Lorde commaunded Moses to make with the childern of Israel in the londe of Moab, besyde the appoyntment whiche he made with them in Horeb.
 3 And Moses called vnto all Israel and sayed vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the lande of Egipte, vnto Pharaο and vnto all his seruantes, and vnto all his londe, and the greate temptacyons whiche thyne eyes haue sene and those
 4 greate myracles and wonders: and yet the Lorde hath not geuen you an herte to perceauē, nor eyes to se, nor eares to heare vnto this daye.
 5 ¶. And I haue led you .xl. yere in the wilderneffe: and youre clothes are not waxed olde vppon you, nor are
 6 thy shoues waxed olde vppon thy fete. Ye haue eaten

¶. 67 propter cordis tui formidinem, qua terreberis 68 per viam de qua dixit tibi xxix, 2 in terra Ægypti 3 signa illa portentaque ingentia 4 cor intelligens 5 Adduxit vos . . . attrita vestimenta . . . calceamenta . . . vetustate consumpta sunt

¶. 67 Wer gibt . . . Wer gibt . . . fur groffer furcht . . . die dich schrecken 68 durch den weg, dauon ich gesagt hab. xxix, 2 ynn Egypten . . . 3 groffe zeychen vnd wunder 4 eyn hertz, das versten dig were 5 Er hat euch . . . lassen wandeln . . . veraltet . . . veraltet

no bred nor droncke wyne or strounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

- 7 And at the last ye came vnto this place, ad Sihon the kynge of Hesbon and Og kynge of Basan came out agenst
 8 you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites
 9 and Gadites and to the halfe tribe of Manasse. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderstonde all that ye ought to doo.
- 10 Ye stonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ad all the mē of Israel:
 11 youre childern, youre wyues and the straungere that are in thyne host, from the hewer of thy wod vnto the
 12 drawer of thy water: that thou shuldest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye.
- 13 For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and [Fo. LIII.] as he hath sworne vnto thi fathers Abraham, Isaac and Iacob.
- 14 Also I make not this bonde and this othe with you
 5 only: but both with him that stōdeth here with us this daye before the Lorde oure God, and also with
 16 him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the nacions which we
 17 passed by. And ye haue sene their abhominaciōs and their ydolles: wod, stone, siluer and golde which they had.

¶. 9 wordes

V. 6 vt sciretis 7 et venistis . . . occurrentes nobis ad pugnam. 9 verba . . . vt intelligatis vniuersa quæ facitis. 10 atque doctores, omnis populus Israel 11 exceptis lignorum cæfor. 12 vt transeas in fœdere 15 sed cunctis præsentibus & absentibus. 17 abominaciones & fordes, id est idola eorum . . . quæ colebant.

L. 6 auff das du wissest 7 Vnd da yhr kamet . . . mit vns zu streyten 9 die wort . . . auff das yhr klug seyt ynn allem das yhr thut. 10 die vbersten ewr stemmen, ewr Eliſten, ewr amptleut, eyn yderman 12 eynhergehen 15 mit denen, die heutte nicht mit vns sind, 17 yhr gewel vnd yhre gotzen . . . die bey yhn waren.

- 18 Left there be amonge you man or woman kynred or
trybe that turneth awaye in his hert this daye from
the Lord oure God, to goo ād serue the goddes of these
nacions: and left there be amonge you some roote that
19 bereth gall and wormwod, so that when he heareth the
wordes of this curse, he blesse him selfe in his hert say-
enge: I feare it not, I will ther fore walke after the lust
of myne awne hert, that the drounken destroye the
thurftie.
- 20 And so the Lorde will not be mercyfull vnto him,
but then the wrath of the Lorde ād his geloufyne,
smoke agenst that man, ād al the curses that are writ-
ten in this boke light vppō him, and the Lorde doo out
21 his name frō vnder heauen, and separate him vnto euell
out of .P. all the trybes of Israel acordynge vnto all
the curses of the appoyntement that is written in the
boke of this lawe.
- 22 So that the generacion to come of youre childern
that shal ryse vpp after you ād the straunger that shall
come from a ferre londe, faye when they se the plagues

℞. 19 sayinge. I shall haue peace. I will therfore worcke
... that the dronckē may perysh with the thryflye.

℥. 18 mulier, familia . . . radix germinans fel & amaritudi-
nem. 19 iuramenti huius . . . Pax erit mihi, & ambul. in prauitate
cordis mei: & assumat ebria sitientem 20 quammaxime furor eius
fumet . . . & deleat 21 & confumat eum in perditionem . . . in libro
legis huius ac foederis

℥. 18 eyn weyb, odder eyn gefind . . . galle vnd wermut trage
19 dises fluchs dennoch sich segene . . . spreche, Es wirt so bose
nicht, Ich . . . wie es meyn hertz dunckt, das die trunckne mit
der durstigen verloren werde. 20 austilgen 21 absondern zum
vbel . . . lautts aller fluche des bunds

℞. ℞. N. 19 *The dronckē man etc.*: By this is sygnyfyed, that
bothe the wycked teacher & the dysciple which receaueth euell
doctryne shall perysh together. Some reade that the droncken
maye be put to the thryflye (*sic*). Some, that dronckneisse maye be
put to thrift.

℥. ℞. N. 19 *Es wirt so bose nicht*: Das ist der rauchlosen
leut wort vnd gedancken, Ey die helle ist nicht so heys, Es hat
nicht nott, der teuffel ist nicht so grewlich als man yhn malet,
wilchs alle werckheyligen frech vnd turstiglich thun, ia noch
lohn ym hymel gewarten. *das die trunckene*: Das ist, das lerer
vnd iunger miteynander verloren werden, Der lerer ist der
truncken von seynem tolln weyn, da Esaia von sagt, der gehet
vber vnd versuret mit sich die durstigen vnd ledigen seelen, die
da ymer lernen, vnd nymer zur warheit komen, wie Sanct Paulus
sagt.

- of that londe, and the diseases where with the Lorde
 23 hath smytten it how all the londe is burnt vpp with
 bremstone and salt, that it is nether sowne nor beareth
 nor any grasse groweth therein, after the ouerthrowenge
 of Sodome, Gomor, Adama ad Zeboim: which the
 Lorde ouerthrewe in his wrath and angre.
- 24 And than all nacions also saye: wherfore hath the
 Lorde done of this facion vnto this londe? O how
 25 fearfe is this greatt wrath? And men shall saye: be-
 cause they lefte the testamēt of the Lorde God of their
 fathers which he made with them, whē he brought
 26 them out of the lande of Egipte. And they went ad
 ferued straunge goddes and worshipped them: goddes
 which they knewe not and which had geuen them
 27 nought. And therfore the wrath off the Lorde waxed
 whote vppon that londe to brynge vppon it all the
 28 curses that are written in this boke. And the Lorde
 cast them out of their londe in angre, wrath and greate
 furyou- [Fo. LIIII.] snesse, and cast thē in to a straunge
 londe, as it is come to passe this daye.
- 29 The secrettes perteyne vnto the Lorde oure God
 and the thinges that are opened perteyne vnto us and
 oure children for euer, that we doo all the wordes of
 this lawe.

M. 23 salt, & $\frac{1}{2}$ it is 24 And then shall 29 The secrettes of the
 Lorde oure God are opened vnto us

V. 23 ita vt ultra non feratur . . in exemplum subuersionis
 Sod. . . quas subuertit 24 quæ est hæc ira furoris eius immensa?
 25 Egypti: 26 & feruerunt . . & quibus non fuerant attributi
 28 in indignatione maxima . . sicut hodie comprobatur. 29 Ab-
 scoudita, domino . . : quæ manifesta sunt, nobis

V. 23 gleych wie Sodom . . vmbkeret sind 24 Was ist das
 fur so grosser grymmiger zorn? 26 vnd sind hyngangen . . vnd
 den nichts zu geteylet ist. 28 mit grossen zorn, grym vnd vngna-
 den . . wie es stehet heuttigs tages. 29 Das geheymnis des Herrn
 vnfers Gottis ist vns vnd vnfern kindern eroffnet ewiglich

M. M. N. 29 are opened: That is, the Lord hath opened vnto
 vs his wyll before all other people.

L. M. N. 29 Das geheymnis: wil so sagen, Vns Iuden hat
 Got fur allen volckern auff erden, feynen willen offenbart, vnd
 was er ym synn hatt, drumb sollen wir auch deste vleissiger seyn.

The .XXX. Chapter.

- 1 **W**HEN all these wordes are come *M.C.S. The worde of God is not farre from the that seke for it, but in their mouthes and hertes.*
 vpō the whether it be the
 blessinge or the curssē which I
 haue set before the: yet yf thou
 turne vnto thyne hert amonge all the na-
 tions whother the Lorde thi God hath
 2 thruſte the, and come agayne vnto the Lorde thi God
 ād herken vnto his voyce acordinge to all that I cō-
 maunde the this daye: both thou and thi childern with
 3 all thine hert and all thi soule: Then the Lorde thi
 God wil turne thi captiuite ād haue cōpassiōn vpō the
 ād goo ād sett the agayne from all the nacions, amōge
 which the Lorde thi God shall haue scatered the.
 4 Though thou waſt cast vnto the extreme partes of
 heauen: euen from thence will the Lorde thi God gather
 5 the and from thence sett the and brynge the in to the
 lande which thi fathers possessed, and thou shalt enioye
 it. And he will shewe the kyndnesse and .℞. multiplie
 6 the aboue thi fathers. And the Lorde thi God will
 circumcise thine hert and the hert of thi seed for to
 loue the Lorde thi God with all thine hert and all thi
 7 soule, that thou mayſt lyue. And the Lorde thi
 God will put al these curses vpō thine enemyes and on
 the that hate the and persecute the.
 8 But thou shalt turne and herken vnto the voyce of
 the Lorde and doo all his commaundmentes which I
 9 commaunde the this daye And the Lorde thi God
 will make the plenteous in all the workes of thine
 hande and in the frute of thi bodye, in the frute of thi

℞. 1 & ductus poenitudine cordis tui in vniuersis gentibus 2 &
 reuerſus (vv. 8, 9, 10) fueris ad eum 3 reducet . . . te ante diſperſit.
 4 inde te retrahet 7 conuertet ſuper inimicos tuos 9 & abundare
 . . . in fobole vteri tui

℞. 2 vnd bekeriſt (vv. 8, 9, 10) dich zu dem Herrn deynem
 Got 3 deyn gefengnis wenden 7 auff deyne feynde legen 9 dich
 laſſen vberfluſſig ſeyn

catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the
 10 good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the boke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

11 For the commaundment which I commaunde the this daye, is not separated from the nether ferre of.
 12 It is not in heauen, that thou neadest to saye: who shal goo vpp for us in to heauen, and sett it us, that
 13 we maye heare it ad doo it: Nether is it beyonde the see, that thou shuldest saye: who shal goo ouer see for us and sett [Fo. LV.] it us that we maye heare it and doo
 14 it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

15 Beholde I haue sett before you this daye lyfe and
 16 good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayst lyue and multiplie, and that the Lorde thy God maye blesse the in the londe whother thou goest to possesse it.

17 But and yf thyne hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshepe
 18 straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely perefsh and that ye shall not prolonge youre dayes vppon the londe whother thou passet ouer Iordayne to goo and possesse it.

19 I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursynge: but chose lyfe, that thou and thi

¶ 12 for vs to heauen

V. 9 in vbertate terræ tuæ, & in rerum omnium largitate. 11 non supra te 13 vt cauferis, & dicas . . . poterit transire mare . . . audire & facere quod præceptum est? 15 bonum, & contrario mortem & malum: 16 vt diligas . . . atque multiplicet 17 atque errore deceptus 18 prædico tibi 19 Elige ergo vitam

1. 9 an der frucht deyns lands, zum gutten. 11 nicht zu wunderlich, noch zu ferne 14 fast nah 15 das bose, 16 der ich dyr heute gepiete 17 sondern fellest aus 19 das du das leben erwelest

20 seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde sware vnto thi fathers: Abraham, Isaac and Iacob to .P. geue them.

¶ The .XXXI. Chapter.

1 **A**ND Mofes went and spake these
2 wordes vnto all Israel and fayed
vnto them I am an hundred
ad .xx. yere olde this daye,
ad can nomoare goo out and in. Also
the Lorde hath fayed vnto me, thou shalt
3 not go ouer this Iordayne. The Lord
youre God he will go ouer before the ad
he will destroye these nacions before the,
ad thou shalt cōquere thē. And Iofua he
shall goo ouer before the, as the Lorde
4 hath fayed. And the Lorde shall doo
vnto them, as he dyd to Sihon ad Og kynges of the
Amorites ad vnto their landes which kinges he destroyed.
5 And when the Lorde hath delyuered them to the,
se that ye doo vnto them acordynge vnto all the cō-
6 maundmentes which I haue cōmaunded you. Plucke
vpp youre hartes and be stronge, dreade not nor be
aferde of them: for the Lorde thi God him selfe will
goo with the, and wil nether let the goo nor forsake
the:

M. 2 an hūdred & .xx. yere this daye 4 Schon

P. 20 et illi adhæreas (ipse est enim vita . . .) xxxi, 2 præsertim cum 3 deus tuus . . . omnes gentes has 4 delebitque eos. 5 similiter facietis 6 Viriliter agite, & confortamini . . . nec pauceatis ad conspectum eorum

L. 20 vnd yhm anhanget, Denn das ist deyn leben. xxxi, 3 Der Herr deyn Gott . . . das du sie eynnemest 6 Seyt getroft vnd freydig

M. N. 2 *Go out and in.* To go in and oute is to exercyse the offyce of a mynistr & leader of thē: as christ sayth of the ministers aud pastoures. Iohan. x, a.

*M.C.S. Mo-
ses beyng
readye to dye
ordereth Iofue
to rule the peo-
ple in his
seade, This
boke Deuter-
onomye is
wrytten and
layde in the
tabernacle be-
syde the arcke
The Levites
are charged
to reade hit to
the people.*

- 7 And Mofes called vnto Iofua and fayed vnto him in the fighthe of all Ifrael: Be ftröge and bolde, for thou muft goo with this people vnto the londe which the Lorde [Fo. LVI.] hath fborne vnto their fathers to geue them, and thou fhalt geue it them to enheret.
- 8 And the Lorde he fhall goo before the ad he fhall be with the, and wil not let the goo nor forfake the, feare not therfore nor be difcomforted.
- 9 And Mofes wrote this lawe and delyuered it vnto the preaftef the fonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Ifrael,
- 10 and commaunded them fayenge: At the ende of .vii yere, in the tyme of the fre yere, in the feft of the tabernacles, when all Ifrael is come to appere before the Lorde thi God, in the place which he hath chofen: fe that thou reade this lawe before all Ifrael in their eares
- 12 Gather the people together: both men, wemen and childern and the ftraungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe,
- 13 and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whother ye goo ouer Iordayne to poffeffe it.
- 14 And the Lorde fayed vnto Mofes:
Beholde thy dayes are come, that thou .P. muft dye. Call Iofua and come and ftonde in the tabernacle of witneffe, that I maye geue him a charge. And Mofes and Iofua went and ftoode in the tabernacle off witneffe.
- 15 And the Lorde apeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude ftoode ouer the dore of the tabernacle.

¶. 7 Confortare . . . eam forte diuides. 8 nec paueas. 13 filii . . . qui nunc ignorant: vt audire poffint, & timeant . . . verfantur 14 prope funt dies mortis 15 dominus ibi in columna nubis quæ ftegit

¶. 7 vnter fie austeylen 8 mit dyr feyn . . . erchrick nicht. 11 ort, den er erwelen wirt 12 fur der verfamlung des volcks . . . ynn deynem thor 13 kinder die nichts wiffen 14 deyne zeyt . . . das du sterbft . . . yhm befelh thue 15 ynn der hutten

- 16 And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whoringe after straunge goddes off the londe whother they goo and will forsake me and breake the appoyntement which I haue made with them.
- 17 And then my wrath will waxe whote agenst them, and I will forsake them and will hyde my face from them, and they shalbe consumed. And when moch aduerfyte and tribulacion is come vppon them, then they will saye: because oure God is not amonge us,
- 18 these tribulacions are come vppon us. But I wil hyde my face that same tyme for all the euels sake which they shall haue wrought, in that they are turned vnto straunge goddes.
- 19 Now therfore write ye this songe, and teach it the childern of Israel and put it in their mouthes that this songe maye be my witnesse [Fo. LVII.] vnto
- 20 the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke ad honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and
- 21 rayle on me and breake my testament. And then when moch myschefe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their feed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue
- 22 broughte them in to the londe which I sware. And

¶. 16 irritum faciet foedus 17 & erit in deuoracionem . . . omnia mala . . . non est deus mecum, inuenerunt me 18 abscondam, & celabo faciem 19 vt memoriter teneant & ore decantent 20 Introducam . . . Cumque comederint 21 respondebit ei canticum . . . terram quam ei pollicitus sum.

℞. 16 den bund faren lassen (v. 20) 17 viel vngluck vnd angst . . . mich . . . myr 19 legts ynn yhren mund 20 ich wil sie . . . bringen . . . mich lehren 21 fur yhn antwortten 22 Also schreyb Mose

¶. M. N. 17 *hyde my face*: To hyde hys face is as moch as not to heare & to take a waye the tokens of hys kyndnesse, as whē he geueth no care to vs or oure prayers nor sheweth vs any tokē of loue but setteth before oure eyes greuouse afflyccions and euen verye death. As in Iob .xiii, d & Miche. iii, b.

Mofes wrote this fonge the fame feafon, and taught it the childern of Ifrael.

- 23 And the Lorde gaue Iofua the fonne off Nun a charge and fayed: be bolde and ftronger for thou fhalt brynge the childern of Ifrael in to the lond which I fware vnto them, ad I will be with the.
- 24 When Mofes had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them
- 25 he commaunded the Leuites which bare the arcke of
- 26 the testamēt of the Lorde fayenge: take the boke off thys lawe and put it by the fyde of the arcke of the testament of the Lorde youre God, and let it .P. be there
- 27 for a witneffe vnto the. For I knowe thi stubernesfe and thi stiffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene difhobedient vnto the Lorde: ad how moch moare after my deeth.
- 28 Gather vnto me al the elders of youre trybes and youre officers, that I maye fpeake thefe wordes in their eares and call heauē ad erth to recorde agenft them.
- 29 For I am fure that after my deeth, they will vtterly marre them felues and turne from the waye which I commaunded you, and tribulacion will come vppon you in the later dayes, when ye haue wrought wekednesfe in the fight of the Lorde to prouoke him with the
- 30 workes of youre handes. And Mofes spake in the eares of all the congregacion of Ifrael the wordes of this fonge, vnto the ende of them.

¶. 29 wickednesfe.

¶. 26 Tollite librum istum . . contra te 27 semper cont. egistis 28 atque doctores 29 inique agetis . . mala in extremo tempore

¶. 23 Vnd befah Iofua . . getrost vnd frisch 24 gantz ausgefchrieben 25 laden des zeugnis 26 zeuge fey widder dich 29 das yhrs . . verderben werdet . . vngluck begegen hernach

The .XXXII. Chapter.

- 1 **H**EARE o heauen, what I shall speake and heare o erth the wordes of my mouth.
- 2 My doctrine droppe as doeth the rayne, ād my speech flowe as doeth the mefellynge, dewe, as the mefellynge vpō the herbes, *small rain,*
- 3 drizzle, ād as the droppes vppō the grasse. For I wil call on the name of the Lorde: Magnifie the might of oure God.
- 4 [Fo. LVIII.] He is a rocke and perfecte are his deades, for all his wayes are with discrecion. God is faithfull and without wekednesse, both rightuous and iuste is he.
- 5 The frowarde and ouerthwarte generacion hath marred them selues to himward, *ouerthwarte, adj. opposite, perverse* ād are not his sonnes for their deformities sake,
- 6 Doeſt thou ſo rewarde the Lorde? O fooliſh nacyon ād vnwyſe. Is not he thy father ād thynne owner? hath he not made the and ordeyned the?
- 7 Remembre the dayes that are paſt: conſydre the

¶. 1 cæli . . . Concreſcat in pluuiam doctrina . . . imber . . . ſtillæ
3 date magnificentiam 4 Dei perfecta ſunt opera, & omnes viæ
eius iudicia. 5 Peccauerunt ei, & non filii eius: in ſordibus, gen.
praua atque peruerſa. 6 pater tuus, qui poſſedit 7 cogita genera-
tiones ſingulas

ℒ. 4 On wandel ſind die werck des Fellen 5 verkerete vnd
verruckte art . . verterbet . . vmb yhrs taddels willen. 6 nerricht
vnd vnweyſes volck? . . bereyttet? 7 iar der vorigen geſchlechten.

¶. M. N. 1 Heare O heauē: The Prophetes couſtomably,
when they ſpeake with a ſeruent affection, do ſpeake vnto thynges
that haue no lyfe, as thoughe they ſpake to men, as in Efai. the
fyrſt a. And here Moſes thynkyng that the chyl dren of Iſrael
wold not ernestly heare hym, and that he ſhulde loſe hys labour
willeth yet heuen and erth to heare him & to be his wytnesſes that
he recyted this ſong vnto them. 4 Rock. God is called a Rock,
becauſe he & hys worde laſteth for euer, he is ſuer to truſt to, & a
perfect confort to beleuers, and their ſinguler defence at all times
2 Reg. xxii, a.

ℒ. M. N. 4 Fellen: die Ebreiſch ſprach heyſt Got eynen Fels,
daſ iſt, eyn trotz, troſt, hord, vnd ſicherung, allen die ſich auff yhn
verlaſſen vnd yhm trawen. Gerichte: daſ iſt daſ ſie yderman
recht verſchaffen vnd niemant vnrecht thun.

- yeres from tyme to tyme. Axe thy father ad he will shewe the, thyne elders and they wyll tell the.
- 8 Whē the moſt hygheſt gaue the nacyns an enheritaunce, ad diuided the ſonnes of Adam he put the borders of the nacions, faſt by the multitude of the childern of Iſrael.
- 9 For the Lordes parte is his folke, ad Iſrael is the porcion of his enheritaunce.
- 10 He founde him in a deſerte londe, in a voyde ground ad a rorynge wilderneſſe. he led hī aboute and gaue him vnderſtondyng, ad kepte him as the aple of his eye.
- 11 As an egle that ſtereth vpp hyr neſt and flotereth ouer hyr younge, he ſtretched oute his wynges and toke hym vpp and bare hym .P. on his ſhulders.
- 12 The Lorde alone was his guyde, and there was no ſtraunge God with him.
- 13 He fett him vpp apon an hye londe, and he ate the encreaſe of the feldeſ. And he gaue hī honye to ſucke out of the rocke, ad oyle out of the harde ſtone.
- 14 With butter of the kyne and mylke of the ſhepe, with fatt of the lambes ad fatt rammes and he gootes with fatt kydneyes and with whete. And of the bloude of grapes thou drōkeſt wyne.
- 15 And Iſrael waxed fatt and kyked. Thou waſt fatt, thicke and ſmothe, And he let God goo that made hī and deſpyſed the rocke that faued him.

¶ 9 and Iacob is the porcion 14 of kyne

¶ 8 diuidebat . . conſtit. term. pop. iuxta numerum filiorum Iſr. 9 funiculus hæred. 10 loco horrois, & vaſtæ folitudinis. 11 pro-uocans ad volandum . . volitans . . . in humeris fuiſ. 14 & hircos cum medulla tritici 15 Incaſſatus eſt dilectus, & recalcitrauit, incaſſatus, impinguatus, dilatatus . . 15 a deo ſalutari ſuo.

¶ 8 austeylet . . der menſchen kinder. . nach der zal der kinder Iſrael. 9 ſchnur ſeyns erbs. 10 eynode da es heulet. 11 auffweckt ſeyn neſt . . ſchwebt . . trug yhn auff ſeynen flugeln. 13 vnd etzet yhn 14 vnd böcke mit fetten nieren, vnd weytzen. 15 wart er geſyl. Du biſt fett vnd dick vnd glat worden . . Gott faren laſſen

¶ 9 Iacob: Onely the faythfull, which are ſygnified by Iacob, are Goddes porcion: the vnbeleuers be longe not to him. 11 Bare hym on his ſhoulders: To beare thē on his ſhoulders is to ſaue & kepe thē from euell, & let thē haue the fruicyon of hys goodnes, as in Nume. xi, c. 14 butter of kyne etc.: By theſe thynges named, are ſygnified aboundaunce of all good thynges as it is ſayd in Pfal. Lxii, b.

- 16 They angred him with straüge goddes ād with
abominacions prouoked him.
- 17 They offered vnto feldedeuels and not feldedeuels,
to God, ād to goddes which they knewe *satyr*s
not ād to newe goddes that came newly vpp whiche
their fathers feared not.
- 18 Of the rocke that begat the thou arte vnmyndefull
and hast forgott God that made the.
- 19 And when the Lorde sawe it, he was angre because
of the prouokynge of his sonnes and daughters.
- 20 [Fo. LIX.] And he sayed: I will hyde my face
from thē and will se what their ende shall be. For
they are a froward generacion ād childern in whō is
no fayth.
- 21 They haue angred me with that whiche is no god,
and prouoked me with their vanities And I agayne
will angre them with thē whiche are no people, and
will prouoke thē with a foelish nacion.
- 22 For fire is kyndled in my wrath, ād shal burne
vnto the botome of heell. And shall consume the
erth with her encrease, and set a fire the botoms of the
mountaynes.
- 23 I will hepe myscheues vpon the ād will spēde all
myne arowes at them.
- 24 Burnt with hungre ād consumed with heet and with
bitter pestilence. I will also sende the tethe of beestes
vpon them and poyson serpentes.
- 25 Without forth, the swerde shall robbe thē off their
childern: and wythin in the chamber, feare: both younge
men and younge women and the suckelynges with the
mē of gray heedes.

V. 20 generatio enim peruerſa eſt, & infideles filii. 22 vſque
ad inferni nouiſſima . . . germine 24 Conſumentur fame, & deuorabunt eos aues morſu amariffimo . . . cum furore trahentium

℞. 16 zu eyffer gereytzet durch frembde. 17 felt teuffeln geopffert . . . den neuen die newlich komen ſind . . . ewr veter 18 ſels der dich geporn hat (cf. v. 16) 20 kinder da keyn glawb ynnen iſt. 22 bis ynn die vnterſten hell . . . gewechs 23 vngluck . . . heuffen 24 verzehret werden vom fiber, vnd von bittern feuchen 25 be-
rauben, vnd ynn den kamern

℞. ℞. N. 20 *I wyll hyde etc.*: Loke afore in the .xxxii. d.

- 26 I haue determened to scater thē therowout the worlde, ad to make awaye the remēbraunce of them from amonge men.
- 27 Were it not that I feared the raylynge off .P. theyr enemyes, lest their aduersaries wolde be prowde and saye: oure hye hande hath done al these workes and not the Lorde.
- 28 For it is a nacion that hath an vnhappye forcast, 29 and hath no vnderstonge in them. I wolde vnderstonge, they ware wyse and vnderstode this ad *understand-
ing* wolde consider their later ende.
- 30 Howe it cometh that one shall chace a thousande, and two putt ten thousande off them to flyghte? excepte their rocke had folde them, and because the Lorde had delyuered them.
- 31 For oure rocke is not as their rocke, no though oure enemyes be iudge.
- 32 But their vynes are of the vynes of Sodom, and of the felde of Gomorra. Their grapes are grapes of gall, and their cluusters be bytter.
- 33 Their wyne is the poyson of dragons, ad the cruell gall of aspes.
- 34 Are not foch thinges layed in store with me, ad feeled vpp amonge my treasures?
- 35 Vengeance is myne and I will rewarde: their fete shall slyde, when the tyme cometh. For the tyme of their destruction is at honde, and the tyme that shall come vppon them maketh haft.
- 36 For the Lorde will doo iustice vnto hys [Fo. LX.] people, and haue compassion on his seruautes. For it

V. 26 dixi, Vbi nam sunt? cessare faciam ex hominibus memoriam eorum. 28 Gens absque consilio 29 ac nouissima prouiderent. 30 Quomodo . . . deus suus . . . dominus conclusit illos? 31 Non enim est deus noster, vt dii eorum, & inimici 32 de suburbanis Gom. 33 Fel drachonum . . . & venenum aspidum insanabile. 34 condita . . . signata 35 retribuam eis in tempore

L. 26 Ich wil fagen, wo sind sie? 28 keyn radt yn ist 30 Wie gehets zu . . . yhr fels verkaufft 31 fels . . . fels 32 acker Gomora . . . trachen grym, Vnd wutiger ottern gall. 34 versigelt 35 zu seyner zeyt fol yhr fufs gleytten

shalbe sene that theire power shall fayle, and at the last they shalbe presoned and forsaken.

37 And it shalbe sayed: where are their goddes ad their rocke wherein they trusted?

38 The fatt of whose sacrifices they ate and drancke the wyne of their drynckofferynges, let them ryse vpp and helpe you and be youre protection.

39 Se now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, ad what I haue fmyten that I can heale: nether ys there that can de-lyuer any man oute off my honde.

40 For I will lifte vp my hande to heauē, ad will saye: I lyue euer.

41 Yf I whett the lyghtenyng of my swerde, and myne hande take in hande to doo iustyce, I will shewe vengeance on myne enemyes and will rewarde them that hate me.

42 I will make myne arowes dronkē with bloude, and my swerde shall eate flesh of the bloud of the slayne and of the captyue and of the bare heed of the enemye.

43 Reioyse hethen wyth hys people, for he will auenge the bloude off his seruautes, and wyll auenge hym off hys aduerfaryes, .P. and wilbe mercyfull vnto the londe off hys people.

¶ 41 whett the edge of my swerde 43 Prayse ye hethen his people

¶ 36 Videbit quod infirmata sit manus, & clausi quoque defecerunt, residuique consumpti sunt. 37 dii eorum, in quibus 38 & in necessitate vos protegant. 39 percutiam & ego sanabo 41 Si acuero vt fulgur gladium 42 Inebriabo . . . & de captiuitate nudati inimicorum capitis. 43 Laudate gentes populum eius

¶ 36 Vnd aus ist auch mit dem der verschlossen vnd vbrig war. 37 fels 39 was ich zu schlagen hab das kan ich heylen 41 Wenn ich den blitz meyns schwerds wetzen werde 42 sol fleisch fressen, vber dem blutt . . . vnd das des feyns heubt entbloffet seyn wirt. 43 mit feym volck

¶ M. N. 42 *Of the slayne:* Here recyeth he .iii. plages of the swerde, that many shalbe slayne, that they shall be leade captyue and brought in to bondage, & that their head shuld become bare, that is, their kyngdom and presthode shulde be taken awaye fro the.

¶ L. M. N. 42 *Vber dem blut:* das sind drey straffen des schwerds, die erst, das yhr vil erschagen wirt, die ander das sie gefangen gefurt werden, die drit, das yhr heubt blos solt werden, das ist konigreich vnd priesterthum solt von yhn genomen werden, wilche durchs har auff dem heubt bedeut wart.

44 And Moſes went ad ſpake all the wordes of this ſonge in the eares of the people, both he and Ioſua
 45 the ſonne of Nun. And when Moſes had ſpoken all
 46 theſe wordes vnto the ende to all Iſrael, then he ſayed vnto them.

Sett youre hertes vnto all the wordes whiche I teſtifie vnto you this daye: that ye commaunde them vnto youre childern, to obſerue and doo all the wordes
 47 off thys lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow thys worde ye ſhall prolonge youre dayes in the lond whother ye goo ouer Iordayne to conquere it.

48 And the Lorde ſpake vnto Moſes the ſelfe ſame daye
 49 ſayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agenſt Iericho.

And beholde the londe of Canaan whiche I geue vnto the childern of Iſrael to poſſeſſe.

50 And dye in the mount whiche thou goeſt vppon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ad was gathered vnto his
 51 people. For ye treſpaſed agenſt me amonge the childern of Iſrael at the waters off ſtriſſe, at Cades in the wylderneſſe of Zin: becauſe ye ſanctified me not a- [Fo. LXI.]
 52 monge the childern of Iſrael. Thou ſhalt ſe the londe before the, but ſhall not goo thither vnto the londe which I geue the childern off Iſrael.

¶. 46 Ponite corda . . . teſtificor vobis . . . vniuerſa quæ ſcripta ſunt in volumine legis huius 49 Abarim, id eſt, tranſitum, in montem Nebo 50 iungeris populis tuis . . . appoſitus

¶. 46 Nempt zu hertzen 50 wenn du hynauſſ komen biſt . . . verſamle . . . verſamlet 51 an myr vergriffen 52 das land gegen dyr . . . nicht hyneyn komen.

¶. N. 46 the wordes which I teſtifie: To teſtifie the worde is to preache the worde & therfore is the worde called a teſtymonye or witneſſe. Pſal. cxviii, b.

The .XXXIII. Chapter.

1 **T**HIS is the blessinge where with *M.C.S. Mo-*
 Moses gods man blessed the *ses dying*
 childern of Israel before his *blesteth all the*
 death sayenge: The Lord *trybes of Is-*
rael.

2 came frō Sinai and shewed his beames from Seir vnto
 them, and appered gloriously from mount Paran, and
 he came with thousandes of sayntes, and in his right
 3 hande a lawe of fyre for them How loued he the peo-
 ple? All his sayntes are in his honde. They yoyned
 thē selues vnto thy fote and receaued thi wordes.

4 Moses gaue us a lawe which is the enheritaunce of
 5 the cōgregation of Iacob. And he was in Israel kinge
 when he gathered the heedes of the people and the
 tribes of Israel to gether.

6 Ruben shall lyue and shall not dye: but his people
 shalbe few in numbere.

7 This is the blessinge of Iuda. And he sayed: heare
 Lorde the voyce of Iuda and bringe him vnto his peo-
 ple: let his handes fyght for him: but be thou his helpe
 agenst his enemies.

8 And vnto Leui he sayed: thy perfectnesse .P. ād thi
 light be after thy mercifull mā whō thou temptest at

M. 2 Pharan 8 tēptedest at Mafah

V. 2 ortus est nobis 3 sancti . . . & qui appropinquant pedibus
 eius, accipient de doctrina illius. 5 Erit apud rectissimum rex
 7 adiutor illius . . . erit. 8 & doctrina tua a viro sancto tuo

L. 2 vnd ist yhnen auffgangen . . feurigs gesetz an sie 3 hey-
 ligen sind ynn deyner hand 5 Vnd er war in der fulle des konigs
 7 seyne hende lasse sich mehrnen 8 Deyn Vollickeyt vnd deyn
 Liecht sey nach dem man deyner barmhertzickeyt

M. M. N. 3 *All his sayntes:* That is, let thy preastes offyce
 be happye and fortunate before God & men; by prayer, teachyng
 and good ensample geuyng, as it was in Moses. 8 *Thy perfect-*
nesse and thy light: This is the light & perfectnesse, which Moses
 put ī the breast lappe of iudgemēt Exo. xxviii, c & Num. xxvii, d.
 The Chald. interpr. readeth with perfectnesse & light induedst
 thou the man that was founde holye.

L. M. N. 5 *Fulle des konigs:* die fulle ist das volck Israel, das
 Christi seyns konigs fulle ist, wie Paulus die Christenheyt nennet
 die fulle Christi Ephe. i. 8 *Vollickeyt:* Das ist, wie Exo. 28 stehet
 das Heylighum auff dem brustlatzen, wil also sagen, Dein priester-
 lich ampt sey gluckselig fur Gott vnd den menschen, mit beten vnd
 leren wie es war an Mose, der yhn von gottis gnaden geben war.

- Mafa ad with whom thou striuedst at the waters of strife.
 9 He that saieth vnto his father ad mother. I sawe him not
 ad vnto his brethern I knewe not, and to his sonne I wote
 not: for they haue obserued thi wordes and kepte thi tes-
 10 tament. They shall teach Iacob thi iudgements ad Is-
 rael thi lawes. They shall put cens before thi nose and
 11 whole sacrifices apon thine altare. Blesse Lorde their
 power and accepte the workes of their hondes: smyte
 the backes of them that ryse agēst them and of them
 that hate them: that they ryse not agayne.
 12 Vnto Ben Iamin he sayed: The Lordes derlynge
 shall dwell in safetie by him and kepe him selfe in
 the hauen by hym contynually, and shall dwell be-
 twene his shulders.
 13 And vnto Ioseph he sayed: blessed of the Lorde is
 his londe with the goodly frutes off heauen, with dewe
 14 and with sprynges that lye beneth: and with frutes of
 the encrease of the sonne and wyth rype frute off the
 15 monethes, and with the toppes of mountaynes that
 were from the begynnynge and with the dayntes of
 16 hilles that last euer and with goodly frute of the erth
 and off [Fo. LXII.] the fulnesse there of. And the
 good will of him that dwelleth in the bush shall
 come vppon the heed of Ioseph and vppon the
 17 toppe of the heed of him that was separated frō
 amonge his brethern his bewtye is as a firstborne
 oxe and his hornes as the hornes of an vnycorne.
 And with them he shall pusch the nacions to gether,
 euen vnto the endes of the worlde. These are the

Mat. 9 wyth whom thou stryuedest 11 hate them: they ryse

Mat. 9 Nescio vos . . . & nescierunt filios suos . . . seruauerunt,
 10 iudicia tua o Iacob & legem (Heb. docebunt Iacob iudicia tua,
 & Israel legem tuam) . . . thymia in furore tuo 12 quasi in tha-
 lamo tota die 13 rore, atque abyssu subiacente. 15 de pomis col-
 lium 16 nazarei 17 in ipsis ventilabit

L. 10 reuchwerg für deyne nase legen 12 Den gantzen tag
 wirt er vber yhn halten 13 vom taw, vnd von der tiefen die hun-
 den ligt 16 Der gutte wille des der ynn dem pusch wonet . . . des
 Nasir 17 wie eynhorners hornen . . . stossen zu hauff

L. M. N. 13 *Edle fruchte:* Das ist vom konigreich Israel ge-
 sagt wilchs hoch gefegenet wart mit allem dz hymel, sonn, mond,
 erden, berg, tal, wasser vnd alles zeytlich gutt, trug vnd gab,
 dazu auch Propheten vnd heilig regentē hatte.

many thousandes of Ephraim and the thousandes off Manasse.

18 And vnto Zabulon he sayed: Reioyse Zabulon in thi
19 goenge out, and thou Isachar in thi tentes. They shall
call the people vnto the hill, and there they shall offer
offerynges of righteousnes. For they shall sucke of the
abundaunce of the see and of treasure hyd in the sonde.

20 And vnto Gad he sayed: blessed is the rowmmaker
Gad. He dwelleth as a lion and caught the arme ad
21 also the toppe of the heed He sawe his begynnyng,
that a parte of the teachers were hyd there ad come
with the heedes of the people, and executed the right-
eousnes of the Lorde and his iudgementes with Israel.

22 And vnto Dan he sayed: Dan is a lions whelp, he
shall flowe from Bafan.

23 .P. And vnto Nepthali he sayed: Nepthali he shall
haue abundance of pleafure and shalbe fylled with the
blesinge of the Lorde ad shall haue his possessions in
the southwest.

24 And of Affer he sayed: Affar shalbe blessed with
childern: he shalbe acceptable vnto his brethern and
25 shall dyppe his fote in oyle: Yern and brasse shall hange
on thi showes and thine age shalbe as thi youth.

26 There is none like vnto the God of the off Israel: he
that sitteth vppon heauen shalbe thine helpe, whose

¶ 17 Manasses. 21 a parte of the teacher was . . . and came
26 vnto the God of Israel

V. 17 multitudines Ephraim, . . . millia Manasse. 19 quasi lac
fugent 20 in latitudine Gad 21 principatum suum, quod in parte
sua doctor effret repositus 22 fluat largiter 23 abundantia perfru-
etur . . . mare & meridiem 26 vt deus rectissimi . . . Magnificentia
eius discurrunt nubes

L. 20 der raum macher . . . der lerer hauffe verborgen lagen
23 gegen abend vnd mittag 26 Got des richtigen.

¶ H. N. 19 *Sucke of the abundance etc.*: That is, they shall
haue abondance of rycheffe, what of marchaundyse comyng by
see, and of metalles of the erthe. 20 *Roumemaker*, because with
warre he made rouse: for he was a valyaunt warryer. 21 *Teach-
er*: Or (as some will) lawgeuer. *Was hyd there*: The Chald. in-
terpre. was buried there. 26 *There is none lyke etc.*; Why
Simeon is left oute there appeareth no cause, that is eyddet and
worthy to be beleued.

L. H. N. 20 Den fegen Gad, hat der konig Iehu ausgericht
4 reg. x, da er Baal vertilget vnd das volck wider zu recht bracht
vnd schlug zween konige todt dazu auch Isabel.

27 glorie is in the cloudes, that is the dwellinge place of
 God from the begynnyng and from vnder the armes
 of the worlde: he hath cast out thine enemies before
 28 the and sayed: destroye. And Israel shall dwell in
 safety alone. And the eyes of Iacob shall loke appon
 a londe of corne and wyne, moreouer his heauen shall
 29 droppe with dewe. Happye art thou Israel, who is
 like vnto the? A people that art saued by the Lorde
 thy shilde and helper and sward of thi glorie. And
 thyne enemyes shall hyde them felues from the, and
 thou shalt walke vpon their hye hilles.

The .XXXIII. Chapter

1 **A**ND Moses went fro the felde of Moab vpp in to mount Nebo which is the [Fo. LXIII.] toppe of Pisga, that is ouer agenst
 Jericho.

*M.C.S. Mo-
 ses dyeth. Is-
 rael wepeth.
 Iosua succed-
 eth in Moses
 roume.*

And the Lorde shewed him all the londe off Gilead
 2 euen vnto Dan, and all nephtali and the londe of Eph-
 raim and Manasse, ad all the londe of Iuda: euen vnto
 3 the vtmost see, ad the south and the region of the playne
 4 of Jericho the citey of datetrees euen vnto Zoar. And
 the Lorde sayed vnto him. This is the londe which I
 sware vnto Abraham, Isaac and Iacob sayenge: I will
 geue it vnto thy seed. I haue shewed it the before thyne
 eyes: but thou shalt not goo ouer thither.
 5 So Moses the seruante of the Lorde dyed there in
 the londe of Moab at the commaundment of the Lorde.
 6 And he buried him in a valey in the londe of Moab

M. 1 Galaad 3 paulmetrees

V. 27 habitaculum eius sursum, & subter brachia sempiterna
 29 negabunt te. xxxiii, 3 Segor. 4 Vidisti eam oculis tuis

L. 27 wonung Gottis von anfang 29 Deyne seynde werden
 verschmachten. xxxiii, 3 Zoar 4 Du hast es mit deynen augen
 gesehen

M. N. 28 *In safety alone:* loke Numeri. xxiii, b. vpō this
 worde to dwell by him selfe.

befyde Beeth Peor: but no man wyft of his fepulchre
 7 vnto this daye. And Mofes was an hundred an
 xx. yere olde when he dyed, ad yet his eyes were
 8 not dym nor his chekes abated. And the childern
 of Ifrael wepte for Mofes in the felde off Moab .xxx.
 dayes. And the dayes off wepyng and mornynge for
 Mofes were ended.

9 And Iofua the fonne of Nun was full of the fpirite of
 wifdome: for Mofes had put his hande vppon him. And
 all the childern of Ifrael herkened vnto him and dyd
 10 as the Lorde .P. comaunded Mofes. But there arofe
 not a prophett fenfe in Ifrael lyke vnto Mofes, whom
 11 the Lorde knewe face to face, in all the miracles and
 wonders which the Lorde fent him

to doo in the londe of Egipte vnto Pharao
 and all his feruauntes and vnto all his
 12 londe: and in all the myghtye dea-
 des and greate tereble thin-
 ges which Mofes dyd
 in the fight of
 all Ifra-
 el

¶ The ende of the fyfth boke of Moses.

Avims, A kinde of geauntes, and the worde signifi-
 eth crooked vnright or weked.

Belial weked or wekedneffe, he that hath caft the
 yoke of God of his necke ad will not obeye god.

Bruterar, prophefiers or sothfayers.

Emims, a kinde of geautes fo called be cause they
 were terreble and cruell for emin signifieth terrebleneffe.

Enack, a kinde of geauntes, fo called happlye be-

V. 6 Moab contra Phogor 7 non caligauit oculus eus, nec
 dentes illius moti sunt. 8 dies planctus lugentium 11 quæ mifit
 per eum . . . terræ illius, 12 & cunctam manum robustam

L. 6 gegen dem haufe Peor 7 feyne augen waren nicht
 tunkel worden vnd feyne wangen waren nicht verfallen 8 die
 tag des weynens vnd klagens 12 zu aller difer mechtiger hand
 vnd groffen gefichten

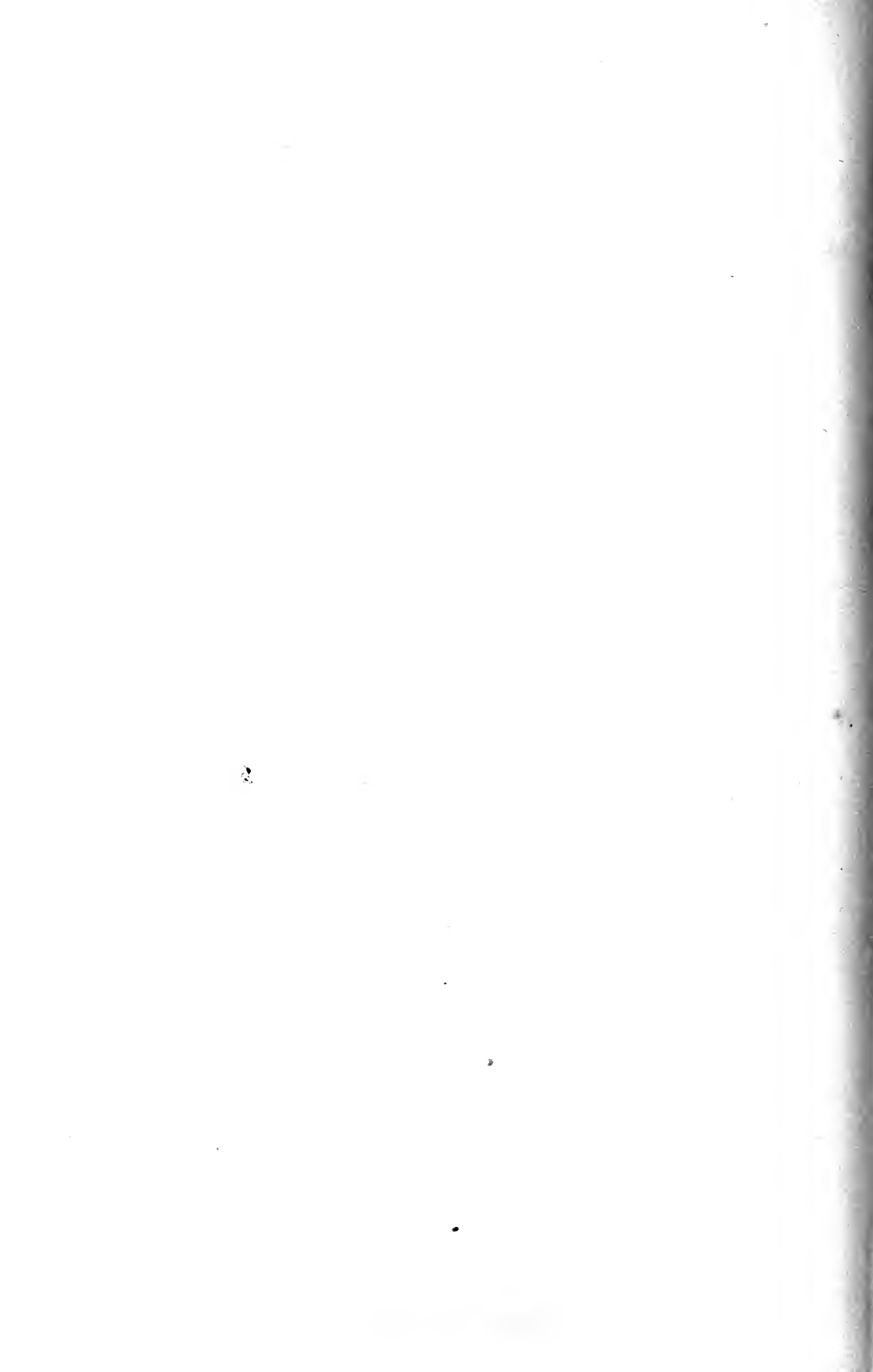
cause they ware cheynes aboute their neckes, for enack signifieth foch a cheyne as men weer aboute their neckes.

.P. [*Recto*. No numeral]. Horims, A kinde of geauntes, *ad* signifieth noble, because that of pride they called thē selues nobles or gentles.

Rocke, God is called a rocke, because both he *ad* his worde lasteth euer.

Whett thē on thy childern, that is exercyse thy childern in thē *ad* put them in vre.

Zamzumims, a kinde of geaūtes, *ad* signifieth myfcheuous or that be all waye imaginige.



Bible
Eng
T

Bible. English

William Tyndale's five books of Moses;
ed. by Mombert, tr. by Tyndale.

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THE PROPHETE JONAS

WITH AN INTRODUCTION BEFORE TEACHINGE TO

UNDERSTONDE HIM AND THE RIGHT USE

ALSO OF ALL THE SCRIPTURE,

Etc. Etc.

BY WILLIAM TYNDALE.

REPRODUCED IN FACSIMILE.

TO WHICH IS ADDED

COVERDALE'S VERSION OF JONAH,

WITH AN INTRODUCTION BY

FRANCIS FRY FSA



LONDON:

WILLIS AND SOTHERAN.

BRISTOL: LASBURY.

1863.



INTRODUCTION.

FROM the lively interest which has ever been taken by English Protestants in the productions of William Tyndale, the discovery of a long lost work from his pen must be regarded as of no little importance. It is therefore with pleasure that I present to the public, for the first time since the issue of the original edition, a version of one of the Prophets by this eminent man.

Tyndale, after the completion of his translation of the New Testament in the latter part of the year 1525, proceeded with the Pentateuch, which was printed in the year 1530. The only other portion of the Scriptures which he is known to have published, is this recently discovered version of the Prophet Jonah. It is generally admitted that, besides these published portions, Tyndale translated the Old Testament as far as the end of the second

book of Chronicles : these books were first printed in the folio Bible, 1537, under the assumed name "Thomas Matthew," edited by John Rogers, to whom Tyndale is known to have given his manuscripts before his martyrdom in 1536.¹

As no copy of the Jonah, nor any reprint or quotation from the text, had been known to exist until the present day, it was doubted by some whether Tyndale *actually published* a translation of this Prophet. A few notices of Tyndale's book of Jonah, which appeared at an early period, had given rise to the belief that it had been published, though nothing was certainly known on the subject. Thus Sir T. More says, "Then have we Jonas made out by Tyndale/ a boke y^t who so delyte therin shall stande in parell y^t Jonas was neuer so swalowed uppe wyth the whale as by the delyte of that booke a mannes soule maye be so swalowed uppe by the deuyll, that he shall neuer have the grace to gett out agayne."² It is also mentioned in the List of Books denounced by Stokesly, Bishop of London, in a MS. in Lambeth Library. Anderson says—"The proof of the existence of Jonas, and upon English

¹ "Anderson's Annals of the English Bible," vol. i. p. 569.

² "The confutation of Tyndale's answers made by Sir Thomas More, knight, lorde chancellour of Englonde. Prentyd at London, by will. Raftell 1532." folio. Preface B-4 reverse.

ground *this year* (1531), is to be found in the list of books denounced by Stokesly, on the 3rd of December. It is the last on the list, 'Jonas in English,'—See Lambeth MS., No. 306, fol. 65."¹ Fox, giving a list of Tyndale's Works, says, "Item a booke called the prophet Jonas teching to understand the right use of scripture."² The Prophet Jonah is also noticed in the list of Tyndale's Works by Bale.³ Burnet gives a document in his "Collection of Records," "The Names of Books Prohibited, delivered to the Curates, Anno 1542. to the intent that they shall present them with the Names of the Owners, to their Ordinary if they find any such within their Parishes." In the list is "The Book of Jonas in English."⁴ Ames places it after the year 1537, without a date, 8vo.⁵

The prologue, preceded by the title, has come down to us in four editions of the Bible, and likewise in the collected works of Tyndale, by Daye.⁶

¹ "Anderson's Annals," vol. i. p. 290.

² "Fox's Acts and Monuments," 1st edit. p. 573.

³ "Prophetiam Jonæ," Scriptorum Illustrum, &c., Basse, folio, 1559, p. 659.

⁴ "History of the Reformation," 4th edit. 1715, vol. i. A Collection of Records, p. 240.

⁵ "Ames' Typographical Antiquities," p. 497.

⁶ "The Whole Workes of W. Tyndall, John Frith, and Doct. Barnes, &c., London, John Daye, 1572," folio.

It first appeared in 1549, in the second edition of Matthew's version, printed by "Thomas Raynalde, and William Hyll," and "Edmunde Becke's" revision of Matthew's version, printed by "John Daye, and William Seres." In 1551 it was inserted in the Bible printed by "John Daye," and in the last edition of Matthew's version, by "Nicholas Hyll" and others.

It has also been reprinted in the following modern editions :—

"Writings of Tindal, Frith, and Barnes. Religious Tract Society," 12mo., no date.

"The works of W. Tyndale and J. Frith, edited by T. Ruffell, A.M." in 3 vols. 8vo., London, 1831.

"Doctrinal Treatises, by Tyndale. Edited for the Parker Society, by the Rev. Henry Walter," 8vo., Cambridge, 1848.

The "Prologue" in the first and second of these works appears to be taken from Daye's edition, 1573; and in the third chiefly from the same, but compared with some of the editions of the Bible. The marginal references were first introduced by Daye, in 1573.

Henry Cotton, LL.D., Archdeacon of Cashel, in his very valuable work, is of opinion that the Jonah had been published. Under the year 1531,

he gives "The Prophete Jonas ; translated by W. T. (Tyndale); with a Prologue or Introduction. No copy *certainly* known to be in existence at present. 8vo. :'" and in a note is added, "the book has so completely disappeared, that I am not aware of a single copy remaining at this day." "From its total disappearance, some writers have imagined that the *Prologue alone* was put into print by Tyndale. But I think it is beyond all doubt that the text was also printed." Dr. Cotton also states that "Bishop Tanner, in his '*Bibliotheca*,' p. 403, mentions 'Prologus in Jonam cum *Jonâ* impress. seorsum in partibus transmarinis. 12^o.'" "Mr. George Coningsby, who upwards of a century ago presented his fine collection of ancient Bibles to Baliol College, Oxford, affirmed that he actually possessed a copy."¹ The copy alluded to is not known to exist. Anderson² had no doubt that Jonah had been printed, but he argues from the evidence afforded by the Title and Prologue. Undoubtedly Tyndale intended that the translation should follow the Prologue. I can find no other notices relative to the publication of the Prophet Jonah.

On the other hand it appears certain that Tyn-

¹ "Cotton. Editions of the Bible in Eng. 2nd ed. 1852, p. 5."

² "Anderson's Annals," vol. i. p. 289.

dale's Jonah was but little known even in 1537: for the first edition of Matthew's version does not contain his translation, but that of Coverdale, word for word, as in the folio Bible of 1535.

It is not probable that Rogers would have rejected Tyndale's version of Jonah, if he was aware of its existence, and could have obtained a copy; it is possible that, as Rogers was superintending the printing of the Bible on the Continent, he could not procure a copy for his purpose.

It may be interesting to some readers to compare these two versions: with this view a facsimile copy of Jonah from the first edition of Coverdale's version is appended. There are about one hundred variations between the two versions. It has been generally supposed that John Rogers, the editor of Matthew's Bible, had received from Tyndale, before his martyrdom, all that he had translated of the Scriptures, and would therefore have inserted in that Bible as much of the text as Tyndale had completed. Professor Walter, who edited Tyndale's Doctrinal Works for the Parker Society, inferred that, as his version of the Prophet Jonah is not in that Bible, Tyndale could not have translated it. He held this view so strongly, that after giving some arguments on the subject, he concludes that the editors of Matthew's Bible would not "have preferred

reprinting Coverdale's translation of Jonah, if there had been a translation of that Prophet published by Tyndale, and well known to all persons interested in such subjects, as the Prologue to Jonah certainly was." The discovery, however, of a copy of it by Lord Arthur Hervey, M.A., Archdeacon of Sudbury, bound with other tracts in a volume, has dispelled all doubts on the subject.

In this copy which now lies before me—there is neither date, nor place, nor the name of the printer. The type is the same as that used by Martin Lempereur in the Bible in French, Antwerp, 1530, folio. In this Bible we find all the same type as in the Jonah, except the small capitals which begin the chapters. The time when this type was in use agrees with that when the Jonah was probably printed. We know that William Tyndale frequently resided in Antwerp; and that he was in that city in April, 1531, is proved by Vaughan's Letter to Henry VIII; ¹ and that Tyndale occasionally employed Lempereur as his printer, since his Testament of 1534, bears his imprint. Many editions of the Bible and Testament issued from his press; and as he was no doubt well known to Tyndale, he was perhaps the most likely person to have

¹ "Anderfon's Annals," vol. i. p. 289.

undertaken the work. We see that Stokesly's MS. is dated December, 1531, and that Sir T. More's Confutation was printed in 1532. May we not therefore very confidently conclude that Tyn-dale's Translation of Jonah was printed by Martin Lempereur, in Antwerp, in the year 1530 or 1531?

The discovery of a copy of this work must be regarded with great satisfaction. Lord Arthur Hervey, in the autumn of 1861, had the happiness to find that he possessed it in his Library at Ickworth. I quote his Lordship's own words as follows, from a letter to the Editor of the "Bury Post," afterwards inserted in the "Athenæum."¹ "This volume came into my possession above thirty years ago. When my Father moved with his family from this house to his new one, after the great bulk of the library had been moved, there remained some sixty or seventy volumes, chiefly old books of divinity, these he gave to me. Among them was the book above described. It has written on the first page the name Tho. Hervey; and again, Tho. and Isabella Hervey, and Will. Hervey; whether William means Sir Thomas's Father, or his Brother, the subject of Cowley's Ode, I cannot say. When I was preparing a lecture on the "Dissolution of Monasteries," for

¹ Athenæum, Feb. 8, 1862.

delivery at the Athenæum, (at Bury St. Edmunds,) in October last, it occurred to me to look among these old books for anything which might bear upon my subject; and I stumbled upon this volume." It contains the Tracts mentioned below : ¹

¹ "1. *A Treatyse concernynge impropriations of benefyces.* No title-page; and no date; but making mention of 'our most virtuouse quene Anne, and princeffe Elizebeth,' and therefore printed between 1533 and 1536. At the end is this notice: 'Printed at London, by Thos. Godfray; *cum privilegio regali.*' Black letter.

"2. *The Foundacyon of Christendom.* Title-page torn out; fol. xcii; no date, no printer's name. In Roman type.

"3. *That pictures nor images ought to be worshipped.* Title-page torn out; superscribed, 'All the whole company of them which at Argentoratum do preche and teache Christ, unto the good and godly readers do wyssh grace.' Subscribed, 'Printed for W. Marshall, with the kynges moost gratiouse pryvilege.' Black letter.

"4. *The praier and complaynte of the plowman unto Christ*: 'written not longe after the yere of oure Lorde a thousande and thre hundred' with preface, dated 'the last daye of February, anno 1531;' and glossary of obsolete words. Black letter.

"5. *A proper dialoge betwene a Gentillman and a husbandman,* &c.; in verse, with 'an olde treatyse made aboute the tyme of kynge Rycharde the seconde.' Inserted in the midst of it, and followed by 'A compendious olde treatyse shewynge howe that we ought to have the scripture in Englyshe;' 'wrytten aboute the yere of oure lorde a thousande foure hundryd.'" Empremented at Marborow in the lande of Hessen/ by me Hans Luft/ in the

The following additional information has very obligingly been sent to me for insertion by the Marquis of Bristol; which proves that this interesting volume had been in the possession of his Lordship's ancestors from an early period.

"This Thomas was the Father of John, First Hervey Earl of Bristol, and his wife was Isabella, daughter of Sir Humphrey May; his Father was Sir William Hervey of Ickworth, born 1585, died 1660. His Brother William was born in 1618, and died at Cambridge in 1642. Several of the Books now in the Library at Ickworth, unquestion-

yere of oure lorde mcccc and xxx.' A peculiar type, like engrossing or German hand.

"6. *The Testament of Master William Tracie, Esq., expounded both by William Tyndall and John Frith, &c.* Black letter; m.d. xxxv.

"7. *An comfortable exhortation of oure moste holy Christen faith, &c., unto the Christen bretherne in Scotland.* Type similar to 5; imperfect. 'At Parishe; m.d. xxxv.;' and on the last leaf, 'At Parishe, by me, Peter Congeth; A. M.D. xxxv., xx Januarii.'

"8. *THE PROPHETE JONAS, with an introduction before, &c.* The prologue is headed, 'W. T. unto the Christen reader.' The translation of *Jonah* is headed, 'The storie of the prophete Jonas.' Black letter.

"9. *The Letters which Johan Ashwell, &c., sent secretly to the Bisshope of Lyncolne in the yeare of our lord M.D. xxvii., &c., with the answer of the sayed George (Joye).* Black letter; imperfect."—*Athenæum*, Feb. 8, 1862.

ably belonged to Sir William. In a copy of Camden's *Britannia*, edit. 1610, is the signature of William Hervye or Hervy, apparently by the same hand as that in this volume, with the year 1634, entered as that in which the purchase was made for 40s. and when William the Son would have been only sixteen years of age."

Having just finished a reproduction in facsimile of Tyndale's First Testament from the only known complete copy (in the Baptist College, Bristol), I thought it would be desirable that the *Jonah* should be published in the same way; and on making the suggestion to Lord Arthur Hervey, his lordship, with the utmost kindness and courtesy, placed the volume in my hands for the purpose; and I now offer it to the public in the same style as Tyndale's New Testament, of 1525 or 1526.¹ It has been made by taking a tracing on transfer paper, placing this on lithographic stones, and then printing it in the usual way; a method evidently calculated to insure the closest correspondence with the original. To test the correctness of the work, I have compared a proof of every page, folding it so

¹ The First New Testament printed in the English language, (1525 or 1526). Translated by William Tyndale; reproduced in facsimile, with an Introduction by F. Fry, F.S.A. *Bristol*; printed for the Editor, 1862.

as to place each line parallel with, and close to, the same line in the original; so that by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume*, and I believe not a single incorrect letter will be found therein. A few copies are printed on vellum and some on old paper.

I have compared the Prologue in the original, with that which is found in the four editions of the Bible already mentioned, and with the Prologue in Tyndale's Works, by Daye, 1573. Not one of these is correctly reprinted from the original; they also differ from each other; some words being added, some a little altered, and others omitted. The Prologue in Raynalde and Hyll has thirteen variations; that in Daye and Seres, twenty-four; in Hyll, thirty-three; in Daye's Bible, forty-six; and Daye's Works of Tyndale, forty variations. There are ten variations repeated in four editions, seven in three editions, and ten in two editions; the fact that there are fifty-nine variations in the previous editions corrected in the last edition of 1573, would lead us to think that John Daye might have had an original copy, nevertheless fourteen variations occurring in one or more of the previous editions are repeated. In Raynalde and Hyll only,

this passage is omitted in the last page, "and unto God our father throw him ;" and three other lines are omitted in all the other four editions. I examined these differences to see if any edition had been followed by a subsequent editor.

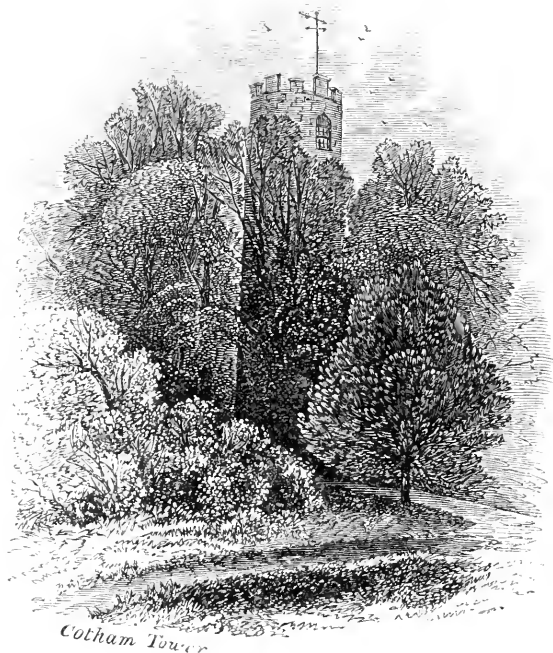
The volume of tracts alluded to contains "A proper dialoge betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergie" with "A compendious olde treatyse shewynge howe that we ought to have the scripture in Englyshe ;"¹ "wrytten aboute the yere of oure lorde a thousande foure hundryd ;" "Emprented at Marborow in the lande of Hessen/ by me Hans Luft / in the yere of oure lorde, m.ccccc. and xxx." (No. 5 in the List.) I have not found any information respecting the author or editor. As no other copy of it is known, I have published a reproduction in facsimile in the same manner as this edition of *Jonah*, preceded by a brief Introduction, to which

¹ A proper dialoge betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergie.—With A compendious olde treatyse shewenge howe that we ought to have the scripture in Englyshe. Reproduced in facsimile with an Introduction by Francis Fry, 1863. Willis and Sotheran, *London*. Lasbury, *Exfol*.

I refer the reader for a more particular account of these two articles.

FRANCIS FRY.

Cotham, Bristol,
1863.





The prophete

Gonas / with an introducciō befoze teachin
ge to Vnderstōde him and the right Vse al=
so of all the scripture / and why it was writ
ten / and what is therin to be sought / and
shewenge wherewith the scripture is loc=
ked Vpp that he which readeth it / can not
Vnderstōde it / though he studie therin ne=
uer so moch: and agayne with what keyes
it is so opened / that the reader can be
stopped out with no sotilte or fal=
se doctrine of man / from the
true sense and Vnder=
stondynge ther=
of.

W. T. Vn to the Chrysten reader.



And y' envious Philistenes stopped y' welles of Abraham and filled them vpp with erth / to put y' memoziall out of mīde / to y' entent y' they might challenge y' grounde : even so the fleshly minded ypocrites stoppe vpp the Daynes of life which are in y' scripture / w^t the erth of theyr tradiciōs / false similitudes & lienge allegories : & y' of like zeale / to make y' scripture theyr awne possessiō & marchaundice : and so shutt vpp the kingdome of heven which is Gods worde nether enterige in the selues nor soferinge them that wolde.

The scripture hath a body with out / and within a soule / sprite & life. It hath w^t out a barke / a shell and as it were an hard bone for y' fleshly mynded to gnaw vppon. And within it hath pith / cornell / mary & all sweetnesse for Gods electe which he hath chosen to geve them his spirite / & to write his law & y' faith of his sonne in their hertes.

The scripture cōteyneth .iiij. thiȝes in it first y' law to cōdemne all flesh : secundarily y' Gospell / y' is to save / promises of mercie
A.ij.

The Prologe.

for all þ̄ repent & knowlege their sinnes at
the preachinge of þ̄ law & cōsent in their her
tes that the law is good / & submitte them
selues to be scolers to lerne to kepe the lawe
& to lerne to beleue þ̄ mercie that is promi
sed thē: & thridly the stozies & liues of those
scolars / both wh̄at chaunces fortuneth thē /
& also by what meanes their scolemaster t
aught thē and made them perfecte / & how
he tried the true from the false .

When þ̄ ypocrites come to þ̄ lawe / they
put gloses to ād make no moare of it then
of a worldly law which is satisfiēd with þ̄
outwarde worke and which a turke maye
also fulfill. Whē yet Gods law never cea
seth to cōdemne a man Vntill it be written
in his herte and Vntill he kepe it naturall
without cōpulsion & all other respecte saue
only of pure love to God and his neybou
re / as he naturallly eateth whē he is an ho
ngred / without cōpulsid & all other respec
te / saue to slake his hongre only.

And whē they come to the Gospell / the
re they migle their leuen & saue / God now
receaueth Vs no moare to mereie / but of

The Prologe.

mercie receaueth vs to penaunce/that is to
wete/holy dedes y make them satt belies &
vs their captiues / both in soule and body.
And yet they sayne theyr Gdole y Dope so
mercifull/ y if thou make a litle money gli-
ster in his Salams eyes/there is nether pe-
naunce ner purgatoxy ner any fastige at all
but to fle to heven as sweste as a thought
and at the twinkellynge of an eye .

¶ And the liues stozies and gesses of men
which are cōtayned in the bible/ they reade
as thiges no moare perteynige vñ to thē/
then a take of Robt hode/ & as thiges they
wott not wherto they serue / saue to sayne
falle discāt & iuglinge allegozies/to stablisch
their kingdome with all. And one y chesest
& fleshliest studie they haue/is to magnifie
y sayntes aboue measure & aboue y trueth
& with their poetrie to make them greater
then euer God make them. And if they fin-
de any infirmite or spūne ascribed vñ to y
saintes/that they excuse with all diligēce/
diminushige the glorie of y mercie of God
& robbinge wretched sinners of all theyr cō-
forte/ & thinke therby to flater the sayntes
A.iiij.

The Prologe.

and to obtayne their fauoure & to make speciall aduocates of the: even as a man wold obtayne y^e fauoure of wordely tirantes: as they also sayne the saintes moche moare cruell then ever was any heathen man & moare wrekefull and vengeable then y^e poetes faine their godes or their furries y^e torment y^e soules in hell/ if they euens benot fasted & their images Visited & saluted wyth a Pater noster (whych prayer only oure lippes be accoynted with oure hertes vnderstoddinge none at all) and worshaped wth a candell & y^e offeringe of oure deuociō/ in y^e place which they haue chosen to heare y^e supplicaciōs & meke peticiōs of their cliētes therein.

But thou reader thinke of y^e law of God how y^e it is all to gether spirituall/ & so spirituall y^e it is neuer fulfilled wth dedes or werkes/ vntill they flow out of thyne herte wth as greate loue toward thy neybour/ for no deseruinge of his/ y^e though he be thine enimie/ as Christ loued y^e ad did for the/ for no deseruinge of thyne/ but eue whē thou wast his enimie. And in y^e meane time/ thoroute all our infancie & childhod in Christ/ tyll

The Prologe.

we be growen vpp in to perfecte men in the
full knowlege of chřist & full loue of chřist
agayne & of oure neyhoures for his sake / af
ter þ ensample of his loue to vs / remenbir
that þ fulfillynge of þ law is / a fast fayth
in chřistes bloud coupled w^t our professiō &
submyttige our selues to lerne to doo better
And of þ Gospell or promises which th=
ou metest in þ scripture / beleue fast þ God
will fulfill them vñ to þ / and that vñ to þ
vttemost Jott / at the repentaunce of thynne
herte / whē thou turnest to hym & forsakeſt
euell / even of his goodnesse & fatherly mer=
cie vñ to the / and not for thy flatteringe hym
with ypocritiſh workes of thynne awne fay
ninge. So þ a fast faith only with out res=
pecte of all workes / is the forgeuenesse both
of the synne which we did in tyme of igno=
raunce with luste and cōsent to synne / & also
of all the synne which we doo by chaunce &
of frailte / after þ we are come to knowlege
and haue professed þ law out of oure hertes.
And all dedes serue only for to helpe oure
neyboures & to tame oure flesh that we fall
not to synne agayne / & to euercice oure sou=
A.iiij.

The Prologe.

les in Vertue / & not to make satisfaccion to
God ward for y^e synne y^eis once paste.

And all other stories of y^e bible / with out
excepciō / are y^e practisinge of y^e law & of the
Gospell / and are true and faitfull ensam=
ples & sure erneste y^e God willeuen so deale
with vs / as he did with thē / in all infirmi=
ties / in all temptaciōs / & in all like cases &
chaunces. Wherin ye se on y^e one syde / how
fatherly & tendirly & with all cōpassion god
entreateth his electe which submitte them
selues as scolers / to lerne to walke in the
wayes of his lawes / & to kepe thē of loue.
If they forgatt thē selues at a time & wēt
astraye / he sought thē out & fett thē agay=
ne with all mercie. If they fell & hurte thē
selues / he healed thē agayne with all com=
passion & tendernesse of hert. He hath ofte
brought greate tribulation & aduersite vpon
his electe: but all of fatherly loue only /
to teach thē & to make them se their awne
hertes & y^e sinne y^e there laye hid / that they
might aftirwarde feale his mercie. For his
mercie wayted vpon thē / to rid them out
agayne / assone as they ware lerned & come

The Prologe.

to y knowlege of theiꝝ awne hertes: so that
he neuer cast man awaye howdepe so euer
he had sinned / saue theſe oly which had first
cast y pocke of his lawes fro theiꝝ neckes/
with vtter diffiaunce & malice of herte .

Whiche ensamples how cōfortable are they
for vs / whē we be fallen in to sinne & God
is come vppō vs with a storge / y we dispe=
are not / But repēt with full hope of mercie
after y ensamples of mercie y are gone befo=
re: And therfore they were wꝛitten for ouꝝ
lerniꝝge / as testifieth Paul Ro. x. v. to cōfor=
te vs / y we might y better put oure hope &
trust in God / whē we se / how mercifull he
hath bene in tymes past vñ to ouꝝ weake
bꝛethꝛen y are gone before / in all theiꝝ ad=
uersities / neade / temptaciōs / ye & horrible
synnes in to which they now & then fell.

¶ And on y other side ye se how they y har=
dened theiꝝ hertes & synned of malice & re=
fused mercie y was offered theſe & had no po=
wer to repēt / perished at y later ende with
all confusion & shame mercilessly . Whiche
ensamples are very good & necessary / to ke=
pe vs in awe & dreade in tyme of prosperite
Al. v.

The Prologe.

as thou maist se by Paul. i. Cor. v. that we abyde in the feare of God / & way not wild and fall to Vanities ad so synne ad prouoke God and bringe wrath vpon vs.

¶ And thridly pe se in that practise / how as god is mercifull & longesoferynge / euen so were all his true prophetes & prechers / beringe the infirmities of their weake brethren & their awne wroges & iniuries with all paciēce & longesoferinge / neuer castinge any of the of their Backes / vñ tyll they synned agens̄t ȳ Holygost / maliciously persecutinge ȳ open & manifest trouth: cōtrary vñ to the ensample of ȳ Dove / which in sinninge agens̄t God & to quench ȳ trueth of his Holy spirite / is euer chese captayne and tro petflower / to sett other awerke / ad seketh only his awne fredome / liberte / priuilege / welth / prosperite / profite / pleasure / pastyme / honoure & glorie / with ȳ bondage / thraldome / captiuite / miserie / wretchednesse & vile subiectid of his brethren: & in his awne cause is so feruent / so steffe & cruell / that he will not softe one word spoken agens̄t his falsse magiste / wily inuenciōs ad iuglynge

The Prologe.

ypocrisie to be vnuaduēged / though all chri-
stendome shuld be sett to gether by the ca-
res / and shuld cost he cared not how many
hundred thousande their liues.

Dow y thou mayst reade Jonas frute-
fully & not as a poetis fable / but as an
obligaciō betwene God and thy soule /
as an ernist peny geuen y of God / y he wil
helpe y in time of nede / if thou turne to him
ād as the word of god y only fode ād life of
thy soule / this marke & note . first count
Jonas the frend of god ād a man chosen of
god to testifie his name vñ to y worlde : but
yet a younge scolar / weake & rude / after y
faciō of y appostles / while Christ was yet
with them bodyly . which though Christ
taught thē euer to be meke & to vñble thē
selues / yet oft stroue amonge them selues
who shuld be greatest . The sonnes of Ze-
bede wold sitt / the one on the right hōde of
Christ ād the other on y liste . They wold
praye / that fire might descēde from heuen /
and consume the Samaritanes .

Whē Christ asked who saue men that I
am / Peter answered / thou arte the sonne

The Prologe.

of the lyuinge God / as though Peter had bene as perfecte as an angell. But immediatly after / when Christ preached vñ to thē of his deeth & passiō / Peter was angre & rebuked Christe & thought earnestly y he had raued & not wist what he sayde: as at a nother time / when Christ was so seruētly busied in healinge y people / y he had no leyser to eate / they went out to holde him / supposinge that he had bene besyde him selfe. Ande one y cast out deuels in Christes name / they forbade / because he wayted not on them / so glorious were they yet.

¶ And though christ taughte all waye to forgeue / yet peter after longe goenge to scole / apled wether men shuld forgeue. viij. tymes / thynkinge y .viij. tymes had bene to moch. And at y last soper Peter wold have died with chrisite / but yet within fewe howres after / he denied hym / Both cowardly & shamefully. And after y same maner / though he had so lōge herd that nomā might auenge him selfe / but rather turne y other cheke to / then to smyte agayne / yet when Christ was in takinge / peter apled whether

The Prologe.

it were lawfull to snyte with y swerde/ ad
taried none answere / But layed on rashly.
So that though when we come first Vn to
y knowlege of the truetb / and the peace is
made betwene God & vs / & we loue his la=
wes & beleue & trust in hym / as in oure fa=
ther & haue good Hertes Vn to him & be born
anew in y sprite: yet we are but children ad
younge scholars weake & foble & must haue
seyfar to grow in y spirite/ in knowlege/ sc
ue & in y dedes therof / as younge children
must haue tyme to grow in their bodies.

¶ And God oure father & scolemaster se=
deth vs & teacheth vs accordinge Vn to the
capacite of oure stomakes / & maketh vs to
grow & waye perfecte / & fineth vs & trieth
vs as gold / in y fire of temptaciōs & tribu
lations. As Moses wittneseth Deutero.
Iiij. sayēge: Remēber all y waye by which
y lord thy God caried y this. pl. peres in y
wildernesse / to vmblye the & to tēpte oz pro
ue the / y it might be knowen what were in
thine Hert. He bzought the in to aduersite &
made y an hongred / & then feed y with mā
which nether thou ner yet thi fathers euer

The Prologe.

knew of/to teach y that a mā liueth not by
bred only/but by all that proceadeth out of
the mouth of God. For y promises of god
are life vñ to all y cleaue vñ to the /moch
moare the is bred & bodyly sustinaunce: as
y iourney of y childern of Israhel out of egypte
in to y londe promised them/ministret
the notable ensamples & y aboundantly/as
doeth all y rest of the bible also. How be it/
it is impossible for flesh to beleue & to trust
in y trueth of gods promises/ vntyll he ha
ue lerned it in moch tribulacion/after that
God hath deliuered hi out therof agayne.
T God therfore to teach Jonas & to shew
him his awne hert & to make him perfecte
& to instruct vs also bi his ensample/sent
him out of y lande of Israhel where he was
a prophete/to goo amonge y heathē people
& to y greatest & mightiest citie of y world
the/called Ninue: to preache y within .xl.
dayes they shuld all perissh for their sinnes
& that y citie shuld be ouerthrowē. Which
message y frewil of Jonas had as moch po
wer to doo/as the weakest herted womā in
the world hath power/if she were cōmaun

The Prologe.

ded/to leppe in to a tobbie of spyuinge snakes
& edders: as happely if God had cōmaun=
ded Sara to haue sacrificed hir sonne Isa=
ac/as he did Abrahā/she wold haue dispu=
ted with hī yet she had done it / or though
she were strōge ynough / yet many an holy
seint coud not haue found in their hertes/
but wold haue disobeyed ād haue runne a=
waye frō y presens of y cōmaūdemēt of god
w^t Jonas if thei had bene so strōgly tēpted.

For Jonas thought of this maner: loo/I
am here a prophete vñ to Gods people the
Israelites. Which though they haue gods
word testified vñ to them dayly/yet dispice
it & worshpe God vnder y likenesse of cal=
ues & after all maner facions saue after his
awne worde / & therfore are of all naciōs y
worst & most worthy of punishment. And
yet god for loue of few y are amonge them
& for his names sake spareth them & defen=
deth them. How thē shuld god take so cru=
ell vengeaunce on so greate a multitude of
them to whome his name was neuer prea=
ched to ād therfore are not y tenth parte so
euell as these: If I shal therfore goo preach

The Prologe.

so shall I lye & shame my selfe & God ther
to and make them the moare to dispice god
and sett the lesse by him & to be the moare
cruell vñ to his people.

¶ And vpon that imaginaciō he fled frō
the face or presens of God: that is / out of y
contre where God was worshaped in & frō
prosecutynge of Gods cōmaudemēt / and
thought / I wyll gett me a nother waye a=
monge y hethen people & be no moare a pro
phete / but lye at rest & out of all cōbraun=
ce. Neuer y lesse the god of all mercie which
careth for his electe children & turneth all
vñ to good to them & smiteth thē to heale
them agayne & killeth thē to make thē ali
ue agayne / & playeth with thē (as a father
doth some tyme with his yōnge ignoraunt
children) & tempteth them & proueth them
to make them se theyr a wne hertes / prouiz
ded for Jonas / how all thinge shuld be.

¶ When Jonas was entered in to the shēp
pe / he layed him downe to slepe & to take
his rest: that is / his cōscience was tossed be
twene the cōmaudemēt of God which sent
him to Ninue / & his flesshly wisdomethat

The Prologe.

disſuaded & counſeled hym y^e cōtrary & at y^e laſt preualed agēſt y^e cōmaundemēt & caried hym a nother wape/as a ſheppe caught betwene .ij. ſtreames/ & as poetes ſaine the mother of Meliager to be betwene diuers affeccids/ while to aduēge hir brothers deeth/ ſhe ſought to ſle hir awne ſonne. Where vpon for very payne & tediousneſſe/ he laye downe to ſlepe/ for to put y^e cōmaundement which ſo gnew & freate his cōſcience/ out of minde / as y^e nature of all weked is/ whē they haue ſinned a good/ to ſeke al meanes with riot/ reuell & paſtyne/ to driue y^e remembraunce of ſynne out of their thoughtes or as Adā did/ to couer their nakedneſſe with aporns of pope holy workes: But God awoke hym out of his dreame/ and ſett his ſynnes before his face.

¶ For when y^e Lott had caught Jonas/ thē be ſure y^e his ſynnes came to remembraunce agayne & that his conſcience raged no leſſe thē y^e waues of the ſe. And thē he thought that he only was a ſinner & y^e hetchen that ware in y^e ſhepp none in reſpecte of him/ ad thought alſo/as verily as he was fled frō



The Prologe.

god/that as Verily god had cast hī awaye:
for þ sight of þ rod maketh þ natural child
not ɔly to se a to know lege his faulte / but
also to forgett all his fathers olde mercie a
kindnesse. And then he cōfessed his synne
openly a had yet leuer perisþ alone thē þ þ
other shuld haue perished with him for his
sake: and so of Very desperation to haue li-
ued any lenger/ bad cast him in to þ see be-
tymes/excepte they wold be lost also.

To speake of lottes / how ferforth they
are lawfull/is a light questiō. first to vse
thē for the breakinge of strife/as when par-
tenars/ their goodes as equally diuided as
they cā/ take euery mā his parte by lott/ to
avoyde all suspiciō of disceptfulnesse: a as
þ appostles in þ first of þ Actes/ whē they
sought another to succede Judas the tray-
toure/ a.ij. persones were presentes / thē to
breake strife a to satisfie al parties/ did cast
lottes/ wheter shuld be admitted/ desiryn-
ge god to tēper thē a to take whō he knew
most mete / seynge they wist not wheter to
preferre/ or haply coude not all agre on et-
her/ is lawfull ad in all like cases. But to

The Prologe.

abuse them vñ to y^e temptinge of God & to
cōpell him therwith to vtter thinges whe-
rof we stōd in doute/when we haue no com-
maundemēt of him so to do/ as these hethē
here dyd / though God turned it vñ to his
glozie/ can not be but euell.

¶ The hethen seepmē astonied at y^e sight
of y^e miracle/ feared God/ prayed to him/ of-
fered sacrifice & vowed vowes. And I dou-
te not/ but that some of thē or haply all ca-
me therby vñ to the true knowlege & true
worshpinge of God & ware wōne to God
in theyr soules. And th⁹ God which is in-
finite mercifull in all his wayes / wrought
their soules health out of y^e infirmite of Jo-
nas/euen of his good will & purpose & loue
wherewith he loued them before the world
was made/ & not of chaunce/as it appereth
vñ to the eyes of the ignoraunt.

¶ And that Jonas was .iiij. dayes & .iiij. ni-
ghytes in the bely of his fish: we cā not ther
by proue vñ to te Jewes & Ifideles or vñ to
any man/ y^e Chzist must therfore dye & be
buried & rise agayne. But we vse y^e ensam-
ple & likenesse to strength the saith of the
B. ij.

The Prologe.

weake. For he that beleaueth the one can
not doute in y other: in as moch as the hād
of God was no lesse mightie in preseruige
Jonas aliue agenst all naturall possibilite
& in deliueynge hī safe out of his fish / thē
in reysynge vpp Christ agayne out of his
sepulchre. And we maye describe y power
& Vertue of y resurrecciō therby/as Christ
hī selfe boroweth y similitude therto. Mat.
xij. sayēge vñ to y Jewes that came abou=
te him & despyred a signe or a wōder frō he=
uen to certifye thē that he was christ: this
euell & wedlocke breakinge naciō (which bre=
ake y wedlocke of faith wherwith they be
married vñ to God/ and beleue in their false
worke) seke a signe/ but there shal no sig=
ne be geuen thē saue y signe of the Prophe=
te Jonas. For as Jonas was .iij. dayes and
.iij. nightes in the bely of the whale / euē so
shall the sonne of man be .iij. dayes & .iij. ny
ghtes in the herte of the erth. Which was
a watch word/as we saye/ & a sharpe thre=
ateninge vñ to y Jewes & as moch to saye
as thus/ye harde herted Jewes seke a sig=
ne: loo/thys shall be poure sygne/as Jonas

The Prologe.

was repesed out of the sepulchze of his fische
& then sent vñ to the Miniutes to preach y
they shuld perissh/euen so shall I ryse agay
ne out of my sepulchze & come & preach re=
pentaunce vñ to you. Se therfore when ye
se y signe that ye repēt or else ye shal suerly
perissh & not escape. ffor though the infirmi
ties which ye now se i my flesh be a lett vñ
to poure saythes / ye shall yet then be with
out excuse/when ye se so greate a miracle &
so greate power of god shēd out vppō you.
And so Chryste came agayne after y resur=
recciō / in his spirite & preached repētaunce
vñ to them/ by the mouth of his appostlee
& disciples/ & with miracles of y holy gost .
And all that repented not perished shortly
after ād were for y most parte slayne with
swerde ād y rest caried awaye captiue in to
all quarters of the world for an ensample/
as ye se vñ to this daye .

And in lyke maner sens the world be=
ganne / where soeuer repentaunce was of=
fered and not receaued/ there God toke cr=
uell vengeaunce immediatly : as ye se in y
floud of Noe/in the ouerthrowēge of Dadd

B. iij.

The Prologe.

¶ Gomor & all the contre aboute: & as ye se
of Egipte / of the Amorites / Cananites &
afterwarde of the Very Israelites / & then
at the last of the Jewes to / ad of the Assy-
riens and Babylonians and so thorowt all
the imperes of the world.

¶ Gyltas preached repētaunce vñ to þ ol
de Britaynes that inhabited englōd: they
repented not / & therfore God sent in theyr
enimies vppō thē on euery side & destroyed
thē vpp & gaue the lōd vñ to other nacids
And greate Vengeaunce hath bene takē in
that lande for synne sens that tyme.

¶ Wicleffe preached repētaunce vñ to ou-
re fathes not longe sens: they repēted not
for their hertes were indurat & theyr eyes
blinded with their awne Pape holy right-
wesnesse wherwith they had made theyr
soules gape agenst the receauinge agayne
of þ weked spirite that bringeth. vii. worse
then hym selfe with him & maketh þ later
ende worse then the beginninge: for in open
sinnes there is hope of repentaunce / but in
holý ppocrisie none at all. But what folo-
wed: they slew their true & right kinge ad

The Prologe.

sett Vpp. iij. wroge kinges arow / Under wh^{ch}
ich all the noble bloud was slayne Vpp ad
halfe the comēs therto / what in fraunce &
what with their awne swerde / in fightige
amonge thē selues for y crowne / & y cities
and townes decayed and the land brought
halfe in to a wyldernesse in respecte of that
it was before.

¶ And now Christ to preach repētaunce/
is resen pet dce agayne out of his sepulchre
in which the pope had buried him and kep=
te him downe with his pilars and polaxes
and all disgysinges of ypocrisie / with gyle/
wiles and falsshed / ad with the swerd of al
princes which he had blynded with his fal
se marchaundice. And as I dowte not of y
ensamples that are past / so am I sure that
greate wrath will folow / excepte repētaun
ce turne it backe agayne and cease it.

¶ When Jonas had bene in te fishes bely
a space & the rage of his conscience was so=
mewhat quieted ad swaged and he come to
him selfe agayne and had receaued a lytle
hope / the qualmes & panges of desperaciō
which went ouer hys hert / halfe ouerco=

B. iij.

The Prologe.

me/he prayed / as he maketh mencio in the
texpte sayēge: Jonas prayed Vn to the lord
his god out of the bely of the fishe. But the
wordes of that prayer are not here sett.

The prayer y here stonde th in the texpte / is
the prayer of prayse & thākesgeuēge which
he prayed and wrote when he was escaped
and past all ieopardie.

In the end of which prayer he sayth / I
will sacrifice with the voyce of thankesge-
uenge and paye that I haue bowed / that
sauinge cometh of the lorde. ffor Verely to
cōfesse out of the herte / that all benefites co-
me of God / euen out of the goodnesse of his
mercie and not deseruinge of oure dedes / is
the only sacrifice that pleaseth God. And
to beleue that god only is the sauer / is the
thyng that all the Jewes bowed in theyr
circumcision / as we in oure baptim. which
bowe Jonas now tawght with experiēce /
promiseth to paye. ffor those outwarde sa-
crifices of bestes / Vn to which Jonas had
haply ascribed to moch before / were but fe-
ble & childish thinges & not ordeyned / that
the workes of thē selues shuld be a seruice

The Prologe.

Un to god/ but Un to the people/ to put the
in remembraunce of this inwarde sacrifice
of thankes & of faith to trust and beleue in
God the only sauer. Which significacion
when was awake / they were abhominable
and deuellysh ydolatre and imageser-
uice: as oure ceremonies and sacramentes
are become now to all that trust & beleue in
the werke of them and ar not taught the
significacions / to edispe theyr soules with
knowlege and the doctrine of God.

¶ When Jonas was cast vppō lond agay-
ne / then his will was fre and had power to
goo whether God sent him & to doo what
God bade/ his awne imaginacions layed a
parte. For he had bene at a new scole/ ye and
in a fornace where he was purged of moche
refuse & dross of fleschly wisdom / which
resisted his wisdom of god & led Jonases wil
contrary Un to his will of god. For as ferre as
we be blynd in Adam / we can not but seke
& will oure awne profitt/ pleasure & glozie.
And as ferre as we be taughte in the sprite/
we can not but seke & will the pleasure
and glozie of God only.

B.v.

The Prologe.

And as for the.iiij.dayes iourney of Ninie
ue/whether it were in length or to good rou=
nde aboute it or thorow all the stretes/ I cō=
mitte vñ to the discreciō of other men. But
I thinke that it was then the greatest citie
of the world.

And that Jonas wēt a dayes iourney in
the citie/ I suppose he did it not in one daye:
But wēt fayre & easly preachiḡe here a ser=
mon & there a nother & rebuked the synne
of the people for which they must perishe.

And when thou art come vñ to the repē=
taunce of the Ninuities/ there hast thou su=
re earnest/ that how soeuer angre god be/ yet
he remembreth mercie vñ to all that truly
repent and beleue in mercie. Which ensam=
ple oure sauoure Christ also casteth in the
teeth of the indurat Jewes sayenge: the Ni=
nuites shall rise in iudgemēt with this na=
cion and condemne them/ for they repented
at the preachynge of Jonas/ and beholde a
greater thē Jonas here/ meanyng of hym
selfe. At whose preachinge yet / though it
were neuer so mightie to perce the herte / &
for all his miracles therto/ the hard herted

The Prologe.

Jewes coude not repent: when the heathen
Miniutes repented at the bare preachynge
of Jonas rebukinge theyr synnes with out
any miracle at all.

¶ Why? for y Jewes had leuēded the spi-
rituall law of God and with theyr gloses
had made it all to gether erthie and fleshly/
and so had sett a Bayle or coueringe on Mo-
ses face/ to shodowe and darken y glorious
brightnesse of his countenaunce. It was syn-
ne to stele: but to robbe wedowes howses
vnder a coloure of longe prayēge / & to pol-
le in the name of offeringes / and to snare y
people with intollerable cōstitutions agēst
all loue / to ketch theyr money out of theyr
purses / was no synne at all.

¶ To smyte father and mother was synn:
But to withdraw helpe frō them at theyr
nede / for blynde zeale of offeringe / vnto the
profytt of the holy pharises / was then as
meritorious as it is now to let all thy kyn-
ne chuse wheter they will synke or sweme/
while thou byldest and makest goodly fun-
daciōs for holy people which thou hast cho-
sen to be thy chryste / for to sowple thy soule

The Prologe.

with the oyle of theyr swete blessinges / & to be thy Iesus for to saue thy soule from y purgatory of the bloud that only purgeth synne / with theyr watchlge / fastige / wolwardgoinge & rysynge at mydnyght etc. where wpyth yet they purge not them selues from theyr couetousnesse / pryde / lechury or any vyce that thou seyst amonge the laye people.

It was greate synne for Christ to heale the people on the sabboth daye Vn to the glozie of God hys father / But none at all for them to helpe theyr catell Vnto theyr awne profett.

It was synne to eate wpyth Vnwashen handes or on an Vnwashen table / or out of an Vnwashen dyssh: but to eate out of that purifyed dyssh that which came of brybery / theft & extorsion / was no synne at all.

It was excreadyng meritorious to make many dyscyples: But to teach them to feare God in hys ordynaunces / had they no care at all.

The hye prelates so defended the ryght of holy church ad so feared the people with

The Prologe.

the curse of God & terribble paynes of Hell/
that no man durst leaue the vilest herke in
hys gardeyne vntytthed. And the offeryn-
ge and thynges dedycat vñ to God for the
profitt of hys holy bycare where in soch
estymacion and reuerēce/that it was moche
greater synne to sweare truly by them/thē
to forswere thy selfe by God: what Venge-
aunce then of God / and how terribble and
cruell damnacion thynke ye preached they
to fall on thē that had stolen soch holy thi-
nges? And yet sayth Christ / that ryght-
wesnesse and faith in keepynge promise/mer-
cie and indyfferent iudgement were vñtur-
ly troden vnder fote and cleane dyspyled of
those blessed fathers / whych so mightely
mayntened Abrahams patrimony and had mad
it so prosperous and enuironed it and walled
it aboute on euery syde with y feare of god/
that no man durst tvech it.

¶ It was greate holynesse to garnyshe y se-
pulchres of y prophetes & to cōdemne their
awne fathers for sleynge of them: and yet
were they thē selues for blinde zeale of their
awne cōstituciōs/as ready as their fathers

The Prologe.

to sle whosoever testified vñ to them / the same trueth which the prophetes testified vñ to theyr fathers. So that Christ cōpareth all the rightwesnesse of those holy patriarches vñ to the outwarde bewtpe of a paynted sepulchre full of stench and all vñ clennessē wrythyn.

¶ And finally to begyld a mans neybour in sotle bargeninge and to wrappe and cōpase him in with cauteles of the law / was then as it is now in the kingdome of y^e Pope. By the reason where of they excluded the law of loue out of theyr hertes / and cōsequētly all true repentauce: for how coude they repēt of y^e they coude not se to be sinne?

¶ And on the other syde they had sett vpp a rightwesnesse of holy workes / to clense theyr soules with all: as the Pope sanctifieth vs with holy oyle / holy bred / holy salt / holy candelis / holy dome ceremonies and holy dome blessinges / and with what soever holynesse thou wilt saue with the holynes of Gods worde which only speaketh vñ to the herte and sheweth the soule hir filthynesse and vncleennesse of synne / and leadeth

The Prologe.

hir by þ waye of repentaunce Vn to þ fountayne of Chrystes bloude to washe it awaye thozow faith. By the reason of which falsse rightwesnesse they were dysobedient Vn to the rightwesnesse of God/ which is the forgeuenesse of synne in Chrystes bloude and coude not beleue it. And so thozow flesshly interpretynge the law ad falsse imagined rightwesnesse/their hertes were hardened ad made as stony as clay in an hote furnace of fire/ that they coude receaue neither repentaunce ner faith oz any moyster of grace at all.

But the hetthen Niniuites /though they were blynded with lustes a good/ yet were in thofe. ij. popntes Vncorrupte and Vnhardened/ & therfore with the only preachinge of Jonas came Vn to the knowlege of their synnes and confessed them & repented truly & turned euery man from his euell dedes & declared theyr sorow of hert & true repentaunce / with theyr dedes which they dyd out of faith & hope of forgeuenesse/ chastysinge their bodies with prayer & fastinge & with takinge all pleasures from the flesh:

The Prologe.

trustynge / as god was angre for their wickednesse / even so shuld he forgene them of hys mercye / yf they repēted & forsoke their mysse lyuinge.

And in the last ende of all / thou hast yet a goodly ensample of lernynge / to se how erthye Jonas is styll for all hys tryenge in the whales bely. He was so sore displeased because the Miniuites perished not / that he was wery of hys lyfe and wished after the deeth for very sorow & payne / that he had loost the glorie of his prophesieng / in that his prophesie come not to passe. But god rebuked him with a likenesse sayenge: it greueth thyne hert for the losse of a vile shrobbe or spraye / wheron thou bestoweddest no laboure or cost / nether was it thyne handwerke. How moch moare then shuld greue myne herte / the losse of so greate a multitude of innocētes as are in Miniue / which are all myne handes werke. Maye Jonas / I am God ouer all / and father as well vñ to the hethen as vñ to the Jewes & mercifull to all and warne yē: I smyte: nether threte I so cruelly by any prophete / but that I wyll

The Prologe.

forgeue yf they repent ad ay mercie: nether
on the other syde/ what soeuer I promyse/
wyl I fullfyll it / saue for theyr sakes only
whych trust in me and submitte them sel-
ues to kepe my lawes of very loue / as na-
turall chyldeyn.



In thys maner to read y scripture
is y right vse therof: why y holy
gost caused it to be writtē. That is
y thou first seke out y law / what god will
haue the to doo/interpretinge it spirituallly
with out glose or coueringe the brightnesse
of Moses face/so y thou sele in thyne hert/
how that it is damnable synne before god/
not to loue thy neybour that is thyne eni-
mie/as puerly as Christ loued the / and y
not to loue thy neybour in thyne herte/is
to haue comitted all ready all synne agens-
t him. And therefore vñ tyll that loue beco-
me/thou must knowlege vnsaynedly that
there is synne in the best dede thou doest.
And it must earnestly greue thyne hert and
thou must washe all thy good dedes in chri-
stes bloude/per they can be pure and an ac-
ceptable sacrifice vñ to God/ and must de-

C

The Prologe.

sire god y father for his sake/ to take t^hi de
des aworth & to pardō y imperfectenesse of
them/ & to geue the power to doo thē better
and with moare feruent loue.

And on the other syde thou must serch
diligently for the promises of mercie which
God hath promised the agayne. Which. ii.
poyntes / that is to wete/ y lawe spiritual-
ly interpreted/ how that all is dānable syn
ne that is not Vnsayned loue out of the gr-
ownde and botom of the herte after the en-
sample of Christes loue to vs / because we
be all equally created ād formed of one god
oure father/ and indifferently bought & re-
demed with one bloud of oure sauoure Je-
sus Christe: ād that the promises be geuen
Vn to a repentynge soule that thursteth
and longeth after them/ of the pure and fa-
therly mercie of god thorow oure faith one-
ly with oute aldeseruinge of oure dedes or
merites of oure werkes / but for Christes
sake alone and for the merites ād deservin-
ges of his werkes / deth and passions that
he sofered all to gether for vs & not for him-
selfe : whych. ii. poyntes I saye / if they be

The Prologe.

written in thine herte/are the keyes which
so open all the scripture Vn to the / that no
creature can locke the out / and with whi-
ch thou shalt goo in and out / and finde pa-
sture and fode euery where. And yf the-
se lesons be not writtten in thynne herte/
then is all the scripture shutt Vpp/as a cor-
nell in the shale / so that thou mayst read
it and comen of it and reherse all the stories
of it and dispute sotilly and be a profoun-
de sophister / and yet Vnderstand not one
Got therof.

And thridly that thou take the stories &
liues which are cōteyned in the bible/for su-
re ad Vndowted ensamples/ y God so will
deale with vs Vn to the worldes ende.

There with Reader farewell and be com-
mended Vn to God / and Vn to the grace of
hys spryte. And first se that thou stoppe
not thynne eares Vn to the callinge of god/
and that thou harden not thine herte begy-
led with flesshly interpretinge of the law &
falle imagined and ypocritish rightwises-
se / and so the Miniutes rype with the at y
day of iudgement & condemne the.

L.ij.

The Prologe.

And secundarily if thou finde ought amis-
se/ when thou seest thy selfe in the glasse of
Gods worde/ thyne it cōpendious wisdo-
me/ to amende & same betymes / monesbed
& warned by the ensample of other men/ ra-
ther thē to tary vntill thou be beten also.

And thridly if it shall so chaunce/ that y
wild lustes of thy flesh shall blynd the and
carie the cleane away with them for a ty-
me: yet at the later ende/ when y god of all
mercie shall haue compased the in on euery
syde with tēptaciōs/ tribulaciōs/ aduersi-
ties & cōbzaunce/ to bringe y home agayne
vnto thyne awne herte/ & to set thy sinnes
wich thou woldest so fayne couer & put out
of mynd with delectaciō of Voluptuous pa-
stymes/ before y eyes of thy cōscience: they
call y faithfull ensample of Jonas & all ly-
ke stozies vnto thy remēbzaunce / and with
Jonas turne vnto thi father that smote y:
not to cast y awaye/ but to laye a corosie and
a freatige playster vnto y pocke that laye
hid & fret inwarde/ to draw y diseaſe out &
to make it appere/ y thou mightest seale t-
hy seckenes & y daunger therof & come & re

The Prologe.

ceane the healyngeplayster of mercie.

And forget not y what soeuer ensample of mercie god hath shewed sene y beginnin ge of y world / the same is promised the / yf thou wilt in like maner turne agayne and receaued it as they dyd . And with Jonas be a knowen of thy synne & cōfesse it & knowlege it vñ to thy father.

And as y law which freteth thy cōscien ce / is in thyne herte & is none outwarde thi ge / evē so seke within in thine herte / y playster of mercie / the promyses of forgeueneisse in oure sauoure Iesus Chryste / accordinge vñ to all the ensamples of mercie that are gonne before.

And with Jonas let thē that wayte on Vanities & seke god here & there & in euery tēple saue in their hertes goo / & seke thou y testamēt of god in thyne hert. For in thyne hert is the worde of y law / & in thyne hert is y worde of sayth in the promyses of mercie in Iesus Chryste. So that yf thou cōfesse with a repentynge herte & knowlege ad surely beleue y Iesus is lorde ouer all synne / thou art saffe .

L. iij.

The Prologe.

And finally when the rage of thy cōscience is ceased and quieted with fast faith in the promises of mercie/ then offer with Jonas the offeringe of prayse and thankesgeuinge/ & paye the Dow of thy Baptim/ that God only saueth/ of his oōly mercie & goodness: that is/ beleue stedfastly & preach cōstantly/ that it is God only that smyteth/ and God only that healeth: ascribynge y cause of thy tribulation vnto thy newe synne / and y cause of thy deliuerance vnto the mercie of God.

And be ware of the leuē y saith we haue power in oure freewill before y preachinge of y Gospell/ to deserue grace/ to kepe y law/ of cōgruite/ or god to be vnrightwesse. And saie with Jhon in the first/ y as y law was geuē by Moses/ euē so grace to fulfill it/ is geuē by christe. And whē they saye oure dedes with grace deserue heuen/ saye thou w^t Paule Ro. vi. y euerlastige life is the giste of god thorow Jhesus Christ oure lord/ & y we be made sonnes by faith Jhon. i. & therefore heyres of god with christ Ro. viii. And saye that we receaue al of god thorow faith

The Prologe.

that foloweth repentaunce/ & y^e we doo not
oure werkes vñ to god/ But ether vñ to ou-
re selues/ to slep y^e sinne that remayneth in
y^e flesh & to waite perfecte/ ether vñ to oure
neighboures which doo as moch for vs agay-
ne in some other thinges. And whē a mā ex-
ceadeth in giftes of grace/ let hī vnderstōde
that they be geue him/ as wel for his wea-
ke brethren/ as for him selfe: as though all
the bred be cōmitted vñ to the panter / yet
for his felowes with hym/ which geue the
thankes vñ to theyr lord / and recompē-
ce the panter agayne with ether kynde ser-
uice in theyr offices . And when they saye
that Christ hath made no satisfaccion for
the synne we doo after oure baptym: saye
thou wyth the doctrine of Paule / that in
oure baptym we receaue the merytes of
Christes deeth thorow repentaunce and
fayth of which two/ baptym is the sygne.
And though when we synne of frailltie af-
ter oure baptym we receaue the sygne no
moare / yet we be renewed agayne thorow
repentaunce and faith in Christes bloude/
whych twayne/ the sygne of baptym ever
L.iii.

The Prologe.

contynued amonge vs in baptisynge oure
younge children doeth euer kepe in mynde
and call vs backe agayne vnto oure profes-
sion if we be gonne astraye / & promisseth vs
forgeuenesse . Nether can actuall synne be
washed awaye with oure werkes / but wi-
th Chyestes bloude: nether can there be any
other sacrifice or satisfaccion to Godward
for them / saue Chyestes bloude . For as
moche as we can doo no werkes vnto God /
but receaue only of his mercie with oure re-
pentynge sayth / thorow Iesus Chyeste ou-
re lord and only sauer : vnto whom & vnto
to God oure father thorow him / and
vnto hys holy spirite / that only
purgeth / sanctifieth & wash-
eth vs in the innocēt
bloude of oure re-
demption / be
praysē
for
ever
A M E N .



The Storie of the prophete Jonas.

The first Chapter.



The worde of the lorde came vñ
to the prophete Jonas þ sonne
of Amithai sayenge: ryse & gett
the to Ninue that greate citie
& preach vñ to the / how that
theyr wekednesse is come vpp before me.

And Jonas made hñ ready to fle to **T**harsis
frō the presens of þ lorde / & gatt hym
downe to Joppe / and founde there a sheppe
ready to goo to **T**harsis / & payed his fare /
& wēt aborde / to goo with them to **T**harsis
frō the presens of the lorde.

But þ lorde hurled a greate winde in to
þ se / so that there was a myghtie tēpest in
the se: in so moch þ the shepp was lyke to
goo in peces. And the mariners were afra-
yed & cried euery man vñ to his god / & cast
out þ goodes þ were in þ sheppe in to þ se /
to lighten it of the. But Jonas gatt him
vnder the hatches & layed him downe and
slembrede. And þ master of the sheppe ca-
me to him & sayd vñ to hñ / why slembereſt
thou: vpp / & call vñ to thy god / that God
mape thinke on vs / that we perisþ not.

A.v.

The first Chapter.

And they sayde one to a nother / come & lett vs cast lottes / to know for whose cause we are thus troublede. And they cast lottes. And y^e lott fell vppon Jonas.

Then they said vnto hⁱ / tel vs for whose cause we are thus troubled: what is thine occupaciō / whence comest thou / how is thy cōtre called / & of what naciō art thou?

And he answered them / I am an Ebreue: & the lord God of heuen which made both se and drie land / I feare. Then were the men exceedingly afrayd & sayd vñ to him / why diddest thou so? for they knew that he was fled from the presens of the lorde / because he had told them.

Then they sayd vñ to hym / what shall we doo vnto the / that the se maye cease frō troublinge vs? for the se wrought & was troublous. And he answered them / take me and cast me in to the se / & so shall it lett you be in reste: for I wotte / it is for my sake / that this greate tempest is come vppon you. Neuerthelesse the men assayed wth rowenge to bringe the sheppe to lande: but it wold not be / because the se so wrought &

Of Jonas.

was so troublous agenst them. Wherfore they cried Vn to the lorde & sayd: O lorde latt vs not perishe for this mans deeth/ neither laye innocēt bloud Vn to oure charge: for thou lorde even as thy pleasure was/ so thou hast done.

¶ And theſe they toke Jonas/ & caſt hī in to ſe/ & the ſe leſte ragynge. And ſ men feared the lorde excedingly: & ſacrificed ſacrifice Vn to the lorde: and bowed bowes.

The ſeconde Chapter.

BUt ſe the lorde prepared a greate fiſhe/ to ſwalow vp Jonas. And ſo was Jonas in ſe bowels of ſe fiſh. iij. dayes & iij. nightes. And Jonas prayed vnto ſe lord his god out of ſe bowels of the fiſh.

¶ And he ſayde: in my tribulacion I called Vn to the lorde/ and he answered me: out of the belly of hell I cried/ & thou herdeſt my voyce. For thou haſteſt caſt me downe depe in the middes of the ſe: & the floud compaſed me aboute: and all thy waues & rowles of water wēt ouer me: & I thought ſe I had bene caſt awaye out of thy ſight. But I will yet agayne loke towarde thy holy temple.

The. iij. Chap.

The water cōpased me euē vñ to the very soule of me: the depe laye aboute me: ad the wedes were wrappte aboude myne heed.

And I wēt downe vñ to the botome of the bylles / & was barred in with ertth on every syde for euer. And yet thou lord my God broughtest vp my life agayne out of corrupcion. When my soule faynted in me / I thought on the lord: & my praper came in vñ to the / even in to thy holy temple. They & obserue daye vanities / haue forsakē him that was mercifull vñ to them. But I wil sacrifice vñ to the with the voice of thankes geuinge / & will paye that I have vowed / that sauinge cometh of the lord.

¶ And the lord spake vñ to the fisch: and it cast out Jonas agayne vpon & drie lande.

The. iij. Chapter.

Then came the worde of the lord vñ to Jonas agayne sayenge: Vpp / ad gett y to Ninieue that greate citie / & preache vñ to the the preachynge which I bade y. And he arose & wēt to Ninieue at & lordes cōmaundmēt. Ninieue was a greate citie vñ to god / cōteynge. iij. dayes iourney

Of Jonas.

¶ And Jonas went to & entred in to þe citie
euen a dayes iourney / and cried sayenge :
Thereshall not passe. xl. dayes but Miniue
shalbe ouerthrowen.

¶ And the people of Miniue beleued God/
and proclaymed fastynge / and arayed them
selues in sackcloth / as well the greate as
the small of them.

¶ And þe tydinges came vñ to the kinge of
Miniue / which arose out of his sete / and did
his apparell of & put on sackcloth / & sate hi
downe in ashes. And it was cried and com=
maunded in Miniue by þe auctorite of þe kin=
ge and of his lordes sayenge : se that nether
mā oz beest / oye oz shepe tast ought at al / &
that they nether fede oz drinke water.

¶ And they put on sackcloth both man and
beest / & cried vñ to God mightily / and tur=
ned euery man from his weked waye / and
fro doenge wrōge in which they were acu=
stomed / sayenge : who can tell whether god
will turne & repent / & cease from his fearce
wrathe / that we perissh not ? And when god
saw theyr workes / how they turned from
theyr weked wayes / he repented on þe euell

The.iii. Chapter.

which he sayd he wold doo vn to them / And
dyd it not.

The.iii. Chapter.

Wherfore Jonas was sore discontent
ad angre. And he prayed Vn to the
lorde ad sayd: O lord/was not this
my sapenge when I was yet in my contre?
And therfore I hasted rather to fle to T-
harsis: for I knew well ynough that thou
wast a mercisull god / ful of cōpassion/long
yer thou be angre and of greate mercie and
repentest when thou art come to take pu-
nishment. Now therfore take my life from
me/for I had leuer dye then liue. And the
lorde said Vn to Jonas/art thou so angrie?
And Jonas gatt him out of the citie and
sate him downe on the est syde therofse/ ad
made him there a bothe ad sate ther vnder
in the shadowe/till he might se what shuld
chaunce Vn to the citie.

And þe lord prepared as it were a wild vine which sprāge vp ouer Jonas / that he might haue shadowe ouer his heed / to deliuer him out of his payne. And Jonas was excreadyng glad of the wild vine.

Of Jonas.

¶ And the lord ordeyned a worme agens
the sprynge of þe morow mornynge which smote
the wild vine / that it withered awaye.
And assone as the sonne was vpp / God
prepared a feruent east winde: so that þe son
ne bete ouer the heed of Jonas. that he fain
ted agayne and wisshed vnto hys soule that
he might dye / and sayd / it is better for me
to dye then to liue.

¶ And god sayd vnto Jonas / art thou so
angre for thy wildvine? And he sayde / I
am angrie a goode / even on to the deeth.

And the lord sayde / thou hast compassion
on a wild vine / wheron thou bestowdest
no labourer ner made it growe / which sprang
vp in one night and perished in a no-
ther: and shuld not I haue compassion on
Nineue that greete cite / wherin there is a
multitude of people / euen aboue an
hundred thousande that know
not theyr right hand from
the lyfte / besydes
moch catell?



Coverdale's Translation of Jonas.
being found in the Bible by "Thomas
Matthew," folio. 1534. and in the three
subsequent editions of the same
version, is here given for the purpose
of comparison. — It is copied from
Coverdale's Bible, folio. 1535.

The marginal references are omitted.

The Prophet Jonas.

* * * * *

The first Chapter.



He worde of the LORDE came
vnto Jonas the sonne of Ami-
thai, sayenge: Arise, and get
the to continue that greete cite:
and preach vnto them, how yf
their wickednesse is come vp before me. And
Jonas made him ready to fle vnto Tharsis

Jonas, Coverdales Version.

from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a grea te wynde in to the see, and there was a mighty tempest in the see: so that the shippe was in ioperdy of goinge in peces. Then the maryners were a frayde, and cried euery man vnto his god: and the goodes that were in the shippe, they cast into the see, to lighten it off them. But Jonas gat him vnder y^e hatches, where he layed him downe and slombred.

So the master of the shippe came to him and sayde vnto him: why slomberest thou? Up, call vpon thy God: yf God (happly) wil thynke vpon vs, that we peryshe not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Thē sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thine occupacion? whence comcest thou? what countre man art thou, and of what nacion? He answered them: I am an Ebrue, and I

Jonas, Coverdales Version.

feare the **LORDE** God of heauen, which made both the see and drie londe. Then were y men exceedingly afrayed, & sayde vnto him: why didest thou so? (for they knewe, that he was fled from the presence of the **LORDE**, because he had tolde them) and sayde moreover vnto him: What shall we do vnto the, that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he answered them: Take me, and cast me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse, the men assayed with rowinge, to brynge the shipp to lode: but it wolde not be, because the see wrought so, & was so troublous agaynst them. Wherefore they cried vnto the **LORDE**, and sayde: **O LORDE**, let vs not perish for this mans death, neither laye thou innocent bloude vnto oure charge: for thou (**O LORDE**) hast done, euen as thy pleasure was.

So they toke Jonas, and cast him in to the see, and the see lefte ragynge. And the men feared the **LORDE** exceedingly, doynge sacrifices and makynge vowes vnto the **LORDE**.

Jonas, Coverdales Version

The II. Chapter.

WUt the LORDE prepared a greate fyshe, to swallow vp Jonas. So was Jonas in the bely of the fyshe, thre dayes and thre nightes. And Jonas prayed vnto the LORDE his God, out of the fysshes bely, and sayed: In my trouble I called vnto y LORDE, and he herd me: out off the bely off hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in y middest off the see, and the floude compassed me aboute: yee all thy wawes and rowles of water went ouer me, I thought that I had bene cast awaye out of thy sight: but I wil yet agayne loke towarde thy holy temple.

The waters compassed me, euen to the very soule: the depe laye aboute me, and the wendes were wrapte aboute myne heade. I wente downe to the botome of the hilles, ⁊ was barred in with earth foreuer. But thou (O LORDE my God) hast brought vp my lyfe agayne out of corrupcion. When my soule faynted within me, I thought vpon the LORDE: and my prayer came in vnto the, euen in to thy holy temple, They that holde of vay-

Jonas, Coverdales Version.

ne vanyties, wil forsake his mercy. But I wil do the sacrifice with the voyce of thankeſgeuyng, and wil paye that I haue vowed: for why? saluacion commeth of the LORDE. And y^e LORDE spake vnto y^e fysh, and it cast out Jonas agayne vpon the drye londe.

The III. Chapter.

Then came the worde of the LORDE vnto Jonas agayne, sayenge: vp, and get the to Ninie that greate cite, & preach vnto them the preachinge, which I bade the. So Jonas arose, and wente to Ninie at the LORDES commaundement. Ninie was a greate cite vnto God, namely, off thre dayes iourney.

And Jonas wente to, and entred in to y^e cite: euen a dayes iourney, and cried, sayenge: There are yet xl. dayes, and then shal Ninie be ouerthrowen. And the people of Ninie beleued God, and proclaimed fastinge, and arayed them selues in sack cloth, as well the greete as the small of them. And the tydinges came vnto y^e Kinge of Ninie, which arose out off his seate, and dyd his apparell off, and put on sack cloth, and sate him

Jonas, Coverdales Version.

downe in ashes.

And it was cried and commaunded in
Niniue, by the auctorite of the King and his
lordes, sayenge: se that nether man or beest,
ore or shepet aist ought at all: and that they
nether fede ner drincke water: but put on sack
cloth both man and beest, and crye mighte-
ly vnto God: yee se that euery man turne fro
his euell waye, and from the wickednesse, yf
he hath in honde.

Who can tell: God maye turne, and repē-
te, and cease from his scarce wrath, that we
perish not. And when God sawe their wor-
kes, how they turned from their wicked wa-
yes: he repented on the euell, which he sayde
he wolde do vnto them, and dyd it not.

The IIII. Chapter.

Wherfore Jonas was sore discontent,
and angrie. And he prayed vnto the
LORDE, and sayde: O LORDE, was
not this my sayenge (I praye the) when I
was yet in my countre: therfore I haisted ra-
ther to fle vnto Tharsis, for I knowe well
ynough that thou art a mercifull God, full
of compassion, lōge sufferinge, and of grea-

Jonas, Coverdales Version.

te kyndnesse, and repentest when thou shuldest take punysshment. And now o LORDE, take my life fro me (I beseeke the) for I had rather dye then lyue. Then saydet he LORDE: art thou so angrie? And Jonas gat him out of the cite, and sat downe on y^e east syde ther of: and there made him a bothe, and sat vnder it in the shadow, till he might see, what shulde chaunce vnto the cite.

And the LORDE God prepared a wylde vyne, which sprange vp ouer Jonas, that he might haue shadowe aboue his heade, to delyuer him out of his payne. And Jonas was exceedinge glad of the wylde vyne. But vpon the nexte morow agaynst the sprynge of the daye, the LORDE ordered a worme, which smote the wylde vyne, so that it withered awaye. And when the Sonne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Jonas, that he faynted agayne, and wysshed vnto his soule, that he might dye, and sayde: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Art thou so angrie for the wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wylde vyne,

Jonas. Coverdale's Version.

wherō thou bestowdest no labour, ner may
dest it growe: which sprange vp in one night
and perished in another: And shulde not I
then haue compassion vpon Tiniue that
greate cite, wherein there are aboue
an C. and xx. thousande per-
sonnes, y knowe not their
right hōde frō the lef-
te, besydes moch
catell?

The ende of the prophet Jonas.

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William Tyndale having completed his translation of the New Testament from the Greek, went to Cologne, intending there to print it. Not being successful he removed to Worms, where there is no doubt he accomplished the work, and gave to his countrymen the New Testament, which was the first printed in the English language.

This is a reproduction of the only known copy of the first edition of Tyndale's New Testament, perhaps the most interesting book in our language. It contains 692 pages of close small type: is a faithful representation of the original; and will be valued not only as a Version, but as shewing the state of the English language, the style of the printing, the orthography (which is very irregular), the punctuation, the divisions of the words at the ends of lines (even to a letter), and the contractions used. It has been made by tracing on transfer paper, placing this on lithographic-stones, and then printing it in the usual way: a method evidently calculated to ensure the closest possible correspondence with the original.

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The Introduction contains a brief notice of the early life of Tyndale, and of his printing the New Testament at Worms; and the evidence that I have collected to prove that Peter Schoeffer was the printer, to which are added 7 pages of facsimiles from books printed by him, and the water marks in the Testament, and Schoeffer's Bible; a description and history of the only known copy, which is in the Baptist College, Bristol, with a page, on which is the beginning of the first epistle of St. Peter, with the woodcut of the Apostle, illuminated and ruled with red lines, like the original. Also a list of the works printed by Peter Schoeffer, of Worms.

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INTRODUCTION.

THE NEW TESTAMENT, of which an exact copy is given in the following pages, was translated from the Greek by William Tyndale, and is believed to be the first complete edition that was printed in the English language.

The purpose of this introduction is to mention a few facts relative to the early life of Tyndale, and his first printing of the New Testament; to give a brief account of the only known copy of it, which is now in the Library of the Baptist College in Bristol; and to furnish a few details respecting the character of the present reproduction.

William Tyndale, that great and good man, who was eminently qualified by God for the work of translating the Holy Scriptures into English, was the son of John Tyndale, and grandson of Hugh Tyndale, both of Hunt's Court, North Nibley, Gloucestershire,* and was born about the year 1484. There is, however, no

* From a MS. Pedigree of the Tyndales, by Oade Roberts, a descendant of Thomas Tyndale, younger brother of William Tyndale.

positive evidence as to the place of his birth, but it was probably at Hunt's Court. At an early age he was sent to Oxford to be educated; where, says Foxe, "He by long continuance grewe up and increased as well in the knowledge of tounges, and other liberall Artes, as especially in the knowledge of the Scriptures: wherunto his mind was singularly addicted: In so much that hee lying then in Magdalene Hall, read prively to certaine students and felowes of Magdalen Colledge, some parcell of Divinitie: instructinge them in the knowledge and truth of the Scriptures."* From Oxford he removed to Cambridge; and thence, in 1519, returned to his native County, where he became tutor in the family of Sir John Walshe, Knight, of Little Sodbury. Here he resided for two or three years, during which time he became conspicuous for the ardour with which he espoused the tenets that afterwards became so widely known as those of the Reformation. He appears to have had no master or instructor, but to have arrived at a knowledge of the truth from his own solitary study of the Holy Scriptures. Taking no pains to conceal his opinions, he incurred the displeasure of the ecclesiastics whom he met at Sir John Walshe's table. The result was that he was secretly accused; and in 1522 he was summoned to appear before the Chancellor of the Diocese; who, says Tyndale, "threatened me greuously/ and revyled me and rated me as though I had bene a dogge/ and layd to my charge wherof there coude

* Foxe's *Actes and Monuments*, fol. 1583, p. 1075.

be none accuser brought forth/ (as their maner is not to bringe forth the accuser) and yet all the prestes of y^e contre were y^e same daye there.”* Nothing serious, however, immediately followed, and Tyndale returned to his patron’s house at Little Sodbury. “It was not long after this that Tyndale, happening to be in the company of a reputed learned divine, and in conversation having brought him to a point, from which there was no escape, he broke out with this exclamation, ‘We were better to be without God’s laws, than the Pope’s!’ ‘I defy the Pope,’ said he, in reply, ‘and all his laws; and if God spare my life, ere many years, I will cause a boy that drieth the plough, to know more of the Scripture than you do!’”†

Soon after, he left Sir John Walshe’s family and went to London, with the view of entering the service of Bishop Tonsill, but the plan did not succeed. Our Translator found hospitable entertainment under the roof of Humphrey Munmouth, a rich citizen of London, in whose family he resided during the latter half of the year 1523. All this time he secretly cherished his intention of translating the New Testament into English; but he “understode at the laste not only that there was no rowme in my lorde of londons palace to translate the new testament/ but also that there was no place to do it in all englonde/ as experience doth now openly declare.”‡

* Prologue to the Pentateuch, Ed. 1530.

† Anderson, p. 36.

‡ Prologue to the Pentateuch, Ed. 1530.

Tyndale therefore resolved to go over sea, and endeavour in Germany to translate the New Testament, and there to print it in large numbers for circulation amongst his countrymen at home. He embarked early in 1524 for Hamburg, having been supplied by the good Munmouth with money sufficient to defray his expenses. How long he resided at Hamburg is not known; but we next hear of him at Cologne, in 1525, conducting through the press of Peter Quentel a quarto edition of the New Testament in English, with glosses. The work proceeded as far as sheet K, when, through the machinations of John Cochläus, a determined enemy of the Reformation, who obtained the secret from some of Quentel's workmen, the work was interrupted, and Tyndale, with his amanuensis William Roye, escaped up the Rhine to Worms.* A fragment of this edition is in the Grenville Library in the British Museum, as far as sheet H, Matthew, chap. xxii, and it is supposed to be the only portion existing of this work.

It is now generally conceded that Tyndale printed at Worms the New Testament; not, however, in quarto but in octavo, without glosses or prologue. He says in this edition, in the address "To the Reder" (see the end of this volume), "that the rudnes off the worke nowe at the fyrst tyme offende them not." He commences the preface to his translation of the Pentateuch with, "When I had translated the newe testament/ I added a piffle unto the latter ende/ In which I desyred

* Anderfon, "Annals of the English Bible."

them y^t were learned to amend if ought were founde amysse."* Anderfon was of the opinion that the octavo was the first that was *sent out*, and that he changed the form from quarto to octavo, and omitted the glosses and prologue, because "His quarto Testament had been not merely interrupted, but *exposed* by a malignant enemy, whose very eye he had evaded; the book had been *described*, and even to the highest authorities in England, as well as marked out for seizure, if possible."† The evidence adduced appears conclusive that this octavo Testament is the first that was completed.

As there is neither place, printer's name, nor date, in the only known copy of this edition, we will endeavour to ascertain them from other sources. With regard to the place, Cochlæus says, "The two English apostates (Tyndale and Roze), *snatching away with them the quarto sheets printed*, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there, by another printer, they might complete the work begun."‡

The question, Who was the printer? is one of great interest; and I shall therefore give the evidence which I have collected on the subject. It will I think appear

* Prologue to the Pentateuch, Ed. 1530.

† Anderfon, vol. i. pp. 65, 66.

‡ Commentaria Joannis Cochlaei, de Actis et Scriptis Martini Lutheri, &c. *Apud S. Victorem prope Moguntiam, ex officina Francisci Bebem Typographi.* MDXLIX. Folio, p. 134. Anderfon's translation is given, which I have compared with the original.

certain that he was Peter Schoeffer. Judging by some of the works executed by him he was likely to be the person selected, and one in whom our Translator could confide to print a Protestant version of the New Testament. His intercourse with Tyndale may have quickened his zeal for printing the Holy Scriptures, which he manifested by three editions of the Prophets, and one of the Bible, all Protestant versions in German, and a Bible and Testament in Latin.

Peter Schoeffer was the second son of Peter Schoeffer, the celebrated printer of Mayence, for some years partner with John Faust. After the death of his father, in the year 1502, he became possessed of his dwelling house, which he sold in 1512. Würdtwein* quotes in full the deed of sale; in which he is called a "book printer," showing that he was a printer before he left Mayence. Schaab† says that Schoeffer probably removed to Worms in the same year in which he sold the house; therefore he could not have seen the book which the latter printed at Mayence in 1513. Schoeffer is said to have become a Lutheran, and on that account to have left his relatives at Mayence and to have settled at Worms. This is confirmed by several facts. The German Bible which he printed is a Protestant version, and it is stated that it was suppressed on that account. He was denounced

* Würdtwein, *Bibliotheca Moguntina, Augustæ Vindelicorum*, 1787, 4to. p. 246.

† C. A. Schaab, *Geschichte der Erfindung der Buchdruckerkunst, Mainz*. Vol. ii. pp. 76, 78. 1830-31.

as a printer of heretical books, his name being in the list of printers from whose offices have issued works by heretics; and the Bible which he printed at Venice, in 1542, is among the Prohibited Bibles.* I have made a list of fourteen works printed by him; seven of which have the imprint, "Worms," 1518—1529. (See pp. 27, 28.)

As I could not learn that a copy of any of the productions of Schoeffer's press at Worms existed in England, I visited the Royal Libraries of Stuttgart and Munich. The former possesses only the Bible; but in the latter I found a book on "Mining," 1518, three editions of "All the Prophets," folio and octavo, 1527, and octavo, 1528, and the Bible, 1529, all in German. The evidence afforded by these works is so conclusive, that I have appended to this Introduction facsimiles of two pages, one from the book on Mining (see page 20), the other from the first octavo edition of the Prophets (see page 23), together with the titles and imprints to identify them (see pages 19, 21, and 22); also a portion from the Bible containing the same woodcut of St. Paul which occurs in Tyndale's Testament, and the imprint. (See page 24.) Three sizes of type are used in the Testament, besides the capitals

* "Biblia Prohibita"—"Biblia Venetiis Isidori Clarii."
 "Typographi è quorum officinis diverforum Hæreticorum
 opera prodire"—"Petrus Schoeffer." Index Auctorum et
 Librorum, qui ab Officio Sanctæ Rom. &c., Anton. Bladus.—
Romæ, 1559, 4to.

at the beginning of each chapter ; and these, together with the numerals which mark the numbers of the folios, are all found in four works printed by Schoeffer. I have verified this by comparing the Testament in Bristol with the Bible of 1529, and the folio edition of the Prophets (both of which I have lately procured), and with photographs of the two pages already named ; and I have no hesitation in saying that the type used in the Testament is the same as that in the book on Mining and in the two octavo editions of the Prophets ; and also the same as the small type and capitals employed in the folio edition of the latter, and in the Bible. The folio numerals in the Testament are the same as those in the first octavo edition of the Prophets, and as those found in the Bible at the foot of the page, following the printer's signatures.

Not only is the type in these five works the same as that which is found in the Testament ; but the same directing hand may be seen in the size of the page of print, the number of lines in a page, the length of the lines, and in the general style of Schoeffer's two octavo editions of the Prophets and of Tyndale's Testament.

The water-marks in the paper are shown on page 25. The larger one is not whole in any leaf of the original, owing to the folding of the sheets into octavo. It is here given restored, the stroke across it showing where it is cut off at the top of a leaf. The water-mark in the paper on which Schoeffer's Bible is printed is also given, being the same design.

That the type occupies the same space may be

proved by the number of letters in a line. Taking 23 full lines in each work, the average is as follows:—the book on Mining, 37 letters and four over; the Prophets, 1527, 36½ letters; and Tyndale's Testament, 37 letters, less one in the 23 lines. Thus we have the same type, size of page, and number of lines, and very nearly the same number of letters in a line, in books printed by Peter Schoeffer in 1518, 1527, and 1528; and the same type, the woodcut of St. Paul, and the watermark in his Bible of 1529, which we find in Tyndale's Testament printed at the end of 1525, or early in 1526. Are not these facts sufficient to convince us that the Testament was printed by Peter Schoeffer in Worms, supported, as this evidence is, by the other circumstances which have been already mentioned, such as Tyndale's removal to Worms, the Lutheranism of Schoeffer, and the character of some of his typographical productions?

There is no date in the Testament, and we have no evidence that it was dated. Anderson states that it was about the middle of the year 1525 when Cochlæus caused Tyndale to flee to Worms, and as this octavo Testament was there printed immediately after, we may reasonably conclude that it was published by the end of that year or beginning of the next, as we learn that it was sold in Oxford by "Master Garrett, Curate of All Hallows, in Honey Lane, London," "before the 7th of February, 1526."* If the Testament was dated, it might have been 1525 or 1526.

* Anderson's Annals, vol. i. pp. 93, 94.

The Testament in the Baptist College, Bristol, is the only one known complete from the beginning of the text to the end of the volume. There is an imperfect copy in the Library of St. Paul's Cathedral. That there should be one copy and a portion of another, preserved to this day, is most satisfactory.

This precious volume now rests securely in a fire-proof safe in the Library of the Baptist College, Bristol, having been bequeathed by Dr. Andrew Gifford, in 1784, with other books, &c., to the Trustees; and I take this opportunity of expressing my sincere thanks to the Committee for their courtesy in allowing this reproduction.

The history of the Bristol Testament, so far as it is known, is comprised in the following quotations. In the volume is pasted a printed paragraph from a "Register," dated in writing, "13 May, 1760," part of which reads as follows:—

"On Tuesday evening, at Mr. Langford's sale of Mr. Ames's books, a copy of the translation of the New Testament, by Tyndall, and supposed to be the only one remaining which escaped the flames, was sold for fourteen guineas and a half. This very book was picked up by one of the late Lord Oxford's collectors,* and was esteemed so valuable a purchase by his lordship, that he settled 20*l.* per annum for life upon the person who procured it; his lordship's library being afterwards purchased by Mr. Osborne of Gray's-

* "John Murray" (a note in writing).

Inn, he marked it at 15*s.* for which price Mr. Ames bought it."

On a fly leaf is written; "N.B.—This choice book was purchased at Mr. Langford's sale on the 13th May 1760—by me John White, and on the 13th day of May 1776, I sold it to the Revd. Dr. Gifford for Twenty Guineas w^{ch} was the price at first paid for it by the late Lord Oxford."

"JN°. WHITE."

In the Harleian Catalogue is the following, "No. 420 The New Testament, black Letter, ruled with red Lines, and all the initial Letters at the Beginning of each Book, representing the Subject, finely coloured, as likewise all the capital Letters to each Chapter and Verse throughout the Book adorned with different Colours, and raised with Gold, neatly bound in red Morocco." *

Ames, after describing the Testament, says, "In the possession of J. Ames." †

"Of the manner in which this copy found its way into the Harleian library, and of the value set upon it by lord Oxford and Mr. Ames, a short but interesting account is given in the following extract from a letter preserved in the Bodleian library. It is in the handwriting of Ames, is addressed to Mr. George Ballard, and dated Wapping, June 30, 1743: 'I cannot for-

* Catalogus Bibliothecæ Harleianæ, 1743, vol. i. p. 25.

† Typographical Antiquities, by J. Ames, 1749, p. 490.

bear telling you of my good success in buying at lord Oxford's sale the phoenix of the whole library; I mean the first English Testament that ever was printed in the year 1526. It has been thought no perfect one was left from the flames. My lord was so well pleased in being the possessor of it, that he gave the person [Mr. John Murrey] he had it of, ten guineas, and settled an annuity of twenty pounds a year during the person's life, which is yet paid him. The particulars are too many to commit to a letter; the old historians and Fox give a good account of it.' * *

The description of the Bristol Tyndale may be given as follows:—It is not in the original binding, has "Joseph Ames" stamped outside on both the covers, and Ames's book-plate is pasted in it. It is lettered on the back, "*Novæ Testamentæ by Tyndall* 1st EDITION. m.d.xxvi." "OXFORD" was also on the back, but has been partly gilt over, and "FORD" only is now legible. There are marginal references in manuscript, apparently contemporaneous, throughout the volume, which have been cut into by the binder, showing that the size has been considerably reduced. A leaf measures $5\frac{1}{4}$ by 4 inches. The volume is evidently a choice copy, and it probably belonged, at an early period, to some person of distinction; as the capitals, woodcuts, and paragraph marks inserted on every page, being 2606 in number, are all illuminated.

* Cotton. Editions of the Bible in Eng. 2nd ed. 1852, p. 2.

The pages are ruled with red lines, and there are passages marked with brackets in red ink. A page, finished in all respects like the original, will be found at page 26. The imperfect copy in St. Paul's Library has none of these ornaments.

The volume is without title, and begins with the text on folio 1, signature A ii, and extends in *eights* to folio 343, misprinted 353, with three unnumbered leaves, as will be seen in the following work. BB 8 is a blank leaf not numbered. Probably the title was on A i. We know that if there was a title it had not the Translator's name on it; for Tyndale himself elsewhere says, "The cause why I set my name before this litle treatise & have not rather don it in the new testament is, that then I folowed the councel of Chryste which exhortheth men Math. vi. to do their good deades secretly and to be contente with the conscience of wel doynge, and that God seeth us, and pacyentlye to abyde the rewarde of the last day which chrift hath purchafed for us: and nowe wold faine have done lykewise, but am compelled otherwise to do."*

I have thought a reproduction of the only known copy of the first edition of Tyndale's New Testament, perhaps the most interesting book in our language, well worth the time, money, and pains employed in its execution. It is a faithful representation of the original; and will be valued not only as a Version, but as

* Preface to "The Wicked Mammon," ed. 1549.

showing the state of the English language, the style of the printing, the orthography (which is very irregular), the punctuation, the divisions of the words at the ends of the lines (even to a letter), and the contractions used. It has been made by tracing on transfer paper, placing this on lithographic stones, and then printing it in the usual way; a method evidently calculated to insure the closest possible correspondence with the original.

To prove the correctness of the work, I have compared a proof of every page, folding it so as to place each line parallel with, and close to, the same line in the original; so that, by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume*, and I believe that not a single incorrect letter will be found in it. I have devoted so much time to this careful examination, in order that the accuracy of the work may be relied on. Tyndale alludes, in his address "To the Reader," to "the rudness of the worke." This may refer to errors in the printing; and these the reader will see, as no alterations have been made. At the end of the volume we have "the Errours committed in the prentynge." Some of these errors, however, do not exist, and others are incorrectly quoted. I state this, lest it should be supposed that I have anywhere corrected, or altered the text. I have specially examined all the lines referred to in the list, and can say that they are correctly copied. Tyndale

says, "there is not so moch as one *I* therin/ if it lacke a tittle over his hed but they have noted it/ and nombre it unto the ignorant people for an herefy."* There are but few tittles omitted.

The paper on which this Testament is printed has been exprefly manufactured to imitate the colour and appearance of the original. It is *hand-made*, the fine and crofs wires being placed in the paper-maker's mould fo as to produce the fame wire-marks as appear in the paper used by Schoeffer. The large paper copies are printed on the fame paper, made thicker for the purpose. A few copies have been printed on *old* paper, which will be designated as fuch.

As it was by no means uncommon for the early printers to work off fome copies of their works on vellum, and as we have many examples of the Holy Scriptures having been fo printed, a few copies have been taken off on this material.

The whole impreffion of the prefent work confifts of 177 copies, of which 26 are in quarto. To produce thefe, the entire text has been transferred from the 88 ftones used in printing the octavo fize, to 176 ftones required for the quarto fize, fo as to obtain the wider infide and top margins. More than 50 copies are fpecially referved and appropriated. It is proper to ftate that the work has been effaced from the ftones.

When we contemplate the hiftory of William Tyn-dale, and the hardships and fufferings of a life devoted

* Prologue to the Pentateuch, ed. 1530.

to the great object of giving us the Holy Scriptures in English, the first-fruits of his labours being this translation of the New Testament; that he was led to the stake a Martyr, for the good work which he had accomplished; that his translation is so faithful that, notwithstanding the subsequent revisions by so many learned men, it continues to be, without any material alteration, the New Testament of our day: we cannot but be sensible of the debt of gratitude we, in common with all who speak the English language, owe to him, the great Apostle of pure Christianity and of Protestantism in England. How much greater then must be the debt of gratitude we owe to our Heavenly Father, who raised him up and qualified him for this important work, which led the way to the extensive circulation of the sacred volume that so remarkably characterises the nineteenth century.

Francis Fry
Cotham
Bristol
3 Mo 1862.

Eyn zvolgeordent vnd nütz-
lich büchlin / wie man Bergwerck suchen vñ
 finden sol / von allerley Metall / mit seinen figuren /
 nach gelegenheyt des gebirgs artlich ange-
 zeygt / Mit anhangenden Verckna-
 men / den ansehenden bergleuts
 ten vast dinstlich.



Das erst capitel.

Von gemeynem vrsprung der ertz/
es sei Silber/ Gold/ Zin/ Kupfer/
Eisen/ oder Pleiertz.

En welchem sie all vber eyn treten / vnd
mit eynem gemeynen namen genannt wer
den: metallisch ertz. Ist zu mercken/ das zu der
wachsung oder geburt metallisch ertz/ gebor
ret eyn wircker vnd eyn vnderworffen ding oß
materien / die da geschickt ist zu empfangen die
wirkung. Der gemeyn wircker deß ertz vnd
aller ding die da gebozn werden / ist der himel
mit seinem lauff/ scheint vñ einfluß/ als die na
türlichen meyster sprechen: Der einfluß deß hi
mels wirt gemandsfeltigt durch den lauff deß
firmaments/ vnd wider lauff der siblen plane
ten. Darumb eyn ieglichs metallisch ertz/ eynē
sonderlichen zu geeygneten einfluß entpfacht/
vñ seinem eygnen planeten / vmb eygenschafft
willen desselbigen vnd deß ertz/ auch vmb ey
nigkheyt/ in werme/ kelt/ fenchte vnd truckne.
Als das Gold von der Sonnen oder irem ein
fluß / das Silber von dem Mond / das Zinn
vom Jupiter / Das Kupffer von Venus / das
Eisen vom Mars / das Plei von Saturno / dz
Quecksilber vom Mercurio gemacht wirt.
Darumb die Metall gar oft von Hermete vñ
von andern weissen mit disen namen genemmet
werden/ als das Gold Sonn/ lateinisch Sol/
das Silber/ Mond/ lateinisch Luna genennt
wirt/ als klarlich in den gesunderen Capiteln
eynes ieglichen Metalles gesagt wirt.

a iij

The Imprint
ALLE PROPHETEN.

Getruckt zu Worms bei Peter Schöffern
 und volendet am dreyzehenden tag
 des Aprillen / im jar der geburt
 Christi vnfers seligmachers.

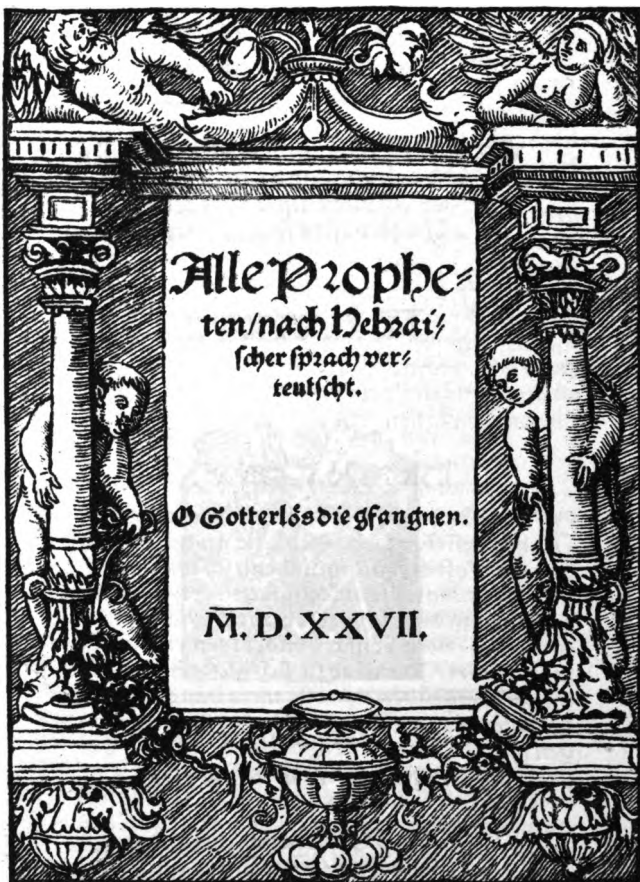
M. D. XXVII.



The Imprint
BOOK ON MINING.

Getruckt zu Wormbs bei Peter
 Schöffern / vñ volendet am
 fünfften tag April.

M. D. XVIII.



Amos. cdxxviii

ret/ vñnd iren nachkommen bittere tag.

Nimwar/ es kompt diezeit (spricht der her-
schend HERR) das ich eynen hunger ins land
schicken wird/ aber nit eynen hūger nach brot/
nocheynen durst nachwasser/ sonder zū hōren
die wort **GOTTES**/ das sie hin vñd her vñ
eyn meer zūm andren/ vñnd von mitnacht biß
geggen abend ziehen vñd vñmblaußen werden/
das wort **GOTTES** zū sūchen/ aber finden
werden sie es nitt. Dennzūmal wirt denschō-
nen jungfrawen vñnd jungen gesellenn vor
durst geschwinden/ die nun bei der schuld Sa-
maria schweren/ sagende: O Dan so war dein
Gott lebt/ vñnd o BerSaba/ so war das lebt
zū dem man auff dem weg BerSaba zū geht/
disewerden fallen/ vñd nimmermehr auffstehen.

Das. IX. Capitel.

Ich sahe den HERRNauff dem altar ste-
hen/ vñer sprach: Schlahe an den knopff
das die pfosten erbidmen/ denn ich wil jnen al-
len iren geiz auff iren kopff setzen/ vñ ire nach-
kommen mit dem schwert erwürgē/ das keyner
entfliehen/ noch eyniger vnder jnen entrinnen
mögen wirt/ Dann ob sie sich gleich hinab inn
die hell vergraben/ wirt sie mein hand den ocht
da dannē her auffholen/ Steigen sie dan schon
gen himmel/ wil ich sie auch herab stoßen/ Ver-
stecken sie sich dan zū oberst auff den berg Car-
mel/ will ich sie da sūchen vñ holen/ Ob sie sich
dann vor meinen augen inn den abgrund des
meers verfruchen/ wil ich 8 schlangen daselbst
n iij

BIBLIA BEYDER ALLT UND NEWEN
TESTAMENTS TEUTSCH.

Die ander Epistel S.
Pauli zu den Thessalonichern.



Das erst Cap.

Aulus vnd Syl-
uanus vñ Timotheus.
Der gmeind von Thes-
salonich inn Gott vnse-
rem vatter / vñnd dem
Herren Jesu Christo.
Genad sei mit euch vñnd frid von
Gott vnserm vatter / vñnd dem Herren

Jesu Christo.

The Imprint.

Getruckt inn der Keyserlichen freistatt
Wormbs / bei Peter Schöpfen
im jar nach der gebürt
vnfers Hertzen.

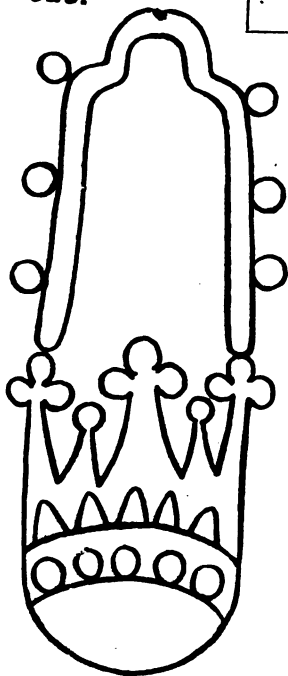
M. D. xxix.

Printer's Device as in ALLE PROPHETEN.

**WATER
MARK**

BIBLE

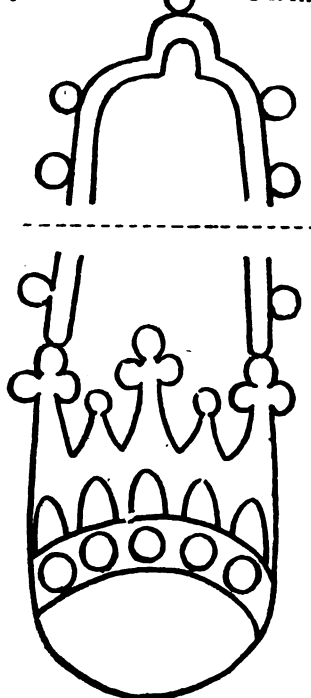
By
SCHÖEffer
1529.



WATER

MARKS

**TYNDALE'S
TESTAMENT.**



The fyrst pistle off

S. Peter the
Apostle.



The fyrst Chapter.

Peter an Apostle of Je-
su Christ to the that dwell here
ad there as straungers thoro-
out / pontus / Galacia / Capa-
docia / Asia / and Bethinia / ele-
ct by the forknowledge off God

thefather / thoro-
we thesanctifynge off thespre-
te / vnto obedience and sprynklynge of the bloud
off Iesus Christ. Grace bewith you / and pe-
ace be multiplied.

Secnde. Cor. 1. Ephe. 1

Blessed be God the father off oure lorde Je-
sus Christ / which thoro-
we his abundant mer-
cie begat vs agayne vnto a lively hope / by there
surreccion off Iesus Christ from deeth / to enioy
ye an inheritaunce immorta! / and vndefiled /
and that putrifieth not / reserved in heve for you
which are kept by the power off god thoro-
we fa-
yth / vnto helth / which health is prepared all re-
dy to be shewed i the last tyme in the which tyme
ye shall refoyce / though now for a seasō (iff ne-
de requyre) ye are in hevines / throwe many fol-
de temptacions / that youre sayth once tried be-
ynge moche more precious then golde that peris-
sheth (though it be tried wyth fyre) myght be
founde vnto lawde / glory / and honoure / when
Iesus Christ shall aperewhom ye have not sene

1. Thim. 2. 16.

*List of Books printed by Peter Schoeffer,
of Worms.*

Although the following List is not needed for the object of the Introduction, it may be interesting to record the titles of all the books I have found bearing the name of Peter Schoeffer as Printer; this being the case, his name is omitted in the list. I have seen those in Munich; for the others the authority is given.

Ortulus Anime. Mentz, 1513. 8vo. *Munich.*

De dulcissimo nomine Jesu Officium. Moguntie, 1518. Fol. 6 leaves. *Dibdin, Decam.* vol. ii. p. 304.

Eyn wolgeordent und nützlich büchlin wie man Bergwerck suchen un finden sol. Worms, 1518. 8vo. *Munich.*

Accessus Altaris. Moguntiae, 1520. *Panzer*, vol. vii. p. 143.

Alle Propheten. Worms, 1527. 8vo. *Munich.*

Alle Propheten. Worms, 1527. Folio. *Munich.*

Alle Propheten. Worms, 1528. 8vo. *Munich.*

Pandectarum Veteris et Novi Testamenti, Libri Duodecim Oth. Brunnfelsii. Wormatiae, 1528. 8vo. *Panzer*, vol. ix. p. 102.

Tredecim articuli fidei Judaeorum, Item compendium elegans historiarum Josephi. Wormatiae, 1529. 8vo. *Panzer*, vol. ix. p. 102.

Biblia beyder Allt und Newen Testaments Teutisch. Worms, 1529. Folio. *Munich.*

Jacobi Ziegleri Syria, Palestina, Arabia, &c., Argentorati, apud Petrum Opilionem, (Schoeffer,) 1532, Folio. *Munich.*

Mancardi

28 LIST OF BOOKS BY PETER SCHOEFFER.

Mancardi Epistolæ Medicinales. Venetiis, 1541.

Marcband. Histoire de L'imprimerie.

Novi Testamenti Vulgata quidem Editio, . . . cum Scholiis
Isidori Clarii. Venetiis, 1541. 8vo. 2 vols. *Marcband.*

Biblicorum Sacrorum Vulgata Editio, . . . adjectis Scholiis ab
Isidoro Clario. Venetiis, 1542. Fol. *Bodleian Library.*



*There is no Title
to the
Testament.*

The Gospell of S. Mathew. fo .j.

« The first Chapter.



This is the bo=

ke off the generacion off

Jhesus christ the sonne of Da=

uid / the sonne also of Abraham:

Abraham begat Isaac:

Isaac begat Jacob:

Jacob begat Judas and hys

brethren:

Judas begat phares and zara

off thamar:

Phares begat Esrom:

Esrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat David the kynge:

« David the kynge begat Solomō / of her that

was the wyfe of Dyr:

Solomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat O sias:

O sias begat Joatham:

Joatham begat Achaz:

Achaz begat Ezechias:

A ij

C The Gospell.

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias and hys brethren about the tyme of the captivete of Babilon.

C After they wer ledd captive to Babilon/ Jechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbade off Mary/ of whome was bozen that Ihesus which is called Christ.

C All the generacions from Abrahā to David are fowrtene generaciōs. And from David vnto the captivete of Babilon/ are fowrtene generacions. And from the captivete of Babilō vnto Christ/ are also fowrtene generacions.

C The byrthe off Christe was on this wyse/ When hys mother mary was maryed vnto Joseph/ before they cam to dwell togedder/ she was founde with chylde by the holy goost. The her husbände Joseph beinge a perfect man/ ad loth to defame her/ was mynded to put her away secretly. Whill he thus thought/ behold the agell of the lord apared vnto hi in slepe saige: Jo

¶ Of S. Mathew. Fo. ij.

Joseph the sonne of David feare not to take vnto the Mary thy wyfe. For that which is concealed in her is of the holy goost. She shall brynge forth a sonne / and thou shalt call his name Jesus. For he shall save his people from their synnes.

¶ All thys was done to fulfill that which was spoken of the lord by the prophet saynge: Beholde a mayde shall be with chylde / and shall brynge forth a sonne / and they shall call his name Emanuel / which is as moche to saye as interpretacion / as God with vs.

Joseph as sone as he awoke out of slepe / did as the angell off the lord bade hym / and toke his wyfe vnto hym / and knewe her not tyll she had brought forth her fyrst sonne / and called his name Jesus.

¶ The Second Chapter.

When Jesus was bozne in Bethleem a toun of Iury / in the tyme of kynge Herode. Beholde / there cam wyse men from the east to Ierusalem saynge: where is he that is bozne kynge of the Iues? we have sene his starre in the east / and are come to worship hym.

¶ Herode the kynge / after he hadd herdethys / was troubled / and all Ierusalem with hym / and he sent for all the chiefe prestes and scribes off the people / and demaunded off them to where Christ shulde be borne. They sayde vnto hym: in Bethleem a toun of Iury. For thus it is written by the prophet: And thou Bethleem in the loz

A iij

¶ The Gospell.

nde of Iury / shalt not be the leest as pertynynge to the prynces of iuda. For out of the shal cōe a captainne / whych shall govern my people israhel.

¶ Then Herod praevely called the wyse mē / and dyligently equyred of them / the tyme of the starre that appered. And sent them to bethleem sayng: when ye be come thyder searche dyligently for the chylde. And whē ye have foude hym brisge me worde / that y maye come and worshippinge hym also. When they had herde the kynge / they departed / and lo the starre whych they sawe i the este went befoze them / vntyll it cam and stod oʒver the place where the chylde was. When they sawe the starre / they were marveylously gladd / And entred into the house / and foude the chylde with Mary hys mother / and kneled doune and worshipped hym / and opened there treasure / and offred vnto hym gyftes / gold / frankynsence / admyr. And after they were warned in their slepe / that they shulde not go a geyne to Herod / they retoured i tother awē countrie another way.

¶ After that they were departed / to the angell of the lorde apared to Joseph in his slepe saynge Arise and take the chylde and his mother / and flye in to Egypte / and abyde there tyll y brynge the worde. For Herod wyll seke the chylde to destroye hym. Then he arose / and toke the chylde and his mother by night / and departed in to Egypte / and was there vnto the deeth of Herod / to fulfill that which was spoken of the lorde / by the prophet / which sayeth: out of Egypte have y called my sonne.

¶ Then Herod perceayvng that he was moovē

Of S. Mathew. Fo. iij.

Red off the wyse men / was excedynge wroth / and sent forth and slue all the chyldren that were in bethleem / and in all the costes thereof / as many as were two yere olde and vnder / accordynge to the tyme which he had diligently searched oute of the wyse men.

The was fulfilled that which was spoken be the prophet Jeremi / saynge: On the hilles was a voyce herbe / mournynge / wepyng / and grete lamentacion. Rachel weppynge for her chyldren / and wolde nott be comforted because they were not.

Whē Herode was deyd / Lo an angell off the lord appeared vnto Joseph in egipte saynge: arise and take the chylde and his mother / and go in to the londe of Israhel. For they are deed which sought the chyldes death. The he arose vp / and toke the chylde and his mother / and came into the londe of Israhel. But whē he herd that Archelaus did raygne in Jury / in the rounne off hys father Herode / he was a frayde to goo thither / notwithstanding after he was warned in hys slepe / he turned a syde into the parties off galyle / and went and dwelt in a cite called Nazareth / to fulfill that which was spoken be the prophetes: He shal be called of Nazareth.

The Thirde Chapter.

In those daies Jhon the baptister came and preached in the wildernes off jerry saynge: Repet / the kyngdome off heven is at hande. This is he of whom it is spoken be the prophet Esay /

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The Gospell.

which sayeth: The voyce off a cryer in wyldernes/ prepare the lordes way/ and make hys pathes strayght.

This Iho had hys garment off camels heer/ and a gerdell off a styie aboute his loynes. Hys meate was locustes/ and wyld honny. Then went oute to hym Jerusalem/ and all Iury/ and all the regio rounde aboute Jordan/ and were baptised off hym in Jordan/ t'knowing their synes.

th of the h
When he sawe many off the pharises and off the saduces come to hys baptism/ he sayde vnto them: O generacion of vipers/ who hath taught you to sle from the begynnyng to come? bringe forth therfore the frutes belongynge to repentance. And se that ye onsthynde not to saye in your selves/ we have Abrahā to oure father. For I saye vnto you/ that God is able off these stones/ to rayse vp chyldren vnto Abrahā. Eue now is the axe put vnto the roote of the trees: soo that every tree which bringeth not ffor the goode frute/ shalbe hewed doone/ and cast into the fyre.

loph off
I Baptise you in water in toke of repentance/ but he that cometh after me/ is myghtier then I: whose bues i am not worthy to beare. he shal baptise you with the holy gost/ and with fyre/ which hath also his fan in his hand/ and will pounge his floore/ and gadre the wheat into his garner/ and will burne the chaffe with everlastyng fyre.

Then cam Iesus from Galilee into Jordan/ to Ihon/ ffor to be baptised off hym. But Ihon fforbade hym/ saynge: I ought to be baptised off the: and comest thou to me? Iesus answered and sayde to hym: Lett hyt be so now.

¶ Of S. Matthew. Fo. iiii.

For thus hit becometh unto fulfill all righte-
wesnes. Then he suffered hym. And Jesus as so-
ne as he was baptised / cam stragght out of the
water: And lo heven was open vnto hym: and he
saw the spirite of god descende lyke a dove / and
lyght vppon hym. And lo there cam a voice fro
heven sayng: thys ys my deare sone in whom is
my delite.

¶ The fourthe Chapter.

The was Jesus ledde awape of the spirite in
to a desert / to be tempted of the devyll. And wh-
en he had fasted fourtye days and fourtye nygh-
tes / att the last he was anhungred. Then came
vntyll hym the tempter / and sayde: yff thou be-
the sonne of god / commaðe that these stones be
made bred. He answered and sayde: yt is wryt-
ten / man shall nott live only by breede / But by
every worde that proceadeth out off the mouth
off god.

Then the devyll tooke hym vpp into the holy
cite / and set hym on a pynacle of the temple / and
sayd vnto hym: yf thou be the sonne of god / cast
thy sylf doune. For hit ys wrytten / he shall ge-
ve his angels charge over the / and with there ha-
des they shall stey the vpp / that thou dashe not
thy fote agaynst a stone. Jesus sayde to hym /
hit ys wrytte also: thou shalt not tempte thy lor-
de god.

The devyll toke hym vp agayne and ledde hym
into an exceedynge hye mountayne / and shewed
hym al the kyngdomes of the worlde / and the be

A v.

¶ The Gospell.

aut of them / and sayde vnto hym: all these will
I geve the / iff thou wilt faull doune and worsh-
ip me. The sayde Iesus vnto hym. Awayd Sa-
tan. For it is witten / Thou shalt worshyp thy
Lorde God / and hym only shalt thou serue.

¶ Then the Dyvell left hym / and lo / the angels
cam and ministred vnto hym.

¶ When Iesus had herde that Jho was take /
he departed into Galile / and left Nazareth / ad
went and dwelte in Capernaum / which is a cite
appon the see / in the coostes off Sabul and Nep-
talin / to fulfill that whiche was spoke be Esay
the prophet / saynge: Beholde the lode of Sabu-
l ad Neptalin / the waye of the see beyode Jor-
dan / Galile off the Gentyls / the people whiche
sat in dercknes / sawe greate lyght: And to them
which sat in the region and shad owe off deeth /
lyght is spronge .

¶ From that tyme Iesus beganto preache / ad
to say: repēt / for the kingdōm of heve is at hōde.

¶ As Iesus walked by the see off Galile / he sa-
we two brethē: Simō which was called Peter /
ad Andrew his brother / castynge a neet into the
see (for they were fischers) ad he sayde vnto the:
foloweme / and I will make you fischers of men.
And they strayght waye lefte there nettes / and
folowed hym.

¶ And he went forth from thence / and sawe o-
ther twoo brethzen / James the sone of Zebede /
and Jho his brother in the shippe / with Zebede
their father / mendynge their nettes / and called
them. And they with out taryn gelefte the shyp
and their father and folowed hym.

¶ Of .S. Mathew. Fo. v.

And Iesus went aboute all Galile/teachyng yn their synagoges/and preachynge the gospel of the kyngdom/and healynge all maner of sicknesses/and all maner dysceases amōge the people. And hys ffame spreed abroode throughe oute all Siria. And they brought vnto hym all sicke people/that were taken with diuers diseases and gripys/ād the that were possessed with devils/and those which were lunatyke/and those that had the palsey/And he healed them. And there folowed hym a greate nombre off people/ from Galile/and from the ten cites/and from Jerusalem/and from Jury/ād from the regions that lye beyonde Jordan.

¶ The .V. Chapter.

When he sawe the people/ he went vp into a mountayne/and when he was set/ his disciples cam vnto hym/and he opened his mouth/and taught them saynge: Blessed are the poore in sprete: for theirs is the kyngdom off heven. Blessed are they that morne: for they shal be cōforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which hunger and thirst for rightewesnes: for they shal be fylled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure i herte: for they shall se God. Blessed are the maynteyners of peace: for they shal be called the chylde of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdom off heven. Blessed are ye when men shall reioyce you/

¶ The Gospell.

and persecute you / and shall falsly say all manner of yuell saynges agaynst you for my sake. Reioyce and be glad / for greate is youre reward in heven. For so persecuted they the prophets which were before youre dayes.

¶ Ye are the salt of the erthe. but and if the salt be once vsfavery / what can be salted therewith? it is thence for the goode for nothyng / but to be cast oute at the dores / and that mē treade it vnder fete. Ye are the light of the worlde. A cite th[at] is set on an hill ca[n]not be hid / nether do mē l[y]ght a candell and put it vnder a busshell / but on a candellstick / and it lighteth all them which are in the housse. So that youre light so shyne before men / that they maye see youre good workes / and glorify youre father which is in heven.

¶ Ye shall not thinke that I am cometo disannull the lawe / or the prophets. no I am nott cometo disannull them / but to fulfyll them. For truly I saye vnto you / till heve[n] and erth perisshe / one iott / or one tytle of the lawe shall not scape / tyll all be fulfilled.

¶ Whosoever breaketh one of these lest co[m]ma[n]dmentes / and shall teache mē so / he shal be called the leest in the kyngdom off heven. But whosoever shall observe and teache them / that persone shal be called greate in the kyngdom off heven.

¶ For I saye vnto you / except youre rightewesnes excede / the rightewesnes off the scribes and pharises / ye canno tentre into the kyngdome off heven.

¶ Ye have herde howe it was sayd vnto the off the olde tyme. Thou shalt not kyll. Who soever

¶ Of S. Marthew. fo. vi.

shall kill / shall be in daunger of iudgement. But I say vnto you / whosoever is agre with his brot-
her / shall be in daungre off iudgement. Whoso-
ever shall saye vnto his brother racha / shall be in
daunger off a coisell. But whosoever shall saye
vnto his brother thou sole / shall be in daunger off
hell fyre. Therefore when thou offerest thy gyfte
att the altre / and there remembreth that thy bro-
ther hath any thyng agaynst the: leue there thy-
ne offryng before the altre / and go thy waye first
and reconale thy selfe to thy brother / and the co-
me and offre thy gyfte.

¶ Agre with thine aduersary at once / whyles
thou arte in the waye with hym / lest thine adver-
sary delivre the to the iudge / and the iudge de-
liuere the to the mistre / and the thou be cast i to pre-
son. I say vnto the verely: thou shalt not coe out
thence till thou have payed the vtmost farthinge.

Ye have herde howe yt was sayde to them off
old tyme / Thou shalt nott committ aduourie.
But I say vnto you / that whosoever eyeth a wy-
fe / lustyng after her / hath committed aduou-
rie with her alredy in his hert.

¶ Wherefore yf thy right eye offende the / plucke
hym out and caste him from the. Better hit is for
the that one of thy membres perisse then that thy
whole body shuld be caste in the hell. Also yf thy
right honde off and the / cut hym off and caste hym
from the. Better hyt ys that one off thy mem-
bres perisse / then that all thy body shulde be
caste in to hell.

¶ As yt ys sayd / whosoever put awaye his wyfe /
let hym geve her a testimonyall of her deuorced

C The Gospel.

ment. But I say vnto you: whosoever put a waye hys wyfe (except hyt be for fornication) causeth her to breake matrimony. And whosoever marryeth her that is diuorced / breketh wedlocke.

Agayne ye haue herde howe it was sayd to the off old tyme / thou shalt not forswere thy silfe / but shalt performe thyne othe to God. But I say vnto you swere not at all: nether by heuē for hit ys goddes seate: nor yet by the erth / for it ys hys fote stole: Neither by Ierusalem / for hit ys the cite of the grete kynge: nether shalt thou sweare by thy heed / because thou canst not make one heer whyte / or blacke: But your comunicacion shal be / ye / ye: nay nay. For what soever is more then that / cometh off yvell.

¶ Ye haue herde howe it ys sayd / an eye for an eye: a tothe for a tothe. But I saye vnto you / they that ye with stond not wronge: But if a mā geue the a blowe on thy right cheeke / tourne to him the othre. And yf fenymā will sue the at the lawe / and take thy coote from the / Lett hym haue thy cloocke also. And whosoever wyll compell the to goo a myle / goo wyth him twayne. Geue to him that areth. And from hi that wolde borowe tourne not awaye.

¶ Ye haue herde howe it is sayde: thou shalt love thyne neghbour / and hate thine enemy. But y saye vnto you / love youre enemies. Blesse them that curse you. Do good to them that hate you / Praye for them which doo you wronge / and persecute you / that ye maye be the chyldren of youre hevenly father: for he maketh his sunne to aryse

¶ Off. S. Marthew. So. vii.

se/ on the yvell/ and of the good/ and sendeth his
reyned the iuste ad on the iniuste. Soz yf yeshall
lovethe/ which love you: what rewardeshall ye
have? Doo not the publicans even so? And if ye
befrendly to youre baethzen onli: what singuler
thyngedoo ye? Doo nott the publicas lyke wyse?
Ye shall therfore be perfecte/ even as youre he-
venly father is perfecte.

¶ The. vi. Chapter.

Take heed to youre almes. That ye geve it
not in the sight of men. to the intent that ye wol-
de be sene off them. Or els ye gett no reward off
youre father in heven. When soever therfore th-
ou gevest thine almes/ thou shalt not make a tro-
pet to be blowe before the/ as the hypocrites do in
the synagoggs/ and in the strets/ ffor to be preysed
off men/ Verily I say vnto you/ they have there
reward. But when thou doest thine almes/ let
not thy lyfte hond knowe/ what thy righte hand
doth/ that thyne almes may be secret/ ad thy fa-
ther which seith i secret shall reward the openly.

¶ And when thou prayest/ thou shalt nott be as
the hypocryts are. Soz they love to stond ad praye
in the synagoggs/ and in corners of the strets/ be-
cause they wolde be sene of men. Vereley I saye
vnto you/ they have there reward. But when
thou prayest/ entre into thy chamber/ and shu tt
thy dore to the/ and praye to thy father which ys
in secrete: ad thy father which seith i secret/ shal
reward the openly.

¶ But when ye praye/ bable not moche/ as the

¶ The Gospell.

gentyls do: for they thinke that they shal be herde / for there moche bablyngs sake. Be ye not lyke them therefore. For youre father knoweth wher of ye have neede / be fore ye are off him. After thys maner there fore praye ye.

¶ Oure father which arte in heven / halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled / as well in erth / as hit ys in heven. Geve vs this daye oure dayly breade. And for geve vs oure trespasses / eve as we for geve the which trespasses vs. Leede vs not into temptation / but delyvze vs from yvill / Amen. For ad yf yes ball for geve other men there trespasses / youre father i hevẽ shal also for geve you. but ad ye wyll not for geve men there trespasses / nomore shall youre father for geve youre trespasses.

Moreover when ye faste / be not sad as the ypocrytys are. For they disfigure there faces / that hit myght apere vnto men that they faste. Verely say vnto you / they have there reward. But thou / whẽ thou fastest / anoynte thynne heed / and washe thy face / that it appere nott vnto men howe that thou fastest: but vnto thy father which is in secrete. and thy father wiche seith in secret / shall reward the openly.

¶ Gaddre not treasure together on erth / where rust and mothes corrupte / and where theves breake through and steale. But gaddre ye treasure to gedder in heven / where neither rust / nor mothes corrupte. And wher theves nether breake vp / nor yet steale. For where so ever youre treasure ys / there are youre hertes also.

¶ The light off thy body is thynne eye. Wherefore

¶ Of S. Mathew. fo. viij.

If thyne eye be single, all thy body ys full of light
But ad if thyne eye be wrycked, the is all thy body
full of dercknes. Wherefore ys the light that is i
the be dercknes: howe greates that dercknes?

¶ A man can serue two masters. For other he
shall hate the one, ad love the other: or els he shal
all leneth the one, ad despise the other. He can not
serue God and māmon. Therefore I saie vnto
you, be not carefull for youre lyfe, what yeshall
eate, or what yeshall dryncke, nor yet for youre
boddy, what rayment yeshall weare. As not the
lyfe more worth then meate: and the boddy mo-
re off value then rayment. Behold the foules
of the aier: for they sowe not, neder reepe, nor yet
cary into the barnes, and yett youre hevenly fa-
ther sedeth then. Are ye not better then they?

¶ Whiche off you (though he toke thought there
fore) could be put one cubit vnto his stature? And
why care ye then for rayment? Behold the helyles
off the felde, howe they growe. They labour not
nether spyh. And yet for all that I saie vnto you
that even Solomon in all his royalte, was nott
arayed lyke vnto one of these. Wherefore ys God
so clothe the grasse, which ys to daye in the felde
and to morowe shal be cast into the founace: shal
all he not moche more do the same vnto you, o ye
off lytle fayth?

¶ Therefore take no thought saynge: what shall
we eate, or what shall we dryncke, or where wi-
th shall we be clothed (As tre all these thyngs se-
th the geytys) For youre hevely father knoweth
that ye have neade off all these thyngs. But ras-
ther seke ye first the kyngdom off heven, and the

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C The Gospel.

rightewesnes ther of / and all thes ethyngs shal be ministred vnto you.

Care not therfore for the daye soloyng. For the daye soloyng shall care for yt sylfe. Eche dayes troubles ys sufficient for the same sylfe day.

C The Vij. Chapter.

Judge not lest ye be iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete / with the same shall it be mesurd to you agayne. Why seist thou a moote in thy brothers eye / and percevest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffice me to plucke oute a moote oute off thyne eye / and behold a beame is in thyne awne eye. Or crye / first cast oute the beame oute of thyne awne eye / and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

Geue not that which is holy to doggs / nether cast ye youre pearles before swyne / lest they treade them vnder their fete / and the other tourne agayne and all to rent you.

Are and it shal be geuen you. Seke and yesh / all fynd / Knochē and it shal be opened vnto you. For whosoever aareth recea veth / and he that seeth fyndeth / and to hym that knocketh / it shal be opened. ys there eny mā amōg you which wolde proffer his sonne a stone if he axed him bread? or if he axed fyssh / wolde he proffer hym a serpent? If ye then whiche are evyll / can geve to youre chyldren good gyftes: howe moche moore shall youre father which ys in heven / geve good thynges to them that aroff hym?

¶ Of S. Mathew. Fo. ij.

Therefore what soever ye wolde that me shulde do to you / even so do ye to the. This ys the lawe and the prophett.

¶ Enter in at the strayte gate: for wyde is the the gate / and broade ys the waye that leadeth to destruction: and many there be which gooye there att. For strayte is the yate / and narrowe is the waye which leadeth vnto lyfe: and fewe theye be that fynde it.

¶ Beware off falce prophett / whiche come to you in shepes clothynge / but inwardly they are ravenynge wolues. Ye shall knowe them by their frutes. Do men gaddre grapes off thornes? or figges off bryres? Even soo evry good tree / bryngeth forth the good frute. Butt a corrupte tree / bryngeth forth the evyll frute. A good tree can not brynge forth the bad frute: nor yett a bad tree can brynge forth the good frute. Every tree that bryngeth not forth the good frute / shalbe hewed downe / and cast into the fyre. Wherefore by there frutes ye shall knowe them. Not all they that say vnto me / Master / Master / shall enter into the Kyngdom off heven: but he that fulfilleth my fathers will which ys in heven. Many will saye to me yn that daye / Master / Master / have we nott i thy name prophesied? And i thy name have we nott cast oute devyls? And in thy name have we nott done many miracles. And then will I knowlege vnto them / that I never knewe them. Depart from me / ye workers of iniquite.

¶ Whosoever heareth off me these saynges / and doeth the same / I will lyken hym vnto a wyseman which bylt his housse on a rocke: and

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B ij

C The Gospell.

aboundance offraynedescended / and the fludd of
cā / ad the wyndd of blewē / ad bett vppo that sa-
me housse / ad it was not over thrown because
it was groundēd on the rocke. And whosoever
heareth of me thesesaigs / ad doth not the same /
shal be lytened vnto a folysh mā / which bilt his
housse apon the sonde / and abundaunce of ray-
nedescēded / and the fludd of cam / and the wynd-
d of blewē / and beet vppon that housse / ad it was
over thrown / and great was the fall off it.

And it cam to passe / that whē Iesus had en-
ded thesesayngs / the peple were astonied at his
doctryne. For he taught them as one havyng
power / and not as the scribes.

The. viij. Chapter.

When Iesus was come downe from the
monntayne / moch people folowed him.
And lo / there cam a lepre / and worshaped him
saynge: Master / if thou wylt / thou canst make
me clene. He putt forth his hōd and touched hi
saynge: I wyl / be clene / and immediatly his le-
prosy was clesed. And Iesus said vnto him. Se
thou tell no man / but go and shewe thyself to the
preste and offer the gyfte / that Moyses commaū-
ded to be offred / in witnes to them.

C When Iesus was etred in to Capernaum / the-
re cam vnto him a certayne Ceturion / besechyng
him and saynge: Master my seruaunt lyeth sicke
at home off the palsyē / ad is greuously payned.
And Iesus sayd vnto him: I wyl come and cu-
re him. The Centurion answered and saide: Syr
I am not worthy that thou shuldest com vnder

therose of my housse/ butt speake the worde only
 and my servaunt shalbe healed. For y also my selfe
 am a man vndre power/ and have sowdeert vn-
 dre me/ and y saye to one/ go/ and he goeth/ and to
 anothe/ come/ and he cometh/ and to my servaunt/
 do this/ and he doeth it. Whe Jesus herde these
 sayngs/ he marveyled/ and said to the that folo-
 wed hi: Verelyp say vnto you/ I have not so-
 deso great sayth: no/ not in Israell. I say ther-
 fore vnto you/ that many shall come fro the east
 and weest/ and shall rest with Abraham/ Isaac
 and Jacob/ in the kyngdō of heve: and the chil-
 dren of the kingdom shalbe cast out in to the vt-
 mostt bercknes/ there shalbe wepinge and gna-
 shing of tethe. The Jesus said vnto the Centu-
 rion/ go thy waye/ and as thou hast beleued so
 be it vnto the. And his servaunt was healed that
 same houre. And Jesus went into Peters hous-
 se/ and sawe his wyves mother lyinge sicke of a
 fevre/ and hethouched her hande/ and the fevre
 leest her/ and she arose/ and ministred vnto them.
 ¶ Whe the eve was come they brought vnto hi
 many that were possessed with devylls/ And he
 cast out the spirites with a worde/ and healed all
 that were sicke/ to fulfill that which was spo-
 ke by Esay the prophet saynge: Get oke on him oure
 infirmytes/ and bare oure sicknesses.

¶ Whe Jesus sawe moche people about hi/ he
 comaunded to go over the water. And there ca a
 scribe and said vnto him: master/ I woll folowe
 the whyther sumever thou goest. And Jesus sa-
 id vnto hi: the fores have holes/ and the bayd of
 of the aier have nestes/ but he somme of the man

¶ The Gospell.

bath not where to leye his heede: Another that was one of his disciples seyd vnto him: master suffre me fyrst to go and burye my father. But Iesus said vnto him: foloweme / and let the deed burie their deed.

¶ And he entred in to a shyppe / and his disciples folowed him / And lo there arose a greate storme i the see / in somoche / that the shippe was hyd with waves / and he was aslepe. And his disciples cam vnto him / and awocke hym / sayinge: master / save vs / we perishe. And he said vnto them: why are ye fearfull / o ye ended with lytell faith? The he arose / and rebuked the wynd / and the see / and there folowed a greate calme. And men marveyled and said: what man is this / that bothe wynd and see obey hym?

¶ And when he was come to the other syde / i to the cōtre off the gerges / there met hi two possessed of devylls / which cam out off the graves / and were out off measure scarce / so that noman myght go by that waye. And lo they cryed out saynge: O Iesu the sonne off God / what have we to do with the? art thou come hyther to torment vs before the tyme be come? There was a good waye off from them a greate heerd off swyne / ne fedinge. Then the devyll besought him saynge: if thou cast vs out / suffre vs to go oure waye into the heerd off swyne. And he said vnto them: go your wayes. Then went they out / and departed into the heerd off swyne. And lo / all the heerd off swyne was carryed with violence hedlinge into the see / and perished i the water. The the herdmen fled and went there ways into the cite.

Ed. 10.

Chap. S. Mathew. fo. vi.

and tolde every thinge / and what had fortunēd
vnto then that were possessed of the deuyll. And
lo / all the cite cam out / ad met Iesus. And whē
they sawe him they besought him / to departe o
ut off there costre.

The ix. Chapter.

And he entred into the shippe: and passed o
ver and cam into his awne cite. And lo / they
brought vnto him a man sicke off the palsey / ly
ing in his bed. And when Iesus sawe there fa
ith / he said to the secke off the palsey: sonne be off
good chere / thy synnes are foryeuen the. And lo /
certeyne of the scribes said in them selves / he bla
spemeth. And when Iesus sawe there thou
ghtes / he said: wherfore thinke ye evyll in youre
heart? Whether ys it to saye / thi synnes ar
foryeuen the / or to saye: aryse and walke? That
ye maye knowe / that the sonne of man hath the po
wer to foryeve synnes in erth / then sayd he vnto
the sicke of the palsey: aryse / take vppe thi bed /
and go home to thyne housse. And he arose and
departed to his housse. The people that sawe it /
marveylled and glorified God / which had ge
ven such power to men.

And as Iesus passed forth from thence / he sa
we a man sitt at the receypte off custome named
Matthe / and said to him: folowe me. And he a
rose and folowed him. And hit cam to passe / that
Iesus satt at meate in his housse. And lo / many
publicans and synners / cam and satt downe al
so with Iesus / and his disciples.

When the pharyses had perceaved that / they

B iij.

¶ The Gospell.

sayd vnto hys disciples: Why eateth youre master with publicans and synners: When Iesus berde that / besayde vnto them: The whole neede not the visicion / but they thatt are sicke. Goo and learne / what thatt meaneth: I have pleasure in mercy / and not in offerynge. For I am not come to call the rightewes / but the sinners to re-
pentaunce.

¶ Then cam the disciples of Iohn to hym sayn-
ge / why do we and the farisees fast ofte: but thy disciples fast not: And Iesus sayde vnto them: Can the weddinge chyldezen moorne as longe as the bridegrome is with them: The tyme will come when the brydgrome shalbe taken awaye from them / and then shall they faste. Cloom man pece / than olde garment with a pece off newe cloothe. For then tacketh he awaye the pece agayne from the garment / and therentys made worssse. Ne-
ther do men put newe wyne into olde vessels / for the vessels breake / and the wyne runneth oute and the vessels peryshe. But they powre newe wyne into newe vessels / and so are both saved to-
gedder.

¶ Whyle he thus spake vnto them / Lo there cam a certayne ruler / and worshipped hym sayn-
ge: my doghter is deed all redy / but com and lay thy honde on her / and she shall live. And Iesus arose and folowed hym with hys disciples. And be-
holde / a woman which was diseased with an issue of bloud ryveres / cam behynde hym and to-
ched the hem off hys vesture. For she sayd in her silfe: yff I maye toche but even his vesture only / I shal be safe. Iesus tourned hym about / and be-

Ed. II.

¶ Of S. Mathew. Fo. xij.

hēlde her saynge: Doughter be off goode comforte: thy fayth hath madethe safe. And shewas made whole even that same houre.

¶ And when Iesus cam into the ruelers housse and sawe the mistrels / and the people wonderynge / hesayde vnto them: Get you hence / for the mayde is not dead / but slepeth. And they leughe hym to scoorne. As sone as the people wer put forth the a doores / he wēt i and toke her by the hond / and the mayde arose. And this was noyſed throughtough out all the londe.

And as Iesus departed thence / two blynde men folowed hym crying and sayng: O thou sone of David / have mercy on vs. And when he was come into the housse / the blynd cam to hym And Iesus sayde vnto them: Beleue ye that I am able to do thys? They sayde vnto hym: ye master. Then touchēd he theiſr eyes / sayng: a corēd ynge to poure saythe / be it vnto you. And theiſr eyes wer opened. And he chaſrged them sayng: Sethat no mā knowe of it. But they as sone as they were departed / spreed abroadē hys name throughtough oute all the londe.

¶ As they went out / beholde / they brought to hym a dom man possessed of a devyll. And as sone as the devyll was cast oute / the domē spake. And the people merveled / saynge: it never so appered in Iſrahel. Butt the pharises sayde: he casteth oute devylls / by the power of the cheſe devyll.

¶ And Iesus wēt about all the cities and townes / teachynge in theiſr synagoas and preachynge the gospel off the kyngdom. And healedge all maner

¶ The Gospell

sicknes and desease amōge the people. But whē he sawe the people / he hadd pite on the / because they were pined awaye / and scattered abroade even as shepe / havyng no shepheard.

Thē sayde he to his disciples : the heruest is greate / but the laborers ar fewe. Wherefore praye the harvest lord / to sende forth the labourers into his harvest.

¶ The v. Chapter.

And he called his xij disciples vnto him / and gave them power over all vncleane sprites / to cast them oute / and to heale all maner of sicknesses / and all maner off deseases.

¶ Then names of the xij apostles are these. The fyrst / Simon which ys called Peter : and Andrew his brother. James the sonne off Zebede / and Iohn his brother. Philip and Bartlemew. Thomas and Mathew the publican. James the sonne off Alphe and Lebbeus / otherwys called Taddaeus. Simon off cane / and Judas Iscariot / which also betrayed hym.

These xij sent Iesus / and commaunded the sayng : Goe nott into the wayes thatt leade to the gentyls / and into the cites off the samaritans / enter ye nott : But go rather to the lost shepe off the housse of israhel. go and preach sayng : that the kyngdome off heven ys at hande. Heale the sick / cleanse the lepers / raise the dead / caste oute the devils. Frely ye have receyved / frely geve agayne. Posses nott golde / nor silver / nor brasse / y^e y^e o^r

Mat 12.

Of. S. Mathew. Jo. viij

ure gerdels / nor yet scrip towardis your iorney
Nether two cotes / nether shues / nor yet a rod.
For the workman is worthy to have his meate.
Into whatsoever cite or toune ye shall com / en-
quire who ys worthy yn it / and there abyde till
ye goo thence.

¶ And whē ye come into ā housse / gretet he sa-
me. And yff the housse be worthy / youre peace
shall come apon the same. But yf it be not wor-
thy / youre peace shall retourne to you agayne.
And whosoever shall nott receave you / nor
will heare youre preachynge / when ye departe
oute off that housse / or that cite / shake of the dus-
te of youre fete. Truly I say vnto you: it shal-
be easier for the londe off Sodoma / and Gomo-
ra / in the daye off iudgement / then for that cite.
¶ Lo I sende you forth as shepe amonge wol-
ves. Be ye therfore wyse as serpentes / and inno-
cent as doves. Beware off men / ffor they shall
deliver you vp to the counseils / and shall scour-
ge you in there sinagoggs. And ye shall be brow-
ght to the heed rualers and kynges for my sake /
in witnes to them and to the gentyle.

¶ But whē they put you vp / take no thought
howe or what ye shall speake / for yt shall be ge-
ven you / even in that same houre / what ye shall
saye. For it is not yet that speke / but the sprete of
your father which speaketh in you. The brother
shall betraye the brother to deeth / and the father
the sonne. And the chyl dren shall aryse agynste
their fathers / and mothers: and shall put them
to deethe / and yeshall be hated off all men / ffor
my name. But whosoever shall continew vnto

¶ The Gospell.

the ende / shal be saved.

When they persecute you in wone cite / flye in to another. I tell you for a treuth / ye shal nott fynyshe all the cites of israhel / tyll the sonne of man become. The disciplys nott above hys master: Nor yet the servaunt above his lord. It is ynough for the discipule to be as hys masterys / and that the servaunt be as his lordes. If they have called the lord off the housse beelzebub: howe moche mores hall they call them of his housholdes so: feare them nott therefore.

¶ There is nothinge so close / that shal not be openned / and no thinge so hyd that shal not be known.

¶ What I tell you in darknes / that speake ye i lyght. And what ye heare in the eare that preache ye on the housse toppes.

¶ And feare ye nott them which kyll the body / and be nott able to kyll the soule. But rather feare him / which is able to destroye bothe soule and body in hell. Are nott two sparowes solde for a farthinge: And none of them dothe lyght on the grounde / with out youre father. And nowe are all the heert of youre heed numbred. Feare ye not therfore / ye are off more value / then many sparowes.

¶ Who soever therfore knowlegeth me before men / him will I knowledge before my father in heaven. But who so ever shall denye me before me / him will I also denye before my father which ys in heaven.

¶ Thynke not / that y am come to sende peace in to the erth. I cam nott to sende peace / but a swerde. For y am come to sett a maatt varyaunce

Fl. B.

¶ Of S. Mathew. fo. viiij.

ageynst his father/ and the daughter ageynst her mother / and the daughterelawe ageynst her motherelawe: And a mānes foes shalbe/ they of his owne housholde.

¶ Sethat lovith his father/ or mother more then me/ is not worthy of me. And he that loveth his sone/ or daughter more then me/ is not metefor me. And he that taketh not his crosse and foloweth me/ ys nott metefor me. Sethat synneth his lyfe/ shall lose it: and he that losith his lyfe for my sake/ shall fynde it.

¶ He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. Sethat receavith a prophet i the name of a prophet/ shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man/ shall receave the reward of a righteous man. And whosoever shall geve vns to won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: I tel you of a trueth/ he shall not lose his rewarde.

¶ The. xj. Chapter.

¶ And it cam to passe when Jesus had ended his precept vnto his disciples/ he departed thence/ to preache and teache in there cites.

¶ When Ihon beinge in prison herde the wordes of christ/ he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Ihon what ye have herde and sene. The blind se/ the halt goe/ the lypers ar clenched: The deef heare/ the ded

C The Gospell.

are reysed vp againe and the gospell is preached to the poore. And happy is he that is noot hurte by me.

¶ Even as they departed / Jesus began to speake vnto the people of Ihon. What went ye for to see in the wyldernes? went ye out to see a rede was veringe with the wynde? oder vhat went ye out for to see? went ye to see a man clothed in scofter as yment? Beholde / they that weate scofte clothig are in kynges howses. Butt what went ye oute for to see? went ye out to see a prophet? Ye I saye vnto you / and more then a prophet. For this is he off whom it is wrytten. Beholde / I sendemy messenger before thy face / which shall prepare thy way before the.

¶ Verely I saye vnto you / amonge the chyldren off women arose there not a greter then Ihon baptist. Not with stondinge he that ys lesse i the kyngdom off heven / ys greter then he. Fro the tyme off Ihon baptist hytherto / the kyngdom off heven suffreth violence / and they that make vyolence pull it vnto them. For all the prophet / 2 the lawe prophesied vnto to tyme of Ihon. Also yf ye wyll receaue it / thys ys helyas / which shuld come. & that hath eares to heare / let hi here

¶ But wheare vnto shall y lyken this generaci on? it ys lyke vnto chyldren / which syt in the market / and call vnto there felowes / and saye: we have pyped vnto you / and ye have not daunsed / We have moined vnto you / and ye have not sorowd. For Ihon cam nether eatynge nor drynke / and they saye he hath the devyll. The sonne of man came atynge ad drynke / and they sa:

Of S. Mathew. fo. xv.

ye be holde a glutto / ad a drynker of wyne and
afrend vnto publicans / and synners. And wyse
domeys iustified off her chyl dren.

The begā he to upbraid the citea / i which mo
st of his miracles were do / because they did not
repēt. Wo be to the Chorasin. Wo be to the Bet
saida: for if the miracles which wer shewd i you
had bene done in tyre ad sidon they had repen
ted lōge ago i sack cloth ad asshes. Nevertheless
y say to you: it shall be esier for Tyre & Sidon at
the day of iudgmēt. the for you. And thou Cape
rnaī which art lift yp vnto heve / shalt be thrust
doun to hell. for if the miracles which have be
ne done i the / had bene shewed i Zodo: they had
remayned to this daye. Nevertheless I say vn
to you: it shall be easier for Zodo i the day of iud
gemēt. the for the. The Iesus answered ad sayd
I prays the o father lorde of heven ad erth / be
cause thou hast hid thes ethyngs frō the wyse ad
prudēt. ad hast opened the vnto babes / even so
father for so it pleased the. All thyngs are given
vnto me of my father. And no man knoweth the
sōne / but the father. nether knoweth eny mā the
father / save the sōne / ad he to whome the sonne
will open hym.

Come vnto me all ye that labour / ad ar ladē
zy will esey you. Take my yoke & youz lerne of me
for yā meke ad loly in herte: and yeshall fynde se
vnto youre soules. For my yoke is easy / and my
burden is light.

C The vij. Chapter.

That tyme wēt Iesus o the sabot day tho
low the corn ad his disciples wer abogred /

*out from the
the corn*

¶ The Gospell.

and began to plucke the eares off coorne / and to
eate. When the pharises had senethat / they say-
de vnto hi: Behold thy disciples do that which
is not lawfull to do apon the saboth day. He say-
de vnto them: Have ye not reed whatt David
did / when he was a honger / and they also
which were with hym? Howe he entred into the
housse of God / and ate the halowed loaves / whi-
che were not lawfull for hym to eate / nether for
them which were with hym: but oly for the pries-
tes. Or have ye not reed in the lawe / howe that
the prieses in the temple breake the saboth daye
and yet are blamlesse? But I saye vnto you: ths
ar here is one greater the the temple. Wherefore
if ye had wist what this saynge meneth: I requi-
re mercy / and not sacrifice. ye wold never have
condemned innocentes. For the sone off man is lord
even off the saboth daye.

¶ And he departed thence / and went into their
Sinagogge / and beholde there was a mā / whi-
che had his hande dried vp. And they aied hym
saynge: Is yt lawfull to heale apon the saboth
daye? because they myght accuse him. And he sa-
yde vnto them: why cheys he amonge you / iff he
had a shepe fallen into a pitt the saboth daye /
thet wolde not take hym and lyft hym out? And
howe moche ys a man better then a shepe? Whs-
erfore it ys lawfull to do a good dede on the saboth
daye. Then sayde he to the man: stretch forth thy
hand / and he stretched it forth / and yt was as
a yne made even as whole as the other.

¶ The the faryses went forth / and toke counsell
agayn st hym / howe they myght destroye hym.

¶ Of S. Mathew. fo. xvj.

Whē Iesus knewe that he departed thence / and moche people folowed him / and he healed the all. and charged them that they shulden not make hi knowe / to fulfyll that which was spokē by Esay the prophet / which sayeth: Beholde my sonne / whom I have chosen / my derlinge / i whom my soule hath had delite. I wyll put my sprete on him / and he shall shewe iudgemēt to tegeryls. He shall not stryve / he shall not crye / nether shall eny man heare his voyce in te strzets / a b:osed rede / shall he not breacke / and flare that begyns neth to burne he shall not quenche / tyll he sende forth iudgement vnto victory / and in his name shall the gentyls truste.

¶ The was brought to hym / wō possessed with a devyll whych was both blynde and dom. and he healed him / ifomoch that he which was blynd and dom / both spake and sawe. And all the people were amased / and sayde: Is not this the sōne of david? Whē the pharises herdethat / they sayde: he dryveth the devylls no nother wise oute but by the helppe off belsebub the chefe of the

¶ But Iesus knewe therethought / (devylls. and sayde to them. Every kyngdom divided with in it sylfe shalbe desolate. Nether shall eny cite or housholdedevydedapenst it sylfe / contynue. So if sata cast out sata / the ys he devyded apēst him sylfe. Howe shall then his kyngdō endure? Also if y by the helppe of belzebub cast out devylls: by whose helppe do youre childre cast them out? therfore thei shalbe youre iudges: But if I cast out the devylls by the sprete of god: then ys the kyngdom of god come on you?

¶

C

Am: 3

¶ The Gospel.

¶ Other howe can a man enter into a mighty mānes housse/ and violently take awaye his go: des: excepte he fyyst bynde the stronge man/ and then spoyle hys housse? He thatt ys not with me ys agaynst me. And he that gaddereth not with me scattereth abrode. Wherfore I say vnto you all maner off synne ad blasphemy shall be forge: vē vnto mē/ but the blasphemy agaynst the holy goost/ shall not be forge: vē vnto mē. And whoso: ver speaketh a worde agaynst the sōne off man/ it shall be forge: ven him. but whoso: ver speaketh agaynst the holy goost/ yt shall not be forge: ven hym: no/ nether in this worlde/ nether i the worlde to come.

Other make the tree good/ and his frute good also: or els make the tree evyll/ and his frute evyll also. For the tree ys knowen by hys frute. O generation of vipers/ howe can ye saye well/ when ye youre selves are evyll? For of the aboundance of the hert/ the mouthe speaketh. A good man oute of the good treasure of hys hert/ bryngeth forth good thynges. And an evyll man out off his evyll treasure/ bryngeth forth evyll thynges. But I say vnto you/ that of every ybell worde/ that men shall have spoken: they shall geve a countes at the dape off iudgement. For by thy wordes thou shalt be iustified: ad by thy wordes thou shalt be condemned.

¶ Then answered certayne off the scribes and off the pharises saynge: Master/ we wolde say: nese as ygne of the. He answered them saynge: the evyll ad adv outous generacion seeketh a signe/ but there shall no signe be ge: ven to the/ but the

20. 16.

C of S. Mathew. fo. xviij.

signe of the prophete ionas. for as ionas was thre days and thre nyghtes i the whales belly: so shall the sone of man be thre days and thre nyghtes i the hert of the earth. The me of niniuite shall rise at the day of iudgement with this nacion / and condemne the. For they repeted at the preachinge of Jonas. and beholde / a greater then Jonas ys here. The quene of the south shall rise at the day of iudgement with this generacio and shall condemne the: For she cam from the vtmost parties of the worlde / to heare the wisdom of Solomon / and behold heare is a greater then Solomon.

¶ Where the vnclene sprete is gone out of a man / he walketh throughtout dry places / seeking reest and fyndeth none. The he sayeth: I will retourne ageyne into my housse / fro whence I cam oute. And when he is come / he fyndeth the housse empty and swepte / and garnished. The he goeth his waye / and taketh seve spretes worse then hym selfe / and so entre they in and dwell there. And the ende of that man is worse then the begynnyng. Eue so shall it be to this frowardenacion.

¶ Whill he yet talked to the people: beholde bys mos and his brethren stode without the dore / desyting to speake with hi. The mo sayd vnto hi: behold thy mos and thy brethren stod without / desy-

¶ He answered and sayd (rige to speke with the. to him that tolde hi: Who is my mother? or who are my brethren? And he stretched forth his hond over his disciples and sayd: behold my mother and my brethren. For whosoever fulfilleth my fathers will whiche is in heven / he is my brother / my suster / and my mother.

C ij

C The Gospell.

C The. viij. Chapter.

O Besamedaye wēt Iesus out off the hōusse/
ād sat by the see syde/ ād moche people resor-
ted vnto hi/ so gretly that he wēt and sat in a sh-
yppe/ ād all the people stode on the shoore. And
he spake many thyngs to them in similitudis/ say-
yng: Beholde/ the sower went forth to sowe/
And as he sowed/ some fell by the wayes syde/
and the fowlls cam/ ād deuoured it vppe. Some
fell apō stony groude where it had not moche er-
th/ and a non it sprōge vppe/ because it had no
depht offerth: and when the sun was vppe/ hitt
cauth heet/ and for lake off rotynge wyddred a-
waye. Some fell amonge thornes/ and the thorn-
es arose and chooked it. Parte fell in goode grū-
de/ and brought forth good frute: some an hūndred
fold/ some fifty fold. Some thyrty folde. Whoso-
uer hath eares to heare/ let him heare.

And hys disciples cā/ and sayde to him: Why
speakest thou to them in parables/ he answered
and sayde vnto them: It is geuen vnto you to
knowe the secrettis off the kyngdom of heuē/ but
to the it is not geue. For whoso uer hath to hi
shall hit be geue: and he shall have aboundance.
But whoso euer hath not: fro hi shal betakyn a
waye eue that samethat he hath. Therefore spe-
ake y to the in similitudis. For though they se/ they
ysenot: and hearinge they heare not: neither vnder-
stonde. And in the ysfulfylled the prophesy
of Esay/ which prophesi sayth: with youre eares
ye shall heare and shall not vnderstode/ and with
your eyes ye shall se/ ād shall not perceave. For

Of S. Mathew. So. xviii.

this peoples hert ys wexed grosse. And their eares were dull of herynge/ ad their eyes have the ey closed/ lest they shulde se with their eyes/ and heare with their eares/ ad shuld vnderstode with their hert/ ad shulde tourne. that y myght hear.

But blessed are youre eyes/ for (se them. they se/ and youre eares/ for they heare. Verely y say vnto you/ that many prophetes and persas icte me have desired to se tho thinges which ye se/ and have not sene the: ad to heare tho thigs which ye heare/ ad have not herde the. Heare ye therefore the similitude off the sower. When a man heareth the worde of the kyngdō/ and vnderstodeth it not/ there cometh the evyll mā/ and catcheth awaye that which was sowne in hys hert. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grōde ys he/ which heareth the worde of God/ and anon with ioye receaveth itt/ yet hath he no roott in him selfe/ And therefore he dureth but a season: for as sone as tribulation or persecucion aryseth because of the worde by and by he falleth. Se that was sowne amongethornes/ ys he that heareth the worde off God/ But the care off this worlde/ And the dissaytfulnes off ryches choke the worde/ And soys he made vnfrutfull. Now which is sowne in the good grōde/ ys he that heareth the worde and vnderstondeth it/ which also bereth frute/ ad brygeth forth some a hūdr ed folde/ some ffty folde/ ad some thyrty folde.

Another similitude put he forth/ vnto them saynge: The kyngdm off heven ys lyke vnto a man which sowed good seede in his felde. But

C iij.

C

¶ The Gospell.

whyllmen shlepte/ther cam his soo/ and sowed
tares amonge the wheate / and went his waye:
Whē the blade was sprōge vp/ād had bzought
forth frute/ the appered the tares also. The ser/
vaunt? cam to the householder/ and sayde vnto
him: Syr sowdest not thou good seed i thy clos/
se/ from whence then hath it tares? He sayde to
them/ the evious man hath done this. Then the
seruaunt? sayde vnto hym: wylt thou then that
we go ād gader it? and he sayde/ nay/ lest whyll
ye go aboute to wede out the tares/ ye plucke vp/
pe also with them the wheate by the rofft: let bo/
the growe together tyll harvest come/ and in tis
me of harvest/ I wyll saye vnto my repers/ ga/
dther yefyrst the tares/ ād bynd them in sheues
to be bñet: but gadther the wheate i to my barn.

¶ Another parable he putt forth vnto them sa/
yng. The kyngedō of heve ys lyke vnto agray/
ne of mustard seede/ whych a man taketh ād so/
weth in his felde/ whych ys the leest of all seedes.
But when it is growne/ it is the greatest amōge
yerbes/ ād is a tree: so that the byddes of the air
er come/ ād bylde in te braunches of it.

¶ Another similitude sayde he to them. The
kyngdom of heven ys lyke vnto leue which a wo/
man toke and hyd in iij peckes off meeles/ tyll all
was leuended.

¶ All these thyng? spake Iesus vnto the people
by similitud?/ and withoute similitud? spake he
nothyng to them/ to fulfyll that which was spo/
ke by the prophet sayinge: I wyll opē my mouth
in similitud/ ād wyll speake forth thyng? whych
have bene kepte secrete from the begynnynge off

¶ Of S. Mathew. Fo. vij.

the worlde.

Then sent Iesus the people awaye/ and cam to housse/ ad hys disciples cam vnto him/ saynge: declare vnto vs the similitude of the tares off the selde: Then answered he and sayde to them. **¶** Set that soweth the good seed/ ys the sone of mā / the selde ys the worlde. The children off the kyngdom are the good seed. The evyll mans childre are the tares. But the enemy which soweth the / is the devill. The harvest is the end of the world and the repers be the angels. For even as the tares are gaddred/ and brient in the fyre: so shall it be in the ende off this worlde. The sonne off man shall send forth his āgels/ and they shall gadth/ er out off his kyngdom all thinge that do hurte/ and all the which do inquite/ and shall cast the into a furnes of fyre. There shalbe waylynge ad gnasshyng off teth. The shall the iusteme shyne as bryght as the sun in the kyngdom off their father. wosoever hath eares to heare/ let hi heare. **¶** Agayne the kyngdom off heven is lyke vnto treasure hidde in the selde/ the which a mā founde and hiddest: and sforioy there of goeth and selleth all that he hath/ and byeth that selde.

¶ Agayne the kyngdom off heven is lyke vnto a marchaūt/ sekyng after good pearles/ which when he had founde one precious pearle/ went and solde all that he had/ and bought it.

¶ Agayne the kyngdom off heven is lyke vnto a neet cast in to the see/ that gadereth off all kynde of fysshes: which when it is full/ me drawe to lode/ and sitt and gadre the good in to their vessels ad cast the bad awaye. So shall it be at the de of

¶ iij

C

¶ The Gospell.

the worlde. The angels shall come and sever the bad from the good / and shall cast them into a furnace of fyre / there shall be waylinge and gnashing of teth.

¶ Jesus sayde vnto them: have ye vnderstonde all these thyngs: they sayde yee syr. The sayde he vnto them: Therfore every scribe which is coning vnto the kyngdome of heven / is lyke an housholder / which bryngeth forth / out of hys treasure / thyngs bothe newe and olde.

¶ And hyt cam to passe whē Jesus had synnessed these similitudes that he departed thence / and cam in to his awne countre / and taught in there synagogges / in somuche that they were astunyed and saide: whence cometh all this wysdon and power vnto him? is not this the carpenters sonne? is not hys mother called mary? and hys brethren be called James and Ioses and Symon and Judas? and are not hys sisters all here with vs? Whence hath he all these thyngs? And they were hurte by him. Then Jesus sayde vnto them: there is no prophet with out honoure / save in hys awne countre / and amonge his awne kynne. And he dyd not many myracles there / for there vnbelefe sake.

¶ The. viiiij. Chapter.

In that tyme Herod the tetrarcha herde off the fame of Jesu / and sayde vnto his seruantes: This is Iohn baptist. he is risen agayne from deeth / and therefore hys power ys so great. For Herod toke Iohn and bounde hym / and put hym in prison for Herodias sake / hys brothers wyfe. For Iohn sayde vnto hym: hit

Mat. 19.

¶ Of S. Mathew. Fo xx

ys not lawfull for the to have her. And when he wold have put hym to deeth / he feared the people / because they counted hym as a prophet.

¶ When Herods birth day was come / the daughter off Herodias daunced before them / and pleased Herod. Wherefor he promysed with an oth / that he wolde geve her whatsoever she wolde axe. And she beinge informed of her mother before / sayde geve me here Jhon baptistys heed in a platter. And the kynge sorowed: neverthelesse for his othes sake / and for their sake which sate also att the table / he commaunded yt to be geven her. And sent and beheaded Jho in the prison / and his heed was brought in a platter and geve to the damsell / and she brought it to her mother. And his disciples cam and toke vp his body / and buried it. and went and tolde Jesus.

¶ When Jesus had herde that / he departed thence by shippe into a desert place out of the way. And when the people had herde therof / they followed him a fote out of there cites. And Jesus went forth and sawe moche people: and his herte dyde melte vppon them / and he healed off the thowse that were sicke. Whe eve was come / his disciples cam to him saynge. This ys a desert place / and the daye is spent / let the people departe that they maye go into the townes / and buye them victuals. But Jesus sayde vnto them: They have no need to go away: Geve ye them to eate. The sayde they vnto him: we have here but. v. loaves and two fysshes. He saide: bringe the hyther to me. And he commaunded the people to syt downe on the grasse. And toke the. v. loaves / and the. ij. fysshes and lot.

¶ v

C

¶ The Gospell.

ed vp to heven and blessed / and brake and gave
theloves to his disciples / and the disciples gave
them to the people. And they all ate / and wer sus-
fised. And they gadered vp of the gobbert thatt
remained / xij basket full. They that ate were in
nōbre about v. th. mē / besyde wemē and childrē.

¶ And straght way Jesus made his disciples
enter into a shippe / and to goo over before him /
whill he sent the peple away. And as sone as he
had sent the peple away / he went vp into a mou-
taine alone to praye. And whē nyght was come
he was there hym silf alone / and the shippe was
in the middes of the see / and was toost with wa-
ves / for it was a contrary wynd. In the four-
the watche of the nyght Jesus cam vnto the wal-
kyng on the see: and when hys disciples sawe hi
walkyng on the see / they were amased / sayin-
ge: it is some spirite / and cryed out for feare. And
streight waye Jesus spake vnto them sayn-
oe: be of good cheare / it is y / be not a frayed.

Peter answered / and sayde: master / and thou
be he / bidde me come vnto the on the water. and
he sayde come. And whē Peter was come doune
out of the shippe / he walked on the water / to go
to Jesus. But when he sawe a myghty wide / he
was afrayed. And as he began to synke / he cry-
ed sayinge: master save me. And immediatly Je-
sus stretched forth his honde / and caught him /
and said to hym: O thou of lytell fayth: wherfore
diddest thou doubt? And as soone as they were
come i to the shippe / the winde cassed. Thē they
that were in the shippe caād worshypped him /
sayinge: of a truth thou art the sonne off God.

Of S. Mathew. So xxi.

And when they were come over / they wēt i to the lōde of genazareth. And whē the mē of that plas cel had knowlege of hi / they sent out i to all that countre rounde about / ād brought vnto him all that were sicke / ād besought him / that they myght touche the border of hys vesture only. And as many as touched hytt / were made safe.

The xv. Chapter.

John 12
Thē cam to Iesus: scribes and pharises frō Jerusalem / sayinge: why do thy disciples trasgresse the tradiciōs of the seniours? for they wesse he not there hond / whē they eate bread: Be answered / and sayde vnto them: why do ye also trasgresse the cōmaundmēt of god / thow weyoure tradiciōs? for god cōmaūded / sayinge: honoure thy father ād moder / ād he that speaketh evyll ayenst hys father or mother / shall suffer deeth. But ye saie / every mā shall saie to his father or mother: whatsever thyng I offer / that same doeth profyt the / ād so shal he not honoure hys father ād mother. And thus have ye made / th at the cōmaundment of god is with out effect / throughe youre tradiciōs. Xpo xvij wel prophesied off you / Esay sayinge: This people draweth nle vnto me with there mouthes / ād honoureth me with their lippes / yet their hert is farre frō me: but i vaine they worshippeme teachinge doctrine / which is nothig but mēs pceptes.
And he called the people vnto hi / and saideto them: heare and vnderstōde. That w t goeth i to the moughth / defyleth not a mā: but that which cōmeth out of the moughth / defyleth the man.

C-b

C The Gospell.

Then cam his disciples / and sayde vnto hym: perceavest thou / howe that the pharyses are offended hearinge thys saynge? He answered / and sayde: all plantes which my hevly father hath nott planted / shalbe plucked vppe by the rotes. Lett them alone / they be the blynde led ders of the blynde. If the blynde lede the blyde / bothe shall fall in to the dyche.

¶ The answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Iesus: are ye yett with oute vnderstodinge? perceave ye not / that whatsoever goeth in at the mouth / descendeth doun in to the belly / and ys cast out in to the draught? Butt those thinge which procede out of the mought come from the herte / and they dysfyle a mā. For out of the herte come evyll thought / murder / breakyng of wedlocke / whoredoms / theefte / falce witnessberyng / blasphemy. These are the thinge which defyle a man. Butt to eate with vnwashed hondes / defyleth nott a man.

¶ And Iesus went thence / and departed in to the cost of tyre and sidon. And beholde a womā which was a cananyte cam out of the same coast / and cryed vnto him / saynge: have mercy on me lord the sonne off Dauid / my doughter is ppytously vered with a devyll. And he gave her never a worde to answer. Then cam to him his disciples / and besought him sayinge: sende her away / for she foloweth vs cryinge. He answered / and sayde: I am not sent / but vnto the lost shepe of the housse of israhel. The she cam and worshypped him / sayinge: master sucke me: He answered and sayde: it is not good / to take the chyl-

C Of S. Mathew. fo. xxij.

dries breed / and to cast it to the helpe. She answered and saide: it is true / never the lesse the whylles eate of the crömes / which fall from the master stable. Then Jesus answered and sayde vnto her. O woman greate ys thy fayth / be hit to the / even as thou desyrest. And her doughter was made whole even at that same tyme.

C The Jesus went awaye from thence / and came vnto the see of galyle / and went vpp in to a mountayne / and sat doune there. And moche people came vnto hym havinge with them / halt / blinde / döm / maymed / and other many: and cast them doune at Jesus fete. And he healed them / in so moche that the people wödröed / to se the döm speake / the maymed whole / the halt to go / and the blinde to se. and they glorified the god of israhel.

C The Jesus called his disciples to him and saide: I have compassion on the people / because they have contynued with me nowe iij dayes / and have nothinge to eate: and I wyll not let them departe fasting / lest they perissh in the waye. and his disciples sayd vnto him: wher shuld we get so moche breed in the wyldernes / as shulde suffyse so greata multitude? and Jesus sayde vnto the: how many loaves have ye? and they seide: seven and a fewe fysshes. And he commaunded the people to syt doune on the grounde. And toke the seven loaves / and the fysshes and gave thankes / and brake them / and gave to hys disciples / and his disciples gave the to the people. And they all ate / and were suffysed. And they toke vpp of the broken meate that was lefte vij basket full. They that ate were iij M men / besyde women

¶ The Gospell.

and chylbren. And he sent awaye the people/ ad
toke shyppe ad cā into the parties of Magdala:

¶ The. xvj. Chapter.

Then came to hym the pharises with the sa-
duces also/ and dyd tempte hym/ desyringe
that he wold shewe them some signe from heve.
He answered and sayde vnto them: Art even ye
saye/ we shall have sayre wedder. and that be-
cause the s^cryes reed: in the mornige/ ye saye/ to
daye shall be foule wedder/ and that because the
s^cryes troubelous and reed. O ye p^{ro}phets/ ye
can discerne the fassio of the s^crye: and can ye not
discerne the sygnes of the tymes? The frowarde
nacion/ and ad vourrous/ seeketh a sygne/ there
shall no other sygne be geuen vnto the/ but the
sygne off the prophet Jonas. So leste he the ad
departed.

¶ And whē his disciples were come to the other
side of the water/ they had forgottē to take bred
ed with them. The Jesus sayd vnto them: Take
hede and beware of the leue of the pharises/ ad
of the saduces. They thought a mongethem self
yes sayige: we have brought no bred with vs.
Whē Jesus vnderstode that/ he sayd vnto the.
O ye of lytell sayth/ why are yore mindes cum-
bred because ye have brought no bred? Do ye
not yet perceave/ nether remēber those v^o louesse
whē there were v^o men/ and howe many bas-
kett toke ye vp? Nether the v^o loughs/ whē the
re were iij^o M^o and howe many baskett toke ye
upper? Why perceave ye not the/ that ys spaken
vnto you of bred/ whē I sayde/ beware off the

Job 22.

¶ Of S. Mathew. Fo. ppiij.

levē of the pharises and of the saduces: The vnderstode they howe that he had not them be was re of the levē of breed: butt of the doctryne of the pharises/ and of the saduces.

¶ Whē Iesus ca in to the coosts of the cite which is called cesarea philippi/ he asked hys disciples sayinge: whom do me saye that I the sonne of mā am? They saide/ some saye that thou arte Tho baptist/ some helyas/ some Jeremias/ or wō of the prophet/. He seyde vnto them: but whō saye yet that I am? Symon Peter answered/ and sayde: Thou arte Crist the sonne of the livinge god. And Iesus answered and sayde to him: happy arte thou Simon the sonne of Jonas/ for fleshe and bloud have nōt opened vnto the that/ butt my fater which is i heve. And I saye also vnto the/ that thou arte Peter. And upon this roocke I wyll bylde my congregaciō. And the gates off hell shall nōt prevayle agaynst it. And I wyll yeve vnto the/ the keyes of the kyngdō of heven/ and what soever thou byndest vppō erth/ yt shall be bounde in heven. and what soever thou loosest on erthe/ yt shall be loosed in heven.

¶ Thē he charged his disciples/ that they shulde tell no mā/ that he was Iesus Christ. From that tyme forth/ Iesus begā to shewe vnto hys disciples/ howe that he must go vnto Ierusalē/ and suffer many thing of the seniors/ and of the hye prestes/ and of the scribes/ and must be killed/ and ryse agayne the thirde daye. Peter toke hi a side/ and begā to rebuke hym sayinge: master fauer thy sylfe/ this shall not come vnto the. Thē tourned he aboute/ and sayde vnto Peter: go after me Satan/ thou offendest me/ because thou perceavest

C. 8

001

¶ The Gospell.

nott godly thyngs: but worldly thyngs.

¶ Iesus then sayde to hys disciples. If eny man wyll folowe me/ leet hym for sake hym sylfe/ and take hys crosse and folowe me. For who soever wyll save hys sylfe/ shall loose yt. And who soeuer shall loose hys lyfe for my sake/ shall fynde yt. Whatt shall hit proffet a man/ yf he shulde wynn all the whoole worlde: so he loose hys owne soule? Or els what shall a man geve to redeeme hys soule agayne with all? For the sonne of man shall come in the glory of hys father/ with hys angels/ and the shall he rewarde every man accordyng to hys dedes. Verely I saye vnto you/ some there be amonge the that here stonde/ whych shall nott taste of deeth/ tyll they shall have sene the sonne of man come in hys kyngdom.

¶ The xviij. Chapter.

¶ And after vij dayes Iesus toke Peter and James and Iohn hys brother/ and browght them vppen to an hye mountayne out of the waye/ and was transfigured before them. and hys face dyd shynne as the sun/ and hys clothes were as white as the light. And beholde there appered vnto the Moyses and Helias talkinge with him. Then answered Peter/ and sayde to Iesus: master here is good beinge for vs. If thou wilt/ leet vs make here iij tabernacles/ wch for the/ and won for Moyses/ and won for Helias. Whylle yet spake/ beholde a bright clowd shadowed them. and lo a voice out of the clowd sayde: This is my deare sonne/ in whom I delight/ heare hym. And when the disciples herde

Of. S. Mathew. Fo. xviii.

that they fell flat on there faces / and were soore
re afrayed. And Iesus cam and touched them /
and sayde: aryse and be not afrayed. Then lyfte
they vpper their eyes / and sawe no man / but Ies
sus only.

¶ And as they cam doune from the moūtayne /
he charged the sayinge: se that ye shewe thys vpi
sion to no man / tyll the sonne of man be risen
ageyne from deeth. And hys disciples axed off
him / sayinge: Why then saye the scribes / that
Elias muste fyrst come? Iesus answered / and
sayd vnto them: Elias shall fyrst come / ad res
tore all thyngs. And I saye vnto you that Elias
ys come alredy / and they knewe hym nott: butt
have done vnto him whatsoeuer they lusted. In
lyke wyse shall also the sone of mā suffre of them
Then hys disciples perceaved that he spake vn
to them of Iohn baptist.

¶ And when they were come to the people / ther
cā to hym a certayn mā / and kneled doue to hym
saynge: Master haue mercy on my sonne / for
he is frantick: and ys soore vexed. And oft tymes
falleth into the fyre / and oft into the water. And
I brought him to thy disciples / and they coulde
not heale him. Iesus answered and sayde: O ge
neracion saythles and croked: howe longe shall
I be with you: howe longe shall y suffre you? bry
ng him hidder to me. And Ihesus rebuked the
devyll / ad he cam out. And the child was healed
even that same houre.

¶ Then came hys disciples secretly and sayde:
Why could not we cast hi out? Iesus sayd vnto
them: Because off youre vnbelife. For I saye ves
D

C The Gospell.

rely vnto you: yf ye had sayd he as a grayne off musterd seed / ye shuld saye vnto this mountayne remeue hence to yonder place / and he shulde remeue: Neither shuld eny thyng be vnpoffyble for you to do. but this kynde goeth not oute butt by pryer and fastyng.

C Whill they passed the tyme i galile / Jesus sayde vnto them: the sonne off man shal be betrayd into the hondes off me / ad they shall kill hym and the thyrde daye he shall ryse agayne. And they sorowed greatly.

C Whenthey were cometo Capernaum: They that were wont to gadre poll money / cam to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the house / Jesus spake first to hym / sayng: What thyngkest thou Simon? of whome do the kyngs off the earth take tribute / or poll money? of their chyldren / or of straungers? Peter sayde vnto hym: of straungers. Then sayd Jesus vnto hym agayne: Then are the chyldren fre. Nevertheless lest we shulde offende them: goo to the see and cast in thyne angle / and take the fyssh that first cometh vp: and when thou hast opened his mouthe / thou shalt fynde a peece of twelue pens / that take and paye for me and the.

C The xviij. Chapter.

The same tyme the disciples cam vnto Jesus sayng: who is the greatest in the kyngdom off heven? Jesus called a chyld vnto hym / and set hym in the middes of them / and sayd: Verely I say vnto you: except ye tourn / and become as

Fol. 24.

¶ Of S. Mathew. Fo. xxv.

chylde / ye canot eter into the kyngdom off heve.
whosoever therfore shall submit himsilfe as thys
is chylde / he is the gratest i the kyngdom of he-
ven. And whosoever receaveth suche a chylde in
my name / receaveth me. But whosoever offend
won of these lytell wons / which beleve in me: yt
were better for hym / that a millstone were han-
ged aboute his necke / and that he were drouned
in the depth of the see. Wo be vnto the world be-
cause of evill occasions. It is necessary that ev-
yll occasions be geven / neverthelesse woo be to
that mā / by whom evill occasion cometh. Wh-
erefore yf thy honde or thy fote geve the an oc-
casion of evyll: cut hym of and cast hym frō the.
It is better for the to enter into lyfe halt or ma-
ymed / rather then thou shuldeste havynge two
hondes / or two fete / be cast into everlastyng fy-
re. And yf also thyne eye offende the / plucke him
oute and caste hym from the. It is better for the
to enter into lyfe with one eye / then havynge two
eyes to be cast into hell fyre.

Se that ye despise not won of these lytell wons
For I saye vnto you / that in heven their ange-
ls behold the face of my fader / which ys i heven.
Reade the sone of mā is come to save that which
is lost. Now thynke ye? If a mā had an hōdred
shepe / ad one of the shuld goo astray / will he not
leve nynty ad nyne i the mōutains / ad go ad seke
that wō which is gone astray: if it happē that he
fynd hī / verply I say vnto you: he rejoyseth mo-
re of that shepe / then of the nynty ad nyne which
wēt not astray. Ewe so hit is nōt the wpll of your
re father in heven / that won off this lytell wons
shulde perishe.

C The Gospell

C Moreover yf thy brother trespass agensst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the / thou hast wonethy brot ther: but yf he heare the not / then take with the two or two / that i the mouth of two or thre witnes / all saigs maye stode. Yf he heare not the / tell hit vnto the congregacion: yf he heare not the congregacion / take him as an bethen mā / and as a publican. Verely I say vnto you whatsoeuer ye bynde on erth / shalbe boude in heve. And whatsoeuer ye lose on erth / shalbe losed in heve.

Agayn I say vnto you that is two off you shal all agre in erth in eny maner thinge whatsoeuer they shal desyre: hit shal be geve them of my fader which is in heven. For wheretwo or thre are regadered togedder in my name / there am I in the mydd of off them.

C Then cam Peter to hym / and sayde: master / howe ofte shall my brother trespass ageynst me / and I shall foryeve hym: shall I forgeve hym seventy times? Jesus sayd vnto hym: I saye nott vnto the seven tymes: but seventy tymes seven tymes. Therefore is the kyngdom off heve lyfened vnto a certayne kyng / which wolde take a count of his servaunt / and when he had begune to reckon / won was browghte vnto hym / whiche ought hym ten thousand talentt: but when he had nought to paye / the lord commaunded him to be solde / and his wyfe / and his childre: and all that he had / and payment to be made. The servaunt felldoune and besought hym sainge: Syr Have me respyte / and I will paye hit every whyt. The had the lord pitie on the servaunt / and

fol. 25.

¶ Of S. Mathew. Fo. xxvj.

lowed hym / and forgave hym the dett.
 ¶ The same seruaunt went out and founde wo-
 ne off his felowes / which ought hym an hundr-
 ed pence. And leyed hōd on hym / and toke hym
 by the throte / saige: paye that thou owest. And
 his felowe fell doune / and besought hym / sayn-
 ge: have pacience with me / and I wyll paye the
 all. And he wolde not / but wet and cast hym in
 to prison / tyll he shulde paye the dett. When his
 other felowes sawe what was done / they were
 very sozr and cam and tolde vnto the lord all
 that had happened. Then the lord called hi / and
 sayde vnto hym. O evyll servaūt / y forgave the
 all that dett / because thou praydest me: Was it
 not mete also / that thou shuldest have had com-
 passion on thy felow / evē as y had pitie on the?
 And his lord was wrooth / and delivred hym to
 the iolers / tyll he shulde paye all that was due
 to hym. So lyke wyse / shall youre heavenly father
 do vnto you / yf ye wyll nott forgeve with youre
 hertt / eache wō to his brother there trespasses.

¶ The xij. Chapter.

¶ And it folowed when Iesus had synysshed
 those sayings / he gat hym frō Galile / and
 cam in to the coost off iewry beyonde Jordan /
 and moche people folowed hym / and he healed
 the theare. Then cam vnto hym the pharises to
 tempte hym / and sayde to hym: As hit lawfull
 for a man to put a waye his wyfe for ail manner
 off causes? He answered / and sayde vnto them
 Sa veyenot rebbe hōwe that he which made mā
 at the begynnyng / made the man and woman?
 D iij

C The Gospel

and saide for thys thige / shall a man leue father
 and mother / and cleve vnto his wyfe / and they twa
 be shalbe wo flesse. Wherefore now are they not
 twayne / but wo flesse. Let not mā therefore put
 a sund / that which god hath cuppled togedder.
 The sayde they to hym: why did Moses commaund
 de to geue vnto her a testimoniall of diuorsemēt
 and to put her a waye? He saide vnto them: Mo-
 ses because of the hardnes of youre hert / suffred
 you to put awaye youre wyfes: But from the be-
 gynnynge hit was nott so. I saye therefore vnto
 you / whosoever putteth awaye his wyfe (except
 hit be for fornicaciō) and marieth another / bre-
 aketh wedlocke. and whosoeb marieth her which
 is diuorced / doeth commit a vouttry.

Then spake his disciples to hym: yff the mat-
 ter be so betwene mā and wyfe / the is it not good
 to mary. He sayde vnto them: all men can not a-
 waye with that saynge: but they to who it is ges-
 re. There are chaste / which were so borne out of
 the mothers belly. And there are chaste / which
 be made of mā. And there be chaste / which have
 made them selves chaste for the kyngdom off he-
 uens sake. He that can take it lett hym take it.

Then were brought to hym yonge chyldren /
 that he shulde put his hond on them and praye
 And his disciples rebuked the. Jesus sayde vn-
 to them: suffre the chyldren / and forbid them not
 to come to me / for vnto suche belongeth the kyng-
 dom off heven. And when he had put his hond
 on them / he departed thence. And beholde won-
 ca / and sayde vnto hym: good master / what good
 thige shall I do / that I maye haue eternal lyfe?
 He sayde vnto hi: why callest thou me good? the

Cap. S. Mathew. Fo. pvvij.

re is none good but won / and that it god. But and thou wilt entrei to lyfe / kepe the commaundment. He sayde: Which? And Jesus sayde: thou shalt not kyll. thou shalt not breake wedlocke. Thou shalt not steale: thou shalt nott beare falce witness. honoure thy father and mother. and thou shalt love thine neighbour as thy selfe: the yonge man sayde vnto him: I have observed all these thinges from my youth / what have y more to do? Jesus sayde vnto him: yf thou wilt be perfecte / goo and sell that thou hast / and geve it to the poore / and thou shalt have treasure i heven / and come and folowe me. When the yongema herde that sayinge / he went a waye morninge. For he had greafe possessions.

¶ Jesus sayde the vnto his disciples: Verely I saye vnto you / a rycheman shall with difficulte enter into the kyngdom of heven. And moreover I saye vnto you: it is easier for a camell to go throughe the eye of a needle / then for anychman to enter into the kyngdom of heven. When his disciples herde that / they were exceedingly amased / sayinge: who then can be saved? Jesus behelde them / and saide vnto them: with men this is impossible / but with god all thinges are possible.

¶ Then answered Peter / and saide to him: Bes holde we have forsaken all / and have folowed the: what shall we have therfore? Jesus sayde vnto them: verely I saye to you / thatt ye which have folowed me in the seconde generaciō (when the sonne of man shal sit in the seate of his maieste) shall sit also vpon xij seate / and iudge the xij tryb of Israhel. And whosoever forsaketh housse / or brethren / or sisters / other father / or mother / or wyfe / or children / or lyvelod / for my

¶ The Gospel.

namesake / the same shall receave an hundred folde / and shall inherite everlastyng lyfe. Many that are fyrste shal be laste / and the laste shal be fyrste.

¶ The xx. Chapter.

For the kyngdom off heven ys lyke vnto an housholder / which went out early in the morninge to hyre labourers into hys vynyarde. And he agreede with the labourers for a peny a daye and sent them into hys vynyarde. And he went out about the thyrde houre / and sawe other stōdyng ydell in the market place and sayd vnto the goye also into my vynyarde / and whatsoever is right / I will geve you. and they went there way. Agayne he went out about the fyrte and nynte houre / and dyd lyke wyse. And he went out aboute the eleventh houre and founde other stōdyng ydell. And sayde vnto them: Why stōde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vynyarde / and whatsoever shal be right / that shal ye receave.

¶ When even was come the lord of the vynyarde sayde vnto hys steward: call the labourers / and geve them their hyre / begynnyng at the laste / tyll thou come to the fyrste. And they whiche were hyred aboute the eleventh houre / cam and receaved every man a peny. Then cam the fyrst / supposyng that they shulde receave moore / and they like wyse receaved every mā a peny. And when they had receaved it / they grudged agaynst the good man of the housse sayng: These

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¶ Of S. Mathew. Fo. xxviiij.

laste have wrought but one houre / and thou hast
made them equall vnto vs which have borne the
burthen and heet of the daye.

¶ He answered to one of them saynge: frende I
do the no wronge. dydeste thou not agre with
me for a penny? Take that which is thy duty / and
goe thy waye. I will geve vnto this last / as mo:
che as to the. As yt not lawfull for me to do as
me listeth with myne awne? As thyue eye evyll
because I am good? Soo the laste shalbe fyrste /
and the fyrste shalbe laste. For many are called
and fewe be chosen.

¶ And Iesus ascended to Jerusalem / and
toke the xij disciples aparte in the way / and say:
de to them: A loo we goo vp to Jerusalem / and the
sone off man shalbe betrayed vnto the chiefe pres:
tes / and vnto the scribes / and they shall conde:
mne hym to deeth / and shall delivre hym to the
gentils / to be mocked / to be scourged / and to be
crucified. and the third day he shall ryse agayne.

¶ Then cam to hym the the mother off Sebedes
childe with her sones worshippinge hi / and de:
syringe a certayne thyng off hym. He sayd vn:
to her: What wylt thou have / She sayde vnto
hym: Graunte that these my two sones maye sitt /
one on thy right hond / and the other on thy liste
bonde in thy kyngdom.

¶ Iesus answered and sayd: Ye wot not whatt
ye aske. Are ye able to drynke off the cuppe that y
shal drynke of. And to be baptised with the bas:
pti that y shalbe baptised with. They answered to
yi: That we are. He sayd vnto the: Ye shall dry:
nke of my cupe / and shalbe baptised with the bas:

D v

C The Gospell.

pti that yshal be baptysed with: But to syt o my ryght hōd / and o my left hōd / is not myne to yeve: but to the for whō it is prepared of my fater.

¶ And when the ten herde this / they despayned att the two brethzen. But Iesus called the vnto hym / and saide: Ye knowe that the lord of the gentyls have dominacion over them / And they that are great / exercise power over the. It shall not be so amonge you: But whosoever wyll be greate among you / let hym be youre minister / and whosoever wyll be chiefe / let hym be youre seruaunt. Even as the sonne of man cam / not to be minis-tered vnto / butt to minister: and to geve his lyfe for the redempcion off many.

¶ And as they depatted fro Hierico / moche peo-ple folowed hym. And beholde two blynde me syttinge by the way syde / when they herde / that Iesus passed by cryed sayinge: Master the sonne of David have mercy on vs. And the people rebuked the / be cause they shulde holde there pe-ace: But they cryed the moare / sayinge: have mer- cy on vs master which arte the sonne off David. Then Iesus stode styll / and called the / and say- de: what wyl ye that y shall do to you: they said vnto hym: Master / that oure eyes maye be ope- ned. Iesus pitied them / and touched there eyes. And immediatly theire eyes receaved syght: And they folowed hym.

C The xxj. Chapter.

When they drew nye vnto Ierusalem / and were come to Bethpage / vnto moates liete / then sent Iesus two off his disciples / sa-

Eol. 28.

C. Of S. Mathew. Fo. xxix.

yinge to them: Go into the tounethat lyeth over
agaynsteyou/ and amongeshall fynde an assebo/
unde/ and hercolte with her/ lose the and bringe
them vntome. And ifeny man saye ought vnto
you/ saye ye that youre master hath neade off
them/ and streyght waye he will let them go. All
this was donne/ to fulfyll that which was spo/
ke by the prophet/ sayinge: Tell ye the doughter
of Sion: beholdethy Kinge cometh vnto the me/
te/ sittinge vppō an asse and a colte/ the foole off
an asse vfed to the yooke. The disciples went/ and
did as Iesus comaūded them/ and brought the
asse and the colte/ and put on then there clothes/
and set him there on. Many of the people spreed
theire garmēt in the waie. other cut doune bra/
unches from the trees/ and strawed them in the
waye. Moreover the people that wēt before/ and
they also that cam after cried sayinge: hosianna
to the sone of Davig. Blessed be he that cometh
in the name of the lorde/ hosianna in the hyest.

And when he was come in to Jerusalem/ all
the cite was moved/ sayinge: who ys this? And
the people/ sayde: thys ys Iesus the prophet off
nazareth a cite of galile. And Iesus went i to the
temple of god/ and caste out all the that bought
and solde in the tēple/ and overthrew the tables of
the mony chaūgers/ and the seat of the that solde
doves. And saide to the: it is writtē/ mine housse
shal be called the housse off prayer/ butt ye have
made it a den of theves. And the blinde and the
halt cā to hym in the temple/ and he healed the.

¶ When the chese priest and scribes sawe/
the marveylles thatt he dyd/ And the chyl dren

¶ The Gospell

cryinge in the temple and sayinge/ bosiama to the sonne of David/ they desdayned/ and sayde vnto hym: hearest thou what these saye? Jesus sayde vnto them: haue ye neuer redde/ off the mouth off babes and suckelinge? thou haste orz deyned prayse? And he lefte them/ and went out off the cite vnto bethani/ ad passed the tyme there

¶ In the mornynge as he returned into the cite agerne/ he hungred/ and spyed a fygge tree i the waye/ and cam to it/ and founde nothyng there on/ but leues only/ ad said to it/ never frute growe o the hēce forward. And anon the fygge tree wyddered awaye. And when his disciples sawe that/ they marvelled sayinge: Howe sone is the fygge tree wyddered awaye? Jesus answered/ ad sayde vnto them: Verely I saye vnto you/ yf ye shall haue sayth/ ad shall not dout/ yeshall nott only do that which ye haue done to the fygge tree: but also yf ye shall saye vnto this mountayne/ take thy silfe awaye/ ad cast thy selfe to the see/ it shalbedone. And whatsoeuer thig ye shall axe i youre prayers (if ye beleue) ye shall receaue hit. ¶ And when he was come into the temple/ the chiefe prest and the senioz of the people ca vnto him as he was teachinge/ ad sayde: by what auctorite doest thou these thig? and who gave the this power? Jesus answered/ and sayde vnto the: I also wyll axe of you a certayne question/ which if ye asoyleme/ y in lyke wyse wyll tell you by what auctorite I do these thig? Whēc was the bapti of Ihon? from heven/ or of men? And they thought i them selues sayinge: yf we shall saye/ from heve/ he wyll saye vnto vs: why dyd

C Of S. Mathew. Jo. xxx.

ye not then beleve hym: but and if we shall saye
of men then feare we the people. For all men be-
leue Ihon as a prophet. And they answered Jes-
sus/ and sayde: we cannot tell. He lyke wyse sayd
vnto them: nether tell I you by what auctoritey
do these thys. What saye ye to thys: a certayne
man had yfsones/ and cam to the elder sayinge:
go and worke to daye in my vneyarde. He ans-
wered and sayd: I wyll not: but afterwarde re-
pented and went. The cam he to the seconde/ ad
sayd lyke wyse/ and he answered and sayde: I
wyll syr: yet went he not. Wehdder of these yf-
fylled there fathers wyll: And they sayde vnto
hym: the fyrst. Jesus sayde vnto them: verely I
saye vnto you/ that the publicans and the har-
lots shal come into the kyngdome off God before
you. For Ihon ca vnto you/ in the waye of righ-
te wenes/ and ye beleved hym not: but the pub-
licans and the whoores beleved hym. But ye
(though ye sawe it) yet were not moved with re-
pentance/ that ye myght afterwarde have be-
leved hym.

Akerke another similitude The (leved hym.
re was a certayne housholder/ whych set a vyn-
eyarde/ and hedged it rounde about/ and made a
wynpresse in it/ and bilt a tower/ and lett it out
to husbandmen/ and went in to a straunge coun-
tre. And whē the tyme of the frute drew neare/
he sent his servaunt to the husbandmen/ to re-
ceave the frut of it/ ad the husbandmen caught
his servaunt/ ad bet wō. Kyled another/ ad sto-
ned another. Againe he sent other servaunt mo-
then the fyrst/ and they served them lyke wyse.
But last of all/ he sent vnto them hys awne son:

C The Gospell.

ne sayinge: they wyll feare my sonne. When the husbandmen sawe his sonne: they sayde amonge them selves: This ys the heyre: come on lett vs kyl hym: and lett vs take hys inherytaunce to oure selues. And they caught hym and thrust hi out of the vyueyarde: ad shlewe him. When the lord of the vyueyarde com meth: what wyll he do with those husbandmen? They sayde vnto hym: he wyll kyl destroye those evyll persons: and wyll lett out hys vyueyarde vnto other husbandme: whych shall deliuer hym his frute att tymes convenient.

C Iesus saide vnto them: dyd ye never redde in the scriptur? the same stone which the bylders refused: is set i the pricippall parte of the corner. this was the lordes doung: ad ytis marvelous i oure eyes. Therefore saye I vnto you: the kydom of god shalbe taken from you: and shalbe geve to the getyls which shall bynde forth the frutes offit. And whosoever shall fall on thys stone: shalbe alto broken And whosoever thys stone shall fall oppo: he shall grynde him to powder. And whē the chiefe prest ad pharyses herde his similitudes they perceaved that he spake of the. And they went about to laye bond on hym: but they feared the people: because they couēd hym as a prophet. And Iesus answered and spake vnto them agayne: in similitudes: sayinge.

C The xxij. Chapter.

The kyngdom of heve is lyke vnto a certaynetyng: which maryed his sonne: ad sent forth his servaunt: to call thē that were by to

Fol. 30.

C Of S. Mathew. Po. xxvj.

the weddige/ and they woldenott come. Agayne
he sentt forth other seruauntt/ sayinge: tell them
which are bydde: Lo I haue prepared my dyn-
ner/ myne oren and my satlingt are fylled/ and
all thigt are redy/ come vnto the mariage. They
made light of it/ and went their wayes: wnto
his serme place/ another about his merchandy-
se/ the remnaunt toke his seruauntt and intreas-
ted them vngoodly and slewe the. When the kin-
ge herde that/ he was wrooth/ and sentt forth his
warryers and distroyed those murtheres / and
brent vppetheire cite.

C Then sayde he to hys seruauntt: The weddi-
ge was prepared: butt they which were bydden
there to/ were not worthy. Go yetherefore out i
to the hye ways/ and as many as ye fynde/ byd
them to the mariage. The seruauntt went out in
to the wayes/ and gaddered togedder as many
as they coulde fynde/ booth good and bad/ and
the weddige was furnysshed with gestt. The ki-
ge ca in/ to viset hys gestt/ and spyed there a mā
which had not on a weddinge garmēt/ and say-
de vnto hym: frende/ howe camyst thou in byd-
der/ and hast not on a weddyng garmēt/ and he
was even spechlesse. The sayde the kynge to hys
ministers: take and bynde hym hande and fote/
and caste hym into vtter dercknes/ there shalbe
wepe and gnassinge of teth. For many are cal-
led and fewe be chosē.

C The went the farises and toke counsell/ howe
they myght tangle hi in his wordt. And sent vnto
hi there disciples with herodt seruauntt/ say-
inge: master/ we knowe that thou arte true/ and

act

It is really
done

¶ The Gospell.

that thou teachest the waye of god truely/ nether carest for eny man/ for thou cosydrest nott mens nes estate. Tell vs there fore: howe thy nkeste thou? is it lawfull to yee tribute vnto Cesar/ or not? Jesus perceaved there wplyues/ and sayde: Why tempte ye me ye ypocrytes? lett me se the tribute money. And they toke hym a peny. And he sayde vnto them: whose is thys ymage and superscripcio? They sayde vnto hym: Cesars. The sayde he vnto the: Geve therefore to Cesar/ that which is cesars: and geve vnto god/ that which is goddes. Whe they herde that they marvelled/ and lefte hym and went ther waye.

¶ The same daye the saduces cam vnto hym (which saye that there is no resurreccion) and they axed hym saynge: Master/ Moses bade/ if a man dye havinge no chyldre/ that the brother Mary his wyfe/ and reyse vppe seed vnto his brother. Therewere with vs seve brethren/ the fyrst Maryed and dyed with out yssue/ and lefte bys wyfe vnto hys brother. Lyke wise the seconde and the thyrde/ vnto the seventh. Laste of all the woman dyed also. Nowe in the resurreccion whose wyfe shall she be of the vii? for all had her. Jesus answered and sayde vnto them: ye are deceaved/ and knowenot what the scripture meaneth/ nor yett the vertue of god. For in the resurreccio they nether Mary nor are Maryed: but are as the angels of god in heven.

¶ As touchynge the resurreccion off the deed: have ye nott redde what ys sayde vnto you off god/ which sayeth I am Abrahams God/ and Isaaks God/ and the God of Jacob? God ys

C Of S. Mathew. Fo. xxxij.

nott the god of the deed: but of the lvyng. And when the people herde that they were astonyed at hys doctrine.

C When the pharises had herde howe that he had put the saduces to silence they drewe to gedder ad wo of the whych was a doctour off lawe ared him a question temptinge him ad saynge: Master whych is the grett comaundment in the lawe? Jesus sayde vnto him: thou shalt love thy lorde god with all thyne herte wyth all thy soule and with all thy mynde. This is the fyrst and that grett comaundment. And there ys another lyke vnto thys. Thou shalt love thyne neighbour as thy selfe. In thesetwo comaundment / han ge all the lawe and the prophett.

C Whyll the pharises were gaddered togedder / Jesus ared the saynge: what thil eye of Christ? whose sonne is he? they sayde vnto hym: the sonne of david. He sayde vnto the: howe then doeth david in spirite call him lorde saynge: The lord sayde to my lord / sytt on my ryght honde: tyll I make thyne ennemyes thy fote stole. yf david call hym lorde: howe is he then his sonne? And none of them coulde answer hie ageyne one worde. Neither durste eny man from that daye forth are hym eny moo questions.

C The. xxiiij. Chapter.

Then spake Jesus to the people and to hys disciples saynge: The scribe and the pharises sitt i moyses seate / whatsoever they byd you observe / that observe ad do: but after their worde ff do not: for they saye and do not. ¶ And they

The Gospell.

bynde hevy burthens ad greuous to be borne/
and ley the on menes shulders: but they the fylse
woyl not move them with one fpynger. All there
woyl they do for to be sene of men. They setta
broadethere philateris / ad make large borders
on there garmentts / ad love to sitt yppermooste
at feasts / and to have the chese seat in the syna
gogge / and gretynge in the marketts ad to be cal
led of men Rabi.

But ye shall nott suffre youre selves to be cal
led rabi / for oneys youre master / that is to wytt
Christ. ad all ye are brethre. And call ye no man
your father of the erth / for one is your father /
and he is in heven. be ye not called masters / for
oneys your master / and he is Christ. He that is
greateste amonge you / shalbe your servaunte.
But whosoever exalteth hym sylfe / shalbe brou
ght lowe. and he that submitteth hym sylfe / shal
be exalted.

¶ Wo be vnto you scribes and pharises dissembl
ers / for ye sheete vp the kyngdom of heven before
men: ye youre selves goo nott in / neither suffre ye
them that come to enter in.

¶ Wo be vnto you scribes and pharises / for ye
devoure widowes houses / ad that vnder a cou
loure of praying longe prayers / wherfore yeshy
all receave greater damnacion.

Wo be vnto you scribes and pharises ypocri
tes / for ye compassse see and londe / to brynge one
in to your belefe: ad when ye have brought him
ye make hym two folde more the chylde off hell /
then ye youre selves are.

¶ Wo be vnto you bynd gides / for ye saye: why

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¶ Af. S. Mathew. Fo. xxxij.

ofoever sweare by the temple / yt ys nothige: but whosoever sweare by the golde of the tēple he is detter. ye soles ad blide: whether is greater / the golde / or the tēple that sanctifyeth the golde. ad whosoever sweareth by the aulter it is nothige: but whosoever sweareth by the offerige that lyeth on the aulter ys detter. ye soles ad blide: whether is greater the offerige / or the aulter whych sanctifyeth the offerige: whosoever therfore sweareth by the aulter sweareth by it ad by all that thereon is. And whosoever sweareth by the tēple sweareth by it / ad by hym that dwelleth therein. And he that sweareth by hevē / sweareth by the seate of god / and by hym that sitteth thereon.

¶ Wo beto you scrybs ad pharises defemblers / for ye tythemynt / annys / and comen / ad leave the wayghtyver mattres of the lawe doner judgement / mercy / and sayth: these ought ye to have done / and not to have lest the othere on done. Ye blinde gydes / which strayne out a gnat / and swalowe a cammyll.

¶ Wo beto you scrybs ad pharises ypocrits / for ye make clene the viter side off the cuppe / and off the platter: but with in they are full of brybery and excesse. Thou blynde pharise / dense fyrst / that which is with in the cuppe and the platter / that the outsyde maye also be clene.

¶ Wo beto you scrybs / and pharises ypocrits / for ye are lyke vnto paynted tombes which appere beautyfull outward: but are with in full off deed mens bones ad of all fylthynes. So are ye / for outward ye appere righteous vnto me / where with in ye are full of dissimulacion ad iniquite.

¶ ij.

C The Gospell

C Wo be vnto you scrib^s and pharisees ypocrit^s / for ye bilde the tombes off the prophet^s / and garniss be the sepulchres off iuste men / and saye: If we had bene in oure fathers tyme / we wolde not have bene partners with them in the bloud of the prophet^s. So are ye witnessess vnto youre selves / that ye are the childre of the / which killed the prophet^s. Fullfill ye lyke wyle the measure of youre fathers: ye serpent^s and generaciō of vipers / howe shall ye scape the dāpnaciō of hell?

C Wherefore beholde y sede vnto you / prophet^s wyse mē / and scrib^s / and off the some shall ye kill and crucifie / and some shall ye scourge in youre synagoggs / and persecute from cite to cite / thatt all righteous bloud may fall on you / which was shed apōn the erth / from the bloud of righteous Abell / vnto the bloud of Zacharias the sonne of Barachias / whom ye slewe betwene the temple and the altre: Verely y say vnto you / all thes ethi^gs shall light apōn this generaciō. Hierusalem Hierusalem which killest prophet^s / and stonest the which are sent to the: howe ofte wolde I haue gaddered thy children to gedder / as the hēne gaddreth her chickes vnder her wyng^s: but ye wolde not: beholde youre habitaciō shal be lefte vnto you desolate. For y saye vnto you / ye shall not see me henceforth / tyll that ye saye: blessed ys he that commeth in the name off the lorde.

C The xxiiij. Chapter.

A Nd Jesus wet out and departed from the tēple: and his disciples cā to hym / for to shew hym the byldinge of the temple. Jesus sayde

Mat. 23.

Of S. Mathew. Fo. xxxiiij.

vnto them: seye not all these thinges: verely I saye vnto you. There shall not be here lest one stone vppon another: that shall not be destroyed.

And as he sat vppon the mount Olivete: his disciples cā vnto hym secretly sayinge: Tell vs/ when this shalbe: and what signes shalbe of thy cominge/ and of the ende of the worlde: ad Jesus answered/ and sayde vnto the: Take hede/ that no man deceave you/ for many shall come i my name saig: y am Christ/ ad shall deceave many

Ye shall heare of warres/ and of the noyse of warre/ but seth that ye be not troubled/ for all these thinges muste come to passe/ but the ende is not yet. For nacion shall ryse ageynste nacion/ and realme ageynste realme: and there shal be pestilence/ and hōger/ and erthquake in all quarters. All these are the begynnynges off sorowes.

Then shall they put you to trouble/ and shall kyll you/ and ye shal be hated off all nacions for my names sake: ad the shall many fall/ ad shall betraye won another/ and shall hate won the other/ and many false prophetes shall aryse/ and shall deceave many: and because iniquite shall have the vpper hande/ the love of many shall abate. But he that endureth to the ende shal be safe. And this Gospell off the kyngdom shal be preached i all the worlde/ for a witness vnto all nacions/ and then shall the ende come.

When ye the shall se the abominacion and desolacio (spoke of by Daniell the prophet) stode i the holy place: whosoever redeth it/ lett hym vnderstonde it. Then lett them which be iniuryd slye into the mountaynes. And lett hym which is on

℥ iij.

C The Gospell.

the house to toppe / not come downe to take emptye
out of his house. Neither let hym which is in the
felde / retorne backe to fetch his clothes. Wo be
i those dayes to the that are with chylde / and to
them that geve sucke. Butt praye that youre fly-
ght be not i the winter / neither o the saboth daye.
For the shall be greates tribulacion / suche as was
not from the begynnyng of the worlde to this ty-
me / ner shall be. Ye ad except those dayes shulde
be shortened / shulde no fleshe be saved: Butt for
the chosens sake those dayes shall be shortened.

¶ Then yff any man shall saye vnto you: lo / here
is Christ / or there is Christ: beleve it not: for the
ere shall arise false christes / and false prophetes
and shall geve greates signes and wonders. So
greatly that yff it were possible / even the chosen
shulde be brought i to erreure. Take hede I ha-
ve tolde you before. If they shall saye vnto you:
lo / he is in the desert / go not forth: yff they saye:
lo / he is in the secret places / beleve nott. For as
the lightnyng cometh outt off the east / and shyn-
neth vnto the west: so shall the comynge off the
sonne of man be. For wheresoever a deede body
is / even thither wyll the egles resorte.

¶ Immediately after the tribulacions off those
dayes / shall the sun be darkened: and the mone
shall not geve her light / and the starrs shall fall
from heven / and the powers of heve shall move
And then shall appere the sygne of the sonne off
man in heven. And then shall all the kynnedes
of the erth mourne / ad they shall se the sone of ma
come i the cloudes of heve with power ad greates
maieste: and he shall sende his angells with the
greates voyce of a tromp / ad they shall gadder to

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C Of S. Mathew. fo. xxxv.

gedther his chosen from the fower wyndes: and from the one ende off the worlde to the other.

C Learne a similitude of the fygge tree: whē his braunches are yet tender / and his leues sprōge / ye knowe that sommer is nye. So lyke wyse whē ye se all these thynges / be ye sure that it is neare even at the doores. Verely I saye vnto you / thatt this generacion shall not passe / tyll all be fulfilled. Heve and erth shall perisse: but my word shall abyde. But of that daye and houre knowith no mā / no not the angels of heve / but my father

C As the tyme of Noe was / so (only. lyke wyse shall the cōmyng of the sonne off man be. For as in the dayes before the floud: they dyd eat and drynke / marry / and were married / even vnto the daye that Noe entred in to the shyppe / and knewe of nothyng tyll the floude cam ad to / kethem all awaye. So shall also the cōmyng off the sonne off man be. Then two shalbe in the feldes / the one shalbe receaved / ⁊ the other shalbe refused. two shalbe gryndige at the myll: the one shalbe receaved / and the other shalbe refused

C Wake therefore / because ye knowe nott what houre your master wyll come. Off this be sure / that yff the good man off the housse knowe what houre the thefe wolde come: he wolde suerly wache / and not suffre his housse to be brokē vppe. Therefore be ye also redy / for what houre ye tike leest o / i the same shall the sōne of mā come. who is a faythfull servaunt and wyse / whō his master hath made ruler over his housholde / for to geve them meate in season cōveniēt. happy is that servaunt whom hys master (when he cometh)

¶ The Gospell.

shall finde so doinge. Verely y saie vnto you / he shall make him ruler over all his good. but and yf the evyll servaunt shall saye in his herte / my master wyll differ his commynge / and begyn to smyte his felowes: ye ans to eate and to drynke with the dronke: that servaunt master wyll comen adaye when he loketh not for hym: and in an houre that he is not ware of / and wyll devyd hym / and geve hym his rewarde weth ypocrits. There shal be weeping and gnasshing of tethe.

¶ The. xxv. Chapter.

Then the kyngdom of heven shal be lykened vnto x virgins / which toke their lampes / and went to mete the brydgrom: fyve of them were folysshe / and fyve were wyse. the folysshe toke theire lampes / but toke none oyle with them. but the wyse toke oyle with the in their vpsell / with theire lampes also. whyll the brydgrome taryed / all slombred and slepte. And even at mydnyght / there was a crye made: beholde the brydgrome cometh goo and mete hym. Then all those virgins arose / and prepared their lāpes. And the folysshe sayde to the wyse: geve vs of youre oyle / for oure lampes goo out: but the wyse answered / sayinge: not so / lest there be not ynought for vs and you / but goo rather to the that sell / and by for youre selves. In conclusion whyll they went to bye / the brydgrom cam: and they that were redy / went in with hym to the weddige / and the gate was shett vppe: Afterward cam also the other virgins / sayinge: master master / open to vs. but he answered / and sayde: verely I saye vnto you: y knowe

Mathew. To xxxvi.

you not: loke that ye watche therefore, for ye knowe neither the daye nor yet the houre, when the sonne of man shall come.

¶ Lyf wyse as a certeynema redy to take his iorney to a straunge countre, called hys seruaunt to hym, and delyvered to them hys goodds. And vnto w^o he gave v. talent, to another ij. and to another one: to every man after his abilitie, and streyght waye departed. Then he that hadde receaved the fyve talent, went and bestowed the, and wane other fyve. Lyf wyse he that receaved ij. gayned other ij. but he that receaved one, went and digged a pitt in the erth and hyd his masters money. After a lōge season the lord of those seruaunts cam, and reckened with them. The cam he that had receaved fyve talent, and brought other fyve sayinge: master, thou deliveredst vnto me fyve talent, lo I have gayned with the fyve moe. His master saide vnto hi: well good seruaunt and saythful, Thou hast bene saythfull in lytell, I wyll make the ruler over moche, entre in into thy masters ioye. Also he that receaved ij. talent cam, and sayde: master, thou delyveredst vnto me ij. talent, lo I have wone ij. other with them. his master saide vnto hym, well good seruaunt and saythfull, thou hast bene saythfull in lytell, I wolle make the ruler over moche, go in into thy masters ioye.

¶ He which had receaved the one talent cam also, ad said: master, I considered that thou wast an harde man, which repest wherethou sowdest not, ad gaddest where thou strawdest not, ad was affrayde, and went and hyd thy talent in

¶ v

C The Gospell.

theerthilo / thou hast thyn awne. his master answered / and sayde vnto hym: evyll servaunt and slewthfull / thou knewest that I repe where I sowed nott / and gadbre where I strawed nott: thou oughtest there fore to have had my money to the chaungers / and the at my comynge shulde I have receaved my money with vauntage. Take therefore the talent from hym / and geve hit vnto hi which hath .x. talentt. for vnto every man that hath shalbe geven / and he shall have aboundance. And from hym that hath not / shalbe taken away / evē that he hath. And cast that vnprophetable servaūt ito vtter dercknes / there albe wepyng / and gnasshing of theth.

C When the sone of man shall come in hys maieste / and all hys holy angell with hi / the shall hesytt vppon the seate of his maieste / and before hym shalbe gadbred all naciōs. And he shall sever them won from another / as a shepberde putteth asunder the shepe from the gootes. And he shall sett the shepe on his right hōde / and the gootes on his lyfte honde. Then shall the Kyng saye to them on his right honde: Come ye blessed chylde of my father / inheret ye the kyngdō prepared for you from the beginnige of the worlde. for I was an hongred / and ye gave me meate. I thurst / and ye gave me drinke. I was herbroulesse / and ye lodged me. I was naked and ye clothed me: I was sicke and ye visited me. I was in prison and ye cam vnto me.

The shall the iuste answer hym sayinge: master / when sawe we the an hongred / an feed the? or a thurst / and gave the drinke? whē sawe we

¶ Of S. Mathew. Fo. xxxvij.

the herbzoulesse/ and lodged the: or naked and clothed the: or when sawe we the sicke/ or in prison and cam vnto the: And the kynge shall answer/ and saye vnto them: verely I saye vnto you: i as moche as ye have done it vnto won of the leest of these my brethren: ye have done it to me.

¶ Then shall the kynge saye vnto the that shal be on the lyfte hande: departe from me ye cursed into everlastinge fire/ which is prepared for the devyll and his angels. For I was an hungry/ and ye gave me no meate. I thirsted/ and ye gave me no drynke. I was herbzoulesse/ and ye lodged me nott. I was naked/ and ye clothed me nott. I was sycke and in prison/ and ye visited me not.

¶ Then shall they also answer hym sayinge: master whē sawe we the anhygred/ or a thurst/ or herbzoulesse/ or naked/ or sicke/ or in prison/ and have not ministred vnto the: then shall he answer the/ and saye: Verily I saye vnto you/ in as moche as ye dyd it nott to won off the leest of these/ ye dyd it nott to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall.

¶ The xxxvj. Chapter.

And hit folowed: whē Iesus had fynished all these sayings/ he sayd vnto his disciples: ye knowe that after. ij. dayes shal be ester/ and the sonne of mā shal be delyvered for to be crucified.

¶ Then assembled togedder the chiefe prests and scribes and seniours of the people into the palice off the hyepreste/ which was called Cayphas:

The Gospell.

and heelde a counsell / howe they myght take Iesus by suttelte / and kyl him: butt they sayd / not on the holy daye / lest eny trouble aryse amonge the people.

¶ When Iesus was in bethany / in the housse of Symō the lypper / there cam vnto him a woman / which had an alabaster boxe of precious oyntment / and powred it on his heed as he sate at the bourde: when his disciples sawe that / they had indignacio sayinge: what neded this wast? This oyntment myght have bene well solde / and yere to the poore. Whē Iesus vnderstod that / he sayde vnto them: why trouble ye the woman? she hath wrought a good worke apon me. for ye shall haue poore folke alwayes with you / But me I shall not haue all wayes. And in that she casted this oyntment on my body / she dyd hit to bury me with all. Verely I saye vnto you / wheresoeuer this gospell shall be preached throughout all the worlde / there shall also thys that she hath done / be tolde for a memoriall of her.

¶ Then won of the twelve called Judas iscariot went vnto the chiefe prest / and sayd: whatt wyll ye geue me / and I wyll deliuer hym vnto you: And they apoynted vnto hym thirtie peces of syluer. And from that tyme he sought oportunitie to betraye hym.

¶ The fyrst daye of vnlendened breed the disciples cā to Iesus sayinge vnto hym: where wilt thou that we prepare for the to eate the ester lamb? And he said: Go into the cite vnto souche a man / and saye to hym: the master sayeth / my tyme ys almoste come / I wyll kepe myne ester att

¶ Af. S. Mathew. fo. xxxviiij.

thy houssewight my disciples. And the disciples dyd as Iesus had apoynted them/ and made redy the easter lambe.

¶ Whe the even was come/ he sate doune with the xij. and as they dyd eate/ he sayde: Verely I saie vnto you/ that wo of you shall betraye me. And they were excedige for ofull/ and began every man to saye vnto hym: ys hit I master? he answered and sayde: he that depeth his hondewith me i the disse/ shall betraye me, The sone of man goeth as yt is wyrtten of him: butt wo be to that man/ by whom the sonne of man shal be betrayed. It had bene good for that man/ yff he had never bene borne.

Then Judas which betrayed him/ answered and sayde: ys yt I master? He sayde vnto hym: thou haste saide. As they ate/ Iesus toke bread/ and gave thank/ brake it/ and gave it to his disciples/ and sayde: Take/ eate/ thys ys my body. And toke the cuppe/ and gave thank/ and gave it them/ sayinge: drinke of it every won. This ys my bloude of the newe testamēt/ which shal be shedde for many/ for the foryevenes of synes/ I saie vnto you: I wyll not drynke hence forth fo this frute of the vyne tree/ Vntyll that daye/ when I shall drynke it newe with you in my fathers kyngdom.

¶ And whe they had sayd grace/ they went out into mounte olyvete. The sayd Iesus vnto the: all ye shall fall this nyght because of me. For yt ys wyrtten: I wyll smyte the shep herde/ and the shepe of the flocke shal be scattered abroode. But after I am rysen ageyne/ I wyll goo before you

¶ The Gospell

into galile. Peter answered / and sayde vnto hi:
though all men shulde be hurte by the / yett wyll
not I be hurte. Iesus sayde vnto hym: verely I
saye vnto the / that thys same night before the
cocke crowe / thou shalt deny me thryse. Peter
sayde vnto hym: Yff I shulde dye with the / yet
wyll I not deny the. lyke wyse also sayde all the
disciples.

¶ Thē went Iesus with thē in to a place / which
ys called gethsemane / and sayde vnto hys disci-
ples: sitt ye here whyll I go and praye yonder.
And he toke with hym Peter and the two sonnes
of zebede / and began to wexe sorowfull and to be in
an agony. Thē sayd Iesus vnto them: my soule
is hevy eue vnto the deeth: Tarye here and wat-
che with me. And he went a way a lytell aparte /
and fell flatt on hys face / and prayed sayinge: O
my father / yf it be possyble / lett this cuppe passe
from me. neuer thelesse / nott as I wyll / butt as
thou wyllt. And he cam vnto hys disciples / and
founde them a slepe / and sayde to Peter: what /
coude ye not watche with me one houre? watche
and praye / that ye fall not into temptacion. The
spirite ys willinge / butt the flesshe is weake.

¶ He went agayne ons moare / and prayed / say-
inge: O my father / yf this cuppe can nott passe
away from me / butt that I drynke of it / thy will
be fulfilled. And he cam / and founde thē a slepe
a gayne. For their eyes were hevy. And he leftte
them and went agayne and prayed the thrid tyme
sayinge the same wordes. Then cam he to hys
disciples and sayd vnto thē: Slepe hence forth /
and take yourerest. Take hede the houre is at

Of S. Mathew. Fo. xxxix.

honde/ and the sonne of man shalbe betrayed in
to the hond of synners. Ryse/ lett vs be goinge/
he is athonde that shall betraye me.

C Whyll he yet spake/ lo/ Judas wo of the twel/
vecam/ and with him a greate multitude with
sweardes and staves/ whych were sent from the
chefe prestes and seniours of the people. Ze that
betrayed hym/ gavethem a toke/ sayinge: who/
soever I kysse/ that same is he/ ley hond on hi.
And forth withall he cam to Jesus/ and sayde:
hayll master. And kysed him. And Jesus sayde
vnto hi: frende/ wherfore arte thou come? The
ca they and layed hondes on Jesus ad toke him:

C And beholde/ won of them which were with
Jesus/ stretched oute his hode ad drue his swe/
arde/ and stroke a servaunt of the hye preste/ ad
smote of his eare. Then sayde Jesus vnto hym:
putt oppe thy swearde in to his sheathe. For all
they that ley hoo on the swearde/ shall perisshe
with the swearde. Other thynkest thou that I
ca not praye my father/ ad he shall geve me moo
then xij. legions of angells? howe then shall the
scriptures be fulfylled/ for so muste it be.

C The same tyme sayd Jesus to the multitude:
ye be come out as it were vnto a thefe/ with swe/
ardes and staves for to take me: dayly I sate a
monge you reachinge in the tēple/ and ye toke me
not. All this was done that the scriptur off the
prophett myght be fulfilled. Then all his disci/
ples for soke him and fled. And they toke Je/
sus and leed hym to Cayphas the hye preste/
where the scribes and the senpours were assen/
bled. Peter folowed hym a farte of/ vnto the hye

dm Paul

¶ The Gospell.

prestes place. And went i/ and sate with the ser-
uaunts to se the ende.

¶ The chese prestes/ and the seniours/ and all
the counsell/ sought false witnes ageiste Iesus/
for to put him to deeth/ and they founde none. in
somoche that when many false witnesses ca/ yet
founde they none. At the last cam two false wyt-
nesses/ ad sayd: This felowe saide: I ca distroye
the temple of god/ and bylde the same in iij dayes.

¶ And the chese preste arose/ and sayde to hym:
answerest thou nothings? howe is it that these
beare witnes ageynst the? butt Iesus beldehys
peace. And the chese preste answered/ and said
to hym: I charge the in the name off the lvyng
god/ that thou tell vs whether thou be christ the
sone of god: Iesus sayd to him: thou hast sayd.

¶ Nevertheless I saye vnto you/ here after shall
ye se the sonne of man syttige on the right honde
of power/ and come in the clowdes of the skye.

¶ Then the hye preste rent his clothes sayinge:
He hath blasphemed: what nede we offeny moo
witnesses? Lo/ nowe have ye herde his blasphem-
y: what thynde ye? They answered ad sayd:
he is worthy to dye. Then spat they in hys face/
and bett him with there fistes. And other smote
him with the palme of there hond/ on the face/
saynge: a rede to vs Christ/ who ys he that smot-
te the?

¶ Peter sate with out i the palice/ and a damsell
cam to hym/ saynge: Thou also wast with Ie-
sus of galile: he denyed before them all sayinge:
I woot not what thou sayst. Whē he was goone
out into the pooerche/ another wendye sawe hym

Fol. 99.

154. 155.

Of. S. Mathew. fo. xl.

and sayde vnto them that were there: Thys felo-
we was also with Iesus of nazareth: And aga-
yne he denyed with an othe / and sayde: I knowe
nott the man. And after a whyle cam vnto hym
they that stode bye / and sayde vnto Peter: suerly
thou arte even won of them / for they speache be-
wreiyeth the. The began be to curse and to swe-
are / that he knewe nott the man. And inmedya-
ly the cocke kewe. And Peter remembred the wo-
ord of Iesu / whych he sayde vnto hym: before
the cocke crowe / thou shalt deny me thryse. And
went out at the doores / and wepte bitterly.

The xxvij. Chapter.

When the moornyng was come / all the che-
fe prests and senyors off the people helde
a counsaile agens Iesu / to put hym to deth / and
brought hym bounde and delybered hym vnto
Poncius Pylate the de byte.

The when Judas which betrayed hym / sawe
that he was cōdemned / he repented him sylfe /
and brought ageyne the xxx. platts off sylver to
the chefe prests and senyors saynge: I have syn-
ned betraynge the innocēt bloud. And they say-
de: what is that to vs? seth out to that. And he
cast doune the sylver platt in the temple / and de-
parted / and went and hounge hym sylfe.

The chefe prestes toke the sylver platt and
sawd: it is not lawfull for to put them i to the tres-
a fury / because it is the pryce of bloud. And they
toke counsell / and bought with them a potters
felde to bury strāgers in. wherfore that felde is
called / the felde of bloud / vntyll this daye. The

f

¶ The Gospell.

was fullfyll'd / that which was spokē by Jeremi the prophet / sayinge: as they toke xxx. syluer plat / the value of him that was pryed / whom they bought of the chyldren of israhel / and they gave them for the potters felde / as the lord appointed me.

¶ Jesus stode before the debite / and the debite asked him / saynge: Art thou the kynge of the iewes? Jesus sayd vnto hym: Thou sayest. whē he was accused of the chiefe preestes and seniours / he answered nothinge. Thē sayd pilate vnto him: hearest thou not howe many thinge they laye avenge thee? and he answered him to never a worde. in somuche that the debite marveilled very sore.

¶ Att that tyme the debite was wote to deliver vnto the people a prisioner whom they wolde choose. He hade then a notable prisioner / called Barababas. And when they were gaddered together / pilate sayde vnto them: whether wyll ye that y geve losse vnto you / barababas / or Jesus which is called Crist? For he knewe well / that for envye they had delyvered hym.

¶ When he was sett doune to geve iudgement / his wyfe sent to hym / sayinge: have thou nothinge to do with that iusticia / I have suffered many thinges this daye in my slepe about hym.

¶ The chiefe preestes and the seniours had perswaded the people / that they shulde aye barababas / and shulde destroye Jesus. The debite answered and sayde vnto them: whether of the twayne wyll ye that I lett losse vnto you? And they sayde / barababas. pilate sayde vnto the: what shall I do then with Jesus / which is called Crist? They

Fol. 40.

¶ Of S. Mathew. fo. xlii.

all sayde to hym: lett hym be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more saynge: lett hi be crucified.

When Pilate sawe that he prevayled nothin ge/ butt that moare busenes was made/ he toke water and washed his hondes before the people saynge: I am innocent of the bloud of this iuste person/ and that yeshall se. Then answered all the people/ and sayde: his bloud fall on vs/ and on oure children. Then lett he Barrabas loosse vnto them/ and scourged Iesus and delyvered hi to be crucified. Then the soudeours of the debite toke Iesus vnto the comen ball/ and gaddered vnto him all the cōpany. And stripped hym/ and put on hym a purpyll roobe/ and platted a croune off thornes and putt vppon hys heed/ and a rede in his ryght honde. And bowed theire knees before him/ saying: haille kinge of the iewes/ and spitted vppo hym/ and toke the rede and smote hym on the heed.

¶ And whē they had mocked hi/ they toke the robe off hym agayne/ and put his awne reymēt on hi/ and leed hym awaye to crucify hym. And as they cam out/ they founde a man of cytē named Simō: hi they cōpelled to beare his crosse. And cā vnto the place/ which is called golgotha (that is to saye a place of deed mēs scull) and they gave hi veneger to drynke myxtte with gall. And whē he had tasted there of/ he wolde not drynke.

¶ Whē they had crucified hym/ they parted his garment/ and did cast lott. To fulfyll that was spokē by the prophet: They have parted my garment/ amōgethem: and apon my vesture have

¶ The Gospell.

cast loott. and they sate and watched hym there. And they set vppe over his heed the cause of his deeth written. This is Iesus the kynge of the iewes. And there were two theves crucified with hym. won on the right honde. and another on the lyfte honde.

¶ They that passed by. revyled hym wagginge ther heeddes and sayinge: Thou that destroyest the temple off God. and byldest it in thre dayes save thy sylfe. If thou be the sone of God. come doune from the crosse. A lyt wyse also the prelatte mockte hym with the scribes and seniores sayde: He saved other. hym sylfe he can not save. If he be the kynge off Iyrabell: let hym now come doune from the crosse. and we woll beleve hym. He trusted in God. lett God delyver hym nowe yf he will have hym. for he sayde. I am the sone off God. That same also the theves. which were crucified with hym cast in his tethe.

¶ From the sixte houre was ther darknes over all the londe vnto the nyynth houre. And about the nyynth houre Iesus cryed with a loude voyce. sayinge: Eli Eli lama sabathani. That is to saye. my God. my God. why hast thou forsake me? Some of them that stode there. when they herde that sayde: This man calleth for Elias. And streyght way won off them ranne and toke a sponge and filled it full of veneger. and put it on a rede. and gave hym to drynke. O ther sayde let be. let vs se whyther Elias wyll come ad delyver hym. Iesus cryed agayne with a lowde voyce and yelded vppe the goost.

¶ And beholde the vayle of the temple was rent

¶ Off. S. Mathew. So. xliij.

in two parties from the toppeto the bottom/ and the earth did quake/ and the stones did rent/ and graves did open/ and the bodies off many saynct which slept/ arose: and cam out off their graves after his resurreccion/ and cam in to the holy cite/ and appered vnto many.

¶ When the pety cap tayne/ and they that were with hym watchige Jesus/ sawe the erth quake and those thyngs which hapened/ they feared greatly sayinge. O ff a surete this was the sonne off God.

¶ And many wemen were there/ beholdige hym a farre off/ which folowed Jesus fro Galile/ ministringe vnto hym: amonge the which was Mary magdalen/ and Mary the mother off James and the mother of Ioses/ and the mother off Iesubes chyl dren.

¶ When the even was come/ there cam a ryche man off Aramathia named Ioseph/ which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. and Ioseph toke the body/ and wrapped it in a clene linnen clooth/ and put it in his newe tobe/ which he had hewed out even in the roke/ and rolled a greates tone to the doore of the sepulcre and departed. There was Mary magdalene/ and the other Mary sittinge over ayenste the sepulcre.

The nerte daye that foloweth good frydaye/ the hye prestes and pharises got them selves to Pilate/ and sayde: Syr/ we remeber/ that this deceyvers sayde whyll he was yet alyve/ After thre dayes y wyll aryse agayne/ commaunde therfore

¶ iij.

¶ The Gospell.

that the sepulchre be made sure vntyll the thyrde daye: lest peradventure his disciples come/ and steale hym awaye/ and saye vnto the people/ he ys risen from death: And then the laste erroure shalbe worse then the first was: pilate sayde vnto them: Take watchemen: Go and make ytt as sure as ye can. They wox and made the sepulchre sure with watchemen/ and sealed the stone.

¶ The xxviii. Chapter.

The saboth daye att eve which daunieth the morowe after the saboth/ Mary magdale/ ne and the other Mary cam to se the sepulchre.

¶ And beholde there was a greate erth quake. For the angell of the lorde descended from heve: and cam and rowlled backe the stone ffrom the dore/ and sate apon it. His countenaunce was lyke lychtynge/ and his rayment whyte as snowe. For feare of hym the keepers were astūnyed/ and were as dees men.

The angell answeres/ and sayde to the womē/ Feare ye not. I knowe wde ye seke Iesus which was crucified: he is not here: he is risen as he sayde. Come/ and se the place where the lorde was put. And goo quickly and tell his disciples that he is risen from death. And beholde/ he wyl go before you into Galile/ there ye shall se hym. Lo I have tolde you.

¶ And they departed quickly from the sepulchre with feare and greate Joye. And did trunne to bringe his disciples worde. And as they went to tell his disciples. beholde/ Iesus mett them sayyng: God speede you. They cam and held hym by

¶ Of S. Mathew. Fo. liij.

thesete and worshipped hym. The sayde Iesus
vnto them: be not a frayde: Go and tell my bres
thren / that they goo in to galile / and there shall
they seme. When they were gone. beholde / some
of the keepers cam in to the cite / and shewed vnto
the prelatte / all thinges whych had hapened.
And they gaddered them to gedder with the se
niour / and toke counsell / ad gave large money
vnto the soulders / saynge: Saye that this disci
ples cam be nyght / and stoule hym awaye whyll
he slept. And yf this come to the rulers eares / we
wyll please hi / ad make you safe. And they toke
the money ad did as they were taught. And this
sayng is noyed amoge the iewes vnto this daye

¶ Then the xij. disciples went there waye into ga
lile / in to a mountayne where Iesus had appo
ynted them. And whē they sawe hym / they wor
shipped hym. But some of them doubted. Iesus
came and spake vnto them / saynge: All power
ys geuen vnto me in heve / and in erth. Go the
re fore and teache all nacions / baptisynge
them in the name of the father / ad the

sonne / ad the holy goost: Teach

inge the to observe all thy

ng / whath soever I

comaunded you.

And lo I am with you all

waye even vntyll the

ende off the

worlde.

¶ Thus di

Here endeth the Gospell

of S. Mathew.

3 iij

¶ The Gospell off. S. Marke.

¶ The fyrst Chapter.



The begynnyng
off the Gospell of Jesu
Christ the sonne off God/ as yt
ys written in the prophett/ be-
holde I sende my messenger be-
fore thy face/ whych shall pre-
pare thy waye before the. The
voyce of won that cryeth in the
wildernes: prepare yeth the waye

off the lorde/ make his pathes streyght.

¶ Jhon did baptise in the wyldernes/ and pre-
ache the baptim of repentaunce/ for the remissio
off synnes. And all the londe off iewry/ and they
of Jerusalem went out vnto hym/ and were all
baptised off hym in the ryver Jordan/ knowled-
gyng theire synnes.

¶ Jhon was clothed with cammylls heer/ and
wyth a gerdyll off a beestes skyn about hys loy-
nes. And he ate locusts and wyld hony/ and pre-
ached saynge: a stronger then I cometh after
me/ whos shue lathett I am not worthy to sto-
upe doune and vnlose. I have baptised you wi-
th water: but he shall baptise you with the holy
goost.

¶ And yt cam to passe in those dayes/ that Iesus

Of S. Marke. To xliiij.

ca from nazareth / a cite of galile: and was baptised of Jhon in Jordan. And immediatly he ca out of the water / and sawe the hevens open / ad the holy goost descendinge vppon hym lyke a dove. And there cam a voyce from heve: Thou arte my dere sonne / in whom I delite.

¶ And immediatly the sprete drave hym into a wildernes: and he was there in the wildernes xl. dayes / and was tempted off Satan / and was with wylde beestes. And the angels ministred vnto hym.

¶ After that Jhon was take / Jesus cam in to galile / preachynge the gospell off the kyngdom of god / and saynge: the tymeys ful come / ad the kyngds of god is even att hande / repent and beleve the gospell.

¶ As he walked by the see of galile / he sawe Simon and Andrewe his brother castingenett in to the see / for they were fysshers. And Jesus sayde vnto them: foloweme / and I will make you to be fysshers of men. ¶ And they strayght waye forsoke their nett / and folowed him.

¶ And when he had gone a lytell further thens / he sawe James the sonne off zebede / and Jhon his brother / even as they were in the shippedr / ssynge their nett. And anon he called the. And they leest their ffather Zebede in the shippe with his heyred servaunt / and went their waye after hym.

¶ And they entred in to capernaū / and streight waye on the sabot dayes he entred in to the synagogge and taught. And they marvelled att his learninge / for he taught them as wos wysh had

¶ v

¶ The Gospell.

power with him/ and not as the scribes did.

¶ And there was in the synagoge/ a mā vexed with an vnclene spirite/ ad he cryed sayinge: lett me alone: what haue we to do with the Iesus of nazareth: art thou come to destroy vs? I know what thou arte/ thou arte that holy mā promysed of god. And Iesus rebuked him/ sayinge: hoolde thy pace and come out of the mā. And the vnclene spirite tare him/ cryed out with a lowde voyce/ and cam out of him. And they were all amazed/ in somoch that they demaunded wō off another a monge theselues/ saying: what thi geys thys? what newe doctrine is thys? for he commaundeth the foule spirite with power/ ad they obeye hi. Anon his name spreed a broadethroughoute all the region borderynge on galile.

¶ And immediatly as soone as they were come out of the synagoge/ they entred in to the house of Symon and Andrew with James and Ihs. Symons mother elawelay sick of a fiver/ and anno they tolde hym of her. And he cam and toke her by the honde and lifte her uppe/ and the fiver forsoke her by and by: And she ministered vnto them.

¶ And at even when the sun was downe/ they brought vnto him all that were diseased/ ad the that were possessed with devyls and all the cite gadred to gedder at the doze/ ad he healed many that were sycke of dyvers deseases. And he cast out many devyls ad suffered not the devyls to speake/ because they knewe him.

¶ And in the morninge very earlye/ Iesus arose/ and went out i to a solitary place/ ad there man

Fol. 44.

¶ Of S. Marke. Fo. plv.

ved. And Simon and they that were with hym folowed after hym. And when they had sounde hi/ they sayde vnto him: all menserke for the. and he sayd vnto the: let vs go in to the next townes/ that y maye preache there also: for truly I ca out for that purpose. and he preached i their sinagog/ gf/ throughout all galile/ and cast devyls out.

¶ And there cam a leper to him besechinge him/ and kneled doune vnto him/ and sayde vnto hi: yf thou wylt/ thou arte able to make me clene.

Jesus had copassio on him/ and put forth his ho/ de/ touched him/ and sayde vnto him: I will be clene. and as sone as he had spoke/ immediatly the leprosy departed from him/ and he was cle/ sed. And he charged hym/ and sent him awaye forthwith. and sayd vnto him: Set that thou tell no man/ but gett the hence and shewe thy sylfe to the priesse/ and offer for thy clensynge/ thosethi/ gf which Moses comaunded/ for a testemoniall vnto the. But he (as sone as he was departed) began to tell many thi/ gf and to publyshe the dede/ in so moche that Jesus coulde no more opely entre in to the cite/ but was with out idesert places/ and they cam to him from every quarter.

¶ The. ij. Chapter.

After a fewedayes he entred into Caperna/ um againe/ and it was noysed that he was lahouffe: and anon many gaddered to godder/ in so moche that nowe there was no roume to receave them: no/ nott in places about the doore. And he preached vnto them. And there cam vnto hym that brought wonespcke of the

¶ The Gospel.

palsey/ borne off fower men: and he cause they couldenot come nye vnto hym for preace: They opened the rofe of the housse where he was. And when they had broken yt open/ they lett downe the beed where l the sicke of the palsey ley. Whe Jesus sawe their fayth/ he sayde to the sicke of the palsey/ sonnethy synnes are forgiven the.

¶ There were certeyne of the scriyb^s sittinge/ ad reasoninge in their hert: howe doeth thys felow blasphem^e who caⁿ forgeve synnes/ but god only? And immediatly when Jesus perceaved i his sprete/ that they so reasoned in them selves/ he sayde vnto them: why thynke ye sochethinges in youre hert? whether ys it easyer to saye to the sicke of the palsey/ thy synnes ar forgiven the: or to saye/ aryse/ take vppe thy beed and walke? That yemaye knowethat the sone of man hath power in erth to forgeve synes/ he spake vnto the sicke of the palsey: I saye vnto the/ aryse and take vp thy beed/ and gett the hens in to thyne awne housse. And by ad by he arose/ toke vp hys beed/ and wet forth before them all. in someche that they were all amased/ and glorified god sayinge: we never sawe it on thys fasson.

¶ And he went out agayne vnto the see/ and all the people resorted vnto hym/ and he taught the. And as Jesus passed by/ he sawe leuy the sonne of alphey/ syt att the receyte of custome/ and sayde vnto him: foloweme. And he arose and folowed hym. And yt cam to passe/ as Jesus sate att meate in his housse/ many pubplicants and synners sate att meate also with Jesus and his disciples. For there weremany that folowed him.

Mat: 45.

And when the scribes and pharises sawe him eat
te with publicans and synners/ they sayde vnto
his disciples: howe is it/ that he eateth ad dryn-
keth with publicans and synners? when Iesus
had herde that/ he sayd vnto them. The whole
hauē no nede of the visciō: but the sicke. I cā to
cal the sinners to repentaunce/ and not the iuste.

¶ And the disciples of Iho and of the pharises
did faste/ and they cā and sayde vnto him. Why
do the disciples of Ihon and off the pharises fa-
ste/ and thy disciples fast nott. And Iesus sa-
yde vnto them: cā the chyl dren of a weddinge fas-
te/ whils the brydgrome is with them? As lon-
ge as they have the brydgrome with the/ they
cannot faste. Butt the dayes wyl come whē the
bryde grome shalbe taken from them/ and then
shall they faste in thoose dayes.

¶ Also no mā soweth a peece of newe cloth vnto
an olde garmēt/ for thē taketh he awaye the ne-
we peece from the olde/ and so is therent worse.

¶ In lyke wyse/ no man poureth newe wyne in
to olde vessell/ for yf he do the newe wyne brea-
keth the vesselles/ and the wyne rūneth out/ and
the vessels are marde. Butt newe wyne must be
poured in to newe vessell.

¶ And it chaunfed that he wēt thorowe the cor-
nefeldes on the sabboth daye/ and his disciples
as they went on their waye/ began to plucke the
eares of corne. And the pharises sayde vnto hi:
Take hede why do they on the sabboth daye that
which is vnlausfull? And he sayde vnto the: ha-
ve ye never redde what David did/ whē he had
nede/ and was anhoſgred bothe head they that

¶ The Gospel.

were with him: howe they went into the housse of God in the dayes of Abiathar the hye preste: and ate the halowed loaves: which is not lawfull but for the prest only to eate: and gave also to the which were with him: And he sayde to them: the saboth daye was made for man: and nott man for the saboth daye. Wherfore is the sone of man lord even of the saboth daye.

¶ The. iij. Chapter.

And he entred agayne into the synagog: and there was a man which had a withered hand: and they watched him: to se: yf he wolde heale him on the saboth daye: that they myght accuse hym. And he saide vnto the man whych had the withered hande: aryse and stonde in the middes. And he sayd to them: whether ys it lawfull to do a good dede o the saboth daye: or an evyll: to save a mānes life: or to kyll: Butt they helde their peace. And he loked rounde aboute on them: and grely moornyng on the blindnes of their hertts: And sayd to the man: stretch forth thine hande. And he stretched it forth: And the hande was restored: even as whole as the other.

¶ The pharises departed: and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym: that they myght destroye hi. And Jesus avoyded with his disciples to the see: and a greate multitude folowed him fro galile and from Jewry: and from hierusalem: and from Idumea: and from beonde Jordane: and they that dwelled about Tyre and Sidon: a greate multitude: which whē they hade herde what

Fol. 46.

Of S. Marke. Fo. plviij.

thynges he did / cam vnto him.

And he comaunded his disciples / that a ship
peshulde wayte on him / because off the people /
leste they shulde traunge hym. for he had hea-
led many / in somochethatthey preased apō hi /
for to touche hi / as many as had plags / and whē
the unclene spirts / sawe him / they fell doune be-
fore him / and cryed sayinge: thou arte the sonne
of God. And he streyghtly charged thē that they
shulde not vtter him.

And he went vppe into a moūtayne / and cal-
led vnto him whom he wolde / and they cam vnto
hi. And he ordeined the twelve that they shul-
de bewith him / and that he myght sende thē to
preache. And that they might have power to he-
ale syknesses and to cast out devylls. And he ga-
ve vnto Simon / to name / Peter. And he cal-
led James the sōne of Zebede / and Jhon James
brother / and gave thē bonarges to name / which
is to saye the sōnes of thounder. And Andzewe /
and philippe / and Bartlemewe and Mathewe /
and Thomas / and James the sōne of Alphey /
and Taddens / and Symon of cane / and Judas
iscariot / whiche same also betrayed hym.

And they came vnto housse / and the pe-
ople assembled togedder agayne / so greatly
that they had nōt leesar somochē as to eate bre-
ed. And when they that longed vnto hym herde
off it / they went out to holde hym. For they sa-
yde / he ys to seruent. And the scribes which
came from Ierusalem / sayde: he hath Beel-
zebub / and by the power off the chiefe devyll
casteth out the vylls. And he called them vnto

¶ The Gospell.

hym / and in similitude sayde vnto them.

¶ Some can Satan durre out Satan? And yf a realme be devided agaynst it selfe / that realme cannot endure. And if a housse be devided agaynst it selfe / that housse cannot continue: So yf Satā make insurreccion agaynst him selfe / and be devided / he cā not continue / but hath an ende. No mā can entre into a strongmans housse / and take awaye hys goodds / excepte he first byndeth that strongmā and the spolye hys housse.

¶ Verely I saye vnto you that all synnes shal be forgiven vnto mens chyldren: and blasphemy / wherewith they blaspheme. but he that blasphemeth the holy goost / shall never have forgiveness: but is in daunger of eternall dampnacion. For they sayde / he had an vnclenes spere.

And there cam his mother and his brethren / and stode with oute / and sent vnto him and called hym: and the people sate aboute hym / and sayde vnto hym: beholde thy mother and thy brethren / thre seke for the with out. And he answered them saynge: who ys my mother / and my brethren? And he looked round about o his disciples / which sate i compass about hym / and sayde: beholde my mother / and my brethren / for who so ever doeth the will off god / he is my brother / my sister and mother.

¶ The. iij. Chapter.

¶ And he began agayne to teachethen by the seer side. And there gathered together vnto hym muche people / so greatly that he entred into a shyppe and sat in the seer side all the people.

pt 47.

C of S. Marke. Po. xlviii.

was by the seesyde of the shoore/ And he taught
the many thynges in similitudes/ and sayde vn-
to them in his doctrine: **¶** Beholde/ The
sower went forth to sowe/ and it fortunied as he
sowed/ that some fell by the waye syde/ and the
fowles off the ayre cam and deuoured it vppe.

Some fell on a stony ground: where it had not
moche erth: and by and by sprāge vppe/ because
it had not deepth of erth/ and as sone as the sun
was vppe it caught heet: and because it had not
rotyng it wyddied awaye. And some fell amo-
ge the thornes/ and the thornes grewe vppe and
choked it/ so that it gave no frute. And some fell
apon good grounde: and dyddel frute that sprā-
ge and grewe: and brought forth the somethirty fol-
de/ some forty folde/ and some an hundred fol-
de. And he sayde vnto them: **¶** Sethathat heares
to heare/ lett hym heare.

¶ When he was alone/ they that were/ aboute
hym with the twelve ared hym of the similitude.
And he sayde vnto the: To you it is geuen to kno-
we the mystery of the kyngdom of God/ But vn-
to them that are without/ shall all thinge be do-
ne in similitude: that when they se/ they shall se/
and not discern: and when they heare they shall
heare/ and not vnderstode: lest at any tyme they
shulde tourne/ and their synnes shulde beforye/
ven then. And he sayde vnto them: Perceave ye
not this similitude. And howe ye shall knowe all
similitudes?

¶ The sower soweth the worde. These be they wo-
liche are by the wayes syde/ where the worde is
sowen/ to whom as sone as they have herde it/

G

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¶ The Gospell.

cometh the deuyll and takith awaye the worde that was sowne in their hert. And these also are they that are sowe on the stony ground: which when they have berde the worde / attonce they receave it with ioye / yett have no rote in themselves / and so endure but for a season: afterwarde as some a senny trouble or persecucion ariseth for the wordes sake / anon they fall. And these are they that are sowne amonge the thornes / which heare the worde of god / and the care of this worlde and the disseytfulnes of ryches / and the lustes of other thyngs entrein / and choocke the worde / and it is made vnfytfull. And these are they that are sowne in good grounde / which heare the worde and receave it / and brynge forth frute: some thirtysolde / some sixty folde / some an hundred folde.

¶ And he sayde vnto them: is the candle lighted / to be put vnder a bushell / or vnder the boord / ys it not therfore lighted that it shulde be put on a candlesticke? For there is no thinge so pryncypall that shall nott be opened: neither so secret / butt that it shall come abroad. If eny man have eares to heare / lett hi heare. And he sayd vnto the: take heed what ye heare. With what measure ye mete / with the same shall it be measured vnto you agayne. And vnto you that have shall more be geuen. For vnto hym that hath / shall it be geuen: And from hym that hath nott / shall be taken awaye / even that he hath.

And he sayd: so is the kyngdom of God / even as if a man shulde sowe seede in the grounde / and shulde slepe / and rise vp night and daye: and the seede shulde

Fol: 48.



¶ Of S. Marke. fo. xliij.

springe / and growe vpppe whyll he is not ware.
For the erth bryngeth forth the frute off her silfe /
first the blad / the thecares / after that full corne
in the eares. Alsone as the frute is brought forth /
anon he throusteth i the sytell because that
heruest is come.

¶ And he sayde: where vnto shall we lyken the
kyngdom off God? or with what compare son
shall we compare it? It is lyke a grayne off mu-
stardseed / which when it is sown in the erth / is
the leest of all seedes that be in the erth: And af-
ter that it is sown it groweth vpppe / and is gre-
atest of all yerbes: and bereth greate branches
so that the fowles off the ayre may dwell vnder
the shadowe of it.

¶ And with many soche similitud of he preached
the worde vnto them / after as they myght heare
it. And with out similitude spake he nothige vn-
to them. But whē they were a parte / he expoun-
ded all thiȝ to his disciples. And the same daye
whē even was come he sayde vnto them: lett vs
passe over into the other syde. And they late the
people departe and toke hi even as he was in the
shippe. There were also with hi other shippes.

¶ And there arose a great storme of wynde / and
dashed the waves i to the shippe / so that it was
full. And he was in the sterne a slepe on a pelow-
we. And they awoke hym / and sayde vnto hym:
Master / carest thou nott that we perishe?
And he rose vppe and rebuked the wynde / and
sayde vnto the see: peace and be still. And the
wynde alayed / and there folowed a greate cal-
me: and he sayde vnto them: why are ye feare

¶

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The Goshalt.
 full of sorow is it that they have no faith. And they
 feared exceedingly and sayde unto an other what
 felow is this? for bothe mynde ad feele in him

The. v. Chapter.

And they ca over to the other syde off the see
 into the countre of the gaderens. And whē
 he was come out of the shippe / anon mett hym
 out of the graves a man possessyd of an vncleue
 sprete / which had his abydinge amōge the gra
 ves. And noman coulde brude hym with chey
 nes / be cause that whē he was often boude with
 fetters and cheynes / he plucked the chaynes a
 sundre / ad brake the fetters i peces: Neither coul
 de eny mā tame hi. And alwayes bothe nyght
 ad daye he cryed i the mountaynes ad i the graves
 and bet hym silfe with stones. Whē he had spied
 Iesus a farre of / he cane / and worshipped hym /
 and cryed with a lowde voyce and sayde: what
 have I to do / with the Iesus the sonne of them
 doost hyest god? I requyre thei the name of god /
 that thou torment me nott. For he had sayd vnto
 hym / Come forth of the mā thou fowle spre
 te. And he aied hym: what is thy name? and he
 anshwered hym / my name is Legiō / for we are
 many. And he prayd hym instātly / that he wol
 de nott sende them awaye out of that region.

There was there nye vnto the mountayns a
 greatcheerde of swyne fedinge / ad all the devyls
 besought hym saynge: sende vs i to the heerde off
 swyne / that we maye enter i to them. And anon
 Iesus gave them leave / And the vncleue spret
 went out and entred into the swyne. And the hee

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Of S. Matthe. Ch. I. So. I.

and starteled / and ran hedlyng into the see. They were a bout ij M. swyne / ad they were drouned in the see. And the swyne heard / fled / and tolde it in the cite / and in the countre. And they ca out for to see / what had hapened. And they cam out to Jesus / ad they sawe hym that was vexed with the sende and had the legio sytt / both clothed and in his right mynde and were a frayed. And they that sawe it tolde them / howe it had hapened vnto hym that was possessed off the devyll / and also of the swyne. And they began to praye hym / that he wolde departe from their coostes. And when he was come in to the shippe / he that had the devyll prayed hym that he myght be with hym: Jesus wolde not soffre bi but sayde vnto hi: goo home i to thyne awne housse ad to thy frendes / ad shewe the what thi g. the lord hath done vnto the / and howe he had compassion on the. And he departed / and began to publiss he in the ten cites / what thinge Jesus had done vnto hym / and all men did mervyle.

And whē Jesus was come over agayne in the shippe vnto the other syde / moche people gathered vnto hym / and he was nye vnto the see. And beholde / there cam vnto hym won of the rulers of the sinagogge / whose name was Jairus: ad when he sawe hym / he fell doune att his fete / ad besought hym greatly / saynge: my doughter lyth att a poynt of deeth / I wolde thou woldest come and ley thy honde on her / that she myght be safe and live. And he went with hym / ad moche people folowed hym / and thronged hym.

And there was a woman / whiche was diseas

Gij

Eq: 10

sed off an yssue off bloude twelue yerres/ and had suffered many thinge of many siliens/ and had spent all that she had/ and felten none amendmet at all. But wered worssse and worssse. When she had herde off Iesus: she cam into the preace beynde hym/ and tewched hys garment. For she sayde: If I maye butt tewche his clothinge/ I shall be whole. And strenght waye her fountayne of bloude was dryed vpper/ ad she felt in her body that she was heales off the plage.

C And Iesus immediatly felt in hi selfe the vertuethat went out off hym/ and tournes hym rounde a bouthe in the preace/ and sayde: Who tewched my clothes? And his disciples sayde vnto hym: thou seist the people thrustinge the & every syde/ and yet sayest: who did tewche me? And he looked round about/ ffor to se her thatt had done that thinge. The woman feared and trembled/ for she knewe what was done with in her. And she cam and fell doune before hym ad tolde hym the trueth of every thige. And he sayde vnto her Doughter/ thy sayth hath saved the/ go in peace/ and be whole off thy plage.

C Whyll he yet spake/ there cam from the ruler of the synagogis housse/ certayn which sayde: thy doughter is deed: why deseatest thou the maister any further? As sone as Iesus herde thatt word spoken/ he sayde vnto the ruler of the synagoge: Be not afrayed/ only beleve. And he suffred noman to folowe hym moo then peter/ and James ad Iohn James brother. And he cam vnto the housse of the ruler off the synagoge/ ad sawe the wondryge and the that wepte and waye

Fol: 50.



les greatly. And he wēt in and sayde vnto them: Why make ye this ado and wepe? The mayden is not deed/ but slepith. And they laught hym to scorn. Then he put them all out/ and toke the father and the mother off the mayde/ and the that were with hym/ and entred in where the mayde laye. And toke the mayden by the honde/ and sayde vnto her: Tabitha/ cumi: which is by interpretation: mayden I saye vnto the/ arise. And straight the mayde arose/ and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straitely/ that no man shulde knowe of it. And commaunded to geue her meate.

C The. vi. Chapter.

And he departed thence/ and came into his awne countre/ and his disciples folowed hym. And when the sabboth day was come/ he began to teache in the synagoge. And many that therde hym were astonied/ and sayde: Fro whens hath he these thyngs? and what wysdome is this that is geuen vnto hi? and suche vertues that are wrought by his hond? As not this that carpenter Marys sone/ the brother off James/ and Ioses and Jуда and Simō? and are not his sisters herewith vs? And they were hurt by the reason of hi. And Jesus sayde vnto the: a prophet is not despysed but in his awne countre/ and amonge his awne kynne/ and amonge them that are of the same householde. And he coulde there shewe no myracles butt leyde his hond apon a fewe sicke foolke and healed the. And he marvelled at their vnbelefe.

C iiiij

12.109

C And he went about by the townes that he in
circuit/teachynge. And he called the twelve/
and began to send them two and two/and gave
them power over vncleane spert. And commaun-
ded them/that they shulde take nothinge vnto
their Journey/save a rodde oly: Neither scrip/pe:
neither breed/neither mony in their pourses: butt
shoulde be shod with sandals. And that they
shulde not put on two coott. And sayd vnto the:
wher so ever ye entre into an house/there abyde
tyll ye departe thens. And whoso ever shall nott
receave you/nor heare you/when ye departe
thens/shake of the dust that is vnder youre feete/
for a remembraunce vnto them. I saye verely
vnto you/itt shal be easer for Sodoma and Go-
mor/at the daye off iudgemēt/the for that cite.

C And they went out and preached/that they
shulde repent: and they caste out many devylls.
And they annoynted many that were sicke with
oyle and healed them.

C And kynge Herode berde of him/for his na-
me was spred abroad. And he said: Jho bap-
tiste is risen agayne fro deeth/and therfore my-
racles worke in hym. Wothe sayd/it is helyas:
and some sayde: it is a prophet/or as won of the
prophett. But whē Herode berde of hi he sayd:
it is Jho whō I beheaded/hys risen from deeth
agayne.

C For Herode him silfe/had sent forth/and had
taken Jho/and bounde hi and cast him into pri-
son for Herodias sake which was his brother
Philipps wyfe. For he had married her. Jho said
vnto heroder: It is not lawfull for the to have thy

brothers wyfe. Herodias layd waite for hi/ and
woulde have killed him/ butt she coulde not. For
Herode feared Jho/ knowynge that he was in-
ste and holy/ and gave hi reverence/ And whē he
herde hi he did many thynges/ ad herde hi gladly.
¶ And when a convenient daye was come. He-
rode & hys birth daye made a supper to the lor-
des/ captayns/ ad chiefe estatt of galile. And the
doughter of the same Herodias cā in and daun-
sed/ and pleased Herode and them that sate att
bourde also/ The the kige sayd vnto the mayde:
are of me what thou wilt/ ad I will geve it the.
And he sware vnto her what soever thou shalt
are of me/ I will geve it the/ even vnto the one
halfe of my kyngdom. And she went forth and
sayde to her mother: what shall I axe? And she
sayde: Jhon baptist/ heed. And she cā i streigth
waye with haste vnto the kinge/ ad axed sayge:
I wyll/ that thou geve me by ad by in a charger
the heed of Jho baptist. And the kige was soye
yet for hys othes sake/ and for their saks/ which
sate att supper also/ he woldenot put her besyde
her purpost. And immediatly the kinge sent the
hangman and cōmaunded his heed to be brought
in. And he went and beheaded him i the preson/
and brought his heedde in a charger and gave
hit to the mayden/ and the mayde gave it to her
mother. Whē his disciples herde of it/ they cam
and toke vppe his body/ and put it in a tounge.
¶ And the apostles gaddered thē selves to ged-
dre to Jesus/ ad tolde hi all thyngs/ booth what
they had done/ and what they had taught. And
he sayd vnto them: come ye aparte in to the wyl-

The Gospell.

dermes/and rest a whyle. For therewere many comers ad goers. And they hade no leasur to goe for to eate. And he went by shippe asyde out off the waye into a desertt place. And the people spyed them when they departed: and many knewe hi/ and they hastened a fote thether out of every cite/ and came thither before them/ And came togeder vnto hym. And Jesus went out and sawe moche people/ ad had compassio on them/ because they were lyke shepe which had no sheppherds. And he began to teache them many things.

And whethe daye was now farre spent/ his disciples came vnto him sayinge: thus ys a desert place/ ad nowe the daye ys farre passed/ lett the departe/ that they maye goo to the countrey rounde about/ and into the townes/ and byethem breed: for they have nothinge to eate. He answered and sayde vnto them: geve ye them to eate. And they sayde vnto hym: shall we goo and bye ii. C. penyworth of breed/ ad geve them to eate? He sayde vnto then: howe many loaves have ye? God and loke. And when they had serched/ they sayde: v. and. ii. fysshes. And he commaunded the to make them all sitt doune/ by companies apud the grene grasse. And they sate doune here a rowe and there a rowe/ by hundredes and by fifties. And he toke the v. loaves and the ii. fysshes and lofed vppeto heven ad blest/ and brake the loaves/ and gavethem to his disciples to put before them/ and the ii. fysshes he devyded a mony themall. And they all ate/ and were satisfied. And they toke vppeto twelve basket full off the gobbettis/ and of the fysshes. And they that ate

Fol. 52.

were about fyve thousand men.

And streyght waye he caused hys disciples to goo into a shippe / and to goo over the water before vnto bethsaida / whill he sent awaye the people. And as sone as he had sent them awaye / he departed into a mountaine to praye. And when even was come / the shippe was in the myddt of the see / and he alone on the londe / and he sawe the troubled in rowinge / for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght / he cam vnto them / walkinge upon the see / and wolde have passed by the. When they sawe hi walkinge apō the see / they supposed yt had bene a spiete / and cryed oute: For they all sawe hym / and they were a frayed. And anon he talked with them / and sayde vnto them: be of good chere / it is I / be not afrayed. And he went vnto them into the shippe / and the wynde ceased / and they were sore amased in them selves beyonde measure / and marvyled. For they remembred nott off the loves / because their hertf were blynded.

And they cam over / and went into the londe off genazareth / and drue vp into the haven. And as sone as they were come out off the shippe / streyght they knewe hym / and ran forth through out all the region rounde a about / and began to cary aboute in beed of all that were sicke / when they herde tell that he was there. And whither soever he entred into the townes / or cites / or vyllages / they leyde their sicke in the stretes / and prayed hym / thatt they might

¶ The Gospell.

touche and hit wer but the edge off hyr vestice:
And as many as touched hym were safe.

¶ The. vij. Chapter.

AND the pharises cam togedder vnto hym/
and dyvers off the scrib^s which cam from
Jerusalem. And whē they sawe certayne of hys
disciples eate bread with comen handes (that is
to saye/ with vnwesshen hond^s) they compla-
yned. For the pharises/ and all the Jewes/ excep-
tethey washe their hand^s ofte/ eate not/ obseruin-
gethe tradicions of the senours. And whē they
come from the market/ except they washe them-
selues they eate not. And many other thig^s the-
re be/ which they have taken upon them to ob-
serve/ as the wasshinge of cuppes and cruses/ and
of brassen vessels/ and of tables.

¶ Then axed hym the pharises and scrib^s: why
walke not thy disciples accordinge to the tradis-
cions of the senic^{rs}/ butt eate breede with vn-
wesshe hond^s? He answered and sayde vnto the
well prophesied hath Esayas of you ypocryt^s as
it is writte: This people honoreth me with their
lyppes/ butt heir hert is farre frō me: Inwayne
they worshippe me/ teachinge doctryns which a-
re nothinge butt the commandement^s off ine/ for
ye laye the commandement of God aparte/ and
ye observe the tradicions of men as the wassinge
off cruses and off cuppes/ and many other suche
lyke thinges ye do.

¶ And he sayde vnto them: well/ ye putt awaye
the commandement of God/ to mayntayne you/
renewe tradicions. For Moses sayde: Honour

Fol: 53.

Of S. Marke. Fo. liiij.

rethys father and thy mother: and whosoever say:
eth evyll to his father or mother: lethym dey for
it. But ye saye: a man shall saye to his father or
mother Corban: that is: whatsoever thyngge I
offer: that same doeth proffit the. And ye softe
no more that a man doo any thyngge for his father
or mother: and thus have ye made the cōmaun-
dement off God off none effecte through poure
awne tradicions which ye have ordeyned. And
many soche thynges yedo.

C And he called all the people vnto hym: and sa-
yde vnto them: Herke vnto me every one off you
and vnderstonde: there is no thyngge with out a
man that can diffyle hym when hit entreteth into
hym: but thoo thyngs which procede out of a mā
are those which defyle a mā. If eny man have e-
ares to heare: lethym heare. And whē he cā into
a housse awaye frō the people: his disciples ar-
ed hī of the similitude: and he sayd vnto thē: Doye
thē lacke vnderstōdige: Doye not yet perceave:
that whatsoever thyngge frō with out ētretch into
a mā: hit can not defyle hym: be cause hit ētretch
not into his hert: but into the belly: and goeth out
into the draught that porgeth oute all meates.

C And he sayde that defileth a man: whiche co-
meth oute of a man. For from within even oute
off the herte off men: proceade evyll thoughtes:
ad voutry: fornicacion: murder: theest: covete-
ousnes: wickednes: diceyte: vncleines: and a wic-
ked eye: blasphemie: pryde: solissynes: All these
evyll thynges: cō from within: and defile a man.

And from thence he rose and wēt into the bo-
rder: soff Tire and Sidō: and entred into a hou-

The Gospell

He and wolde that no man shulde have knowen
 off hym: Butt he culde nott be hid. So a certayn
 yne woman whose doughter had a foule sprete
 when she herde off hym/ cam and fell downe att
 hys fete. The woman was a greke out off syro:
 phenicia/ and she besought hym that he wolde
 caste out the devyll out off her doughter. Jesus
 sayde vnto her: lett the chyldren fyrst be feed.
 It ys nott mete to take the chyldrens breed/ and
 to caste itt vnto whelppf. ¶ She answered and
 sayde vnto hym: even soo master/ never theles/
 se/ the whelppf also cate vnder the table off the
 chyldrens cromes. And he sayde vnto her: for
 thys sayinge goo thy waye/ the devyll ys gon
 out off thy doughter. ¶ And when she was come
 home to her housse she founde the devyll departed/
 and her doughter lyinge on the bed.
 ¶ And he departed agayne from the coastes off
 Tyre and Sydon/ and cam vnto the see off Gaz
 leleth rowe the mydd off the coast off the .x. ci-
 tes/ And they brought vnto him won that was
 desse/ and stambred in hys speche/ and prayde
 hym to laye hys honde apon hym. And he toke
 hym a syde from the people/ and putt hys syn-
 gers in hys eares/ and did spet/ and touched his
 tounge/ and looked vp to heven/ and syghed/ and
 sayde vnto hym: ephatha that ys to saye/ be o-
 pened. ¶ And streyght waye hys eares were
 opened/ and the stringe off hys tosege was loo-
 sed/ and he spake playne. And he commaunded
 them that they shulde tell no man. Butt the mo-
 re he forbad them/ soo moche the more a greate

Mat. 54.

Of S. Marks. Jo. lv.

deale they publessed it. And were beyond me
asure astonyed sayinge: Ze hath done all thin
g well. As hath made booth the desse to heare
and the dom to speake.

The. viij. Chapter.

In those dayes when there was a very gre
ate companye/ and had nothinge to eate/
Jesus called hys disciples to hym/ and sayd un
to them: my herte melteth on this people/ becau
se they have nowe bene wyth me iij. dayes/ and
have nothinge to eate: And yf I shulde sende
them awaye fastinge to their awne houses/ they
shulde saynt by the waye. For dyvers of them
cam from farre/ And hys disciples answered
hym: from whence myght a man suffyle than
with breed here in the wyldernes? And heared
them: howe many loaves have ye? They sayde:
seven. And he commaunded the people to sitt do
une on the grounde. And he toke the. vij. loaves/
gave thankes/ brake/ and gaveto hys disciples/
to set before them. And they sett them before the
people. And they had a fewe smale fysshes/
and he blessed them and commaunded them also
to be sett before them/ They ate and were suffy
sed/ and they toke vp off the broken meate that
was lefte. vij. basket full. They that ate were
in number aboute foure thousand. And he
sent them awaye.

¶ The Gospell.

¶ And anon he toke shipp with his disciples / and cam into the parties of dalmanutha. And the pharises ca forth / and began to dispute with hym / and sought of hym a signe from heven temptinge him / and he syghed in his sprete and sayde: why doth thys generacion seke a signe? Verely I saye vnto you / there shall no signe be geuen vnto thys generacion. And he leftet hem and went into the shippe agayne / and departed over the water.

¶ And they had forgottē to take bread with the / neither had they i the shippe with them more the one loofe. And he charged them sayinge: take heed / be ware of the leuen of the pharises / and the leuen of Herode. And they reasoned amonge the selves sayinge: we have no bread. And when Iesus kneweth that he sayde vnto them: why take ye thought be cause ye have no bread? perceave ye not yet / neither vnderstonde? Have ye your eertis yett blynded? Have ye eyes and se not? and have ye eares and heare not? Do ye not remember? When I brake v. loaves amonge v. M. men / howe many basketts full of broken meate toke ye vpp? They sayde vnto him xij. When I brake viij a moe iiii M. howe many basketts of the levingis of broken meate toke ye vp? they sayde viij. And he sayde vnto them: howe is it that ye vnderstonde not?

And he cam to bethsaida / and they brought a blynde man vnto him and desyred hym / to touche hi. And he caught the blinde by the honde / and ledd hym out off the toune / and spat in hys eyes and put hys hond apon hym / and axed hi

yf he sawe any thinge/ and he looked vp ad sayde:
 I seme/ For I sethem walke as they were trees.
 After that he put his hond agayne apon his ey-
 es/ and made hym see. And he was restored to
 his sight/ and sawe every mā clerly. And he sent
 hym home to his awne housse saynge: nether goo
 into the tounne/ nor tell it to emy in the tounne.

¶ And Iesus wet out and his disciples into the
tounes that longe to the cite called Cesarea Philippi/
and by the waye he asked his disciples say-
inge: whom do me saye that y am? They answered:
some saye that thou arte Ihon Baptiste: some
saye Helias/ and someone off the prophetts.
And he sayde unto the: But who saye ye that y
am? Peter answered and sayd vnto hym: Thou
arte very Christe. And he charged the/ that they
shulde tell no man off it. And he began to declare
vnto them/ howe that the sonne of man muste
suffre many thyngs/ and shulde be reproved off
the semours and off the hyeprestes and scribes/
and shulde be kylled/ and after thre dayes aryse
agayne. And he spakethat sayinge openly. And
Peter toke hym a syde/ and began to chide hym.
Getourned a boune/ and looked on his disciples/
and rebuffed Peter sayinge: Goo after me Satã.
For thou sauerest not the thynges off God: But
the thynges off men.

¶ And he called the people vnto hym/ with his
disciples also/ and sayd vnto them: Whosoever
wyl folowe me/ lett hym forsake hym silfe/ and
take vp his crosse/ and folowe me. For whoso-
uer wyl save his lyfe/ shall lose it. But whoso-
uer shall lose his lyfe for my sake and the gospels/

C The Gospel.

the same shall save it. What shall it profet a mā-
yf he shulde wyn all the worlde / and loose his a-
wne soule? or els what shall a mā geve / to rede-
me his soule agayne? Whosoever therfore shall
be affhamed off me and off my word / amonge
this advoutrous and sinfull generacion: of hym
shall the sonne of man be ashamed / when he cō-
meth in the glory of his father with the holy an-
gels. And he sayde vnto the: Verely I saye vnto
you: There be some off them that stonde here /
which shall nott taste of deeth: tyll they have sene
the kyngdom off God come with power.

C The. ix. Chapter.

And after. vi. dayes Iesus toke Peter / Ja-
mes / and Iohn and leede them vp in to an
hye mountayne out of the waye alone / ad he was
transfigured before them. And his rayment did
shyne / and was made very whyte / even as sno-
we: so whyte as noo fuller cā make upon the erth
And there apared vnto them Selyas with Mo-
ses: And they talked with Iesu. And Peter an-
swered and sayde to Iesu: Master / here is good
beinge for vs / let vs make. iij. tabernacles / one
for the / one for Moses / ad one for Selyas. And
wist not what he sayde. For they were asfayde.
And there was a cloude that shadowed them.
And a voyce cam out of the cloude saynge: This
ys my dere sonne / here hym. And sodenly / they
loked rounde aboute them / and sawe no mā mo-
re / but Iesus only.

Pot. 56.

As they cam doune from the hill/ he charged them/ that they shulde tell no mā what they had sene/ tyll the sonne of man were risen from deeth agayne. And they kepte that saynge with in the/ and demaunded won of another/ what that try/ singe fro deeth agayne shulde meane? And they axed hym sayinge: why then saye the scrib/ that Zelyas muste fyrste come? He answered and sayde vnto the: Zelyas at his fyrste cōmyng/ shall brynge all thyng/ agayne into good order: And even so ys it wyrtten off the sonne off man/ that he shall suffre many thynges/ and shall be set att nought. And I saye vnto you/ thatt Zelyas ys come/ ad they have done vnto hym what soeuer pleased them/ as it is wyrtten off hym.

And he cam to his disciples/ and sawe moche people aboute them/ and the scribes disputinge wth them. And streyght waye all the people behelde hym and were amased/ and ran to hym/ and saluted hym. And he sayde vnto the scribes: What dispute ye with them? And won of the cōpanye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a dom spirite/ And whensoever he taketh hym/ he teareth hym/ and he someth/ and gnasseth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/ and they coulde nott.

He answered hi ad sayd: O generaciō without faight/ howe longe shall y be with you. Some lōge shall y suffre you? bryge him vnto me. And they brought hi vnto hi. And as sone as the sprete

¶ The Gospell.

sawe him / he tare him. And he fell doune on the
grosse walowinge: And somynge. And he aied
his father: howe longe is it a goo / sens this hath
happened hym: And he sayde / of a chylde. And
ofte tymes casteth hym in to the fyre / and also
in to the water / to destroye hym. Butt yf thou
canste do eny thyng / have mercy on vs / and
helpp vs. Jesus sayde vnto hi: ye yf thou couldest
beleue / all thyngs are possyble to hym that
belevyth. And strenghtwaye the father off the
chylde cryed with teares sayinge: Lorde I beleue
ve / sucke myne vnbelefe.

¶ When Jesus sawe that the people cam runnynge
togedder vnto hym / he rebuked the foule
sprete / sayinge vnto hym: Thou dom and desse
sprete / I charge the come out of hym / and entre
no moze in to hym. And the sprete cryed: Ad rent
him sore / and cam out: And he was as won that
had bene deed / in so moche that many sayde / he
is deed. Butt Jesus caught hys honde / and lyf
fre hym vpp / and he roose. And when he was come
in to the housse / his disciples axed him secretly:
ly: why coulde nott we caste hym out: And he sayde
vnto them: thys kynde can by no nother me-
anes come forth / but by prayer and fastynge.

¶ And they departed thens / and toke there ior-
ney thorow galile / and wolde not / that eny mā
shulde have knowe itt. For he taught hys disci-
ples / and sayde vnto them: The sonne off man
shalbe deliuered in to the hond off men / and
they shall kyll hym / and after that he ys kyled
he shall aryse agayne the thyrde daye. Butt they
wiste nott what that sayinge meant / and were

¶ Of S. Marke. Fo. lviij.

affrayed to axe hym.

¶ And he cam to Capernaū / and when he was come to housse / he sayde to them: what was that ye disputed bytwene you by the waye? And they helde their peace (for by the waye they reasoned amonge them selves / who shulde be the chiefe) And he sate doune / and called the twelue vnto hym / and sayd to them: yf eny man despise to be fyrst / the same shalbe last off all / and seruaunt vnto all. And he toke a chylde and sett hym in the mydd of them / and toke hym in hys armes and sayde vnto them: Whosoever receaue eny soche a chylde i my name / he receaueyth me: And whosoever receaueyth me / receaueyth not me / but him that sent me.

¶ Thon answered him / sayinge: master / we sawe won castinge out devyls in thy name / which foloweth not vs / and we forbade hym / because he foloweth vs nott. But Iesus sayde: forbid hym nott. For thereys no mā that shall do a myracle in my name / and can speake lightly evyll of me. Whosoever is not agaynste you / is on your parte. And whosoever shall geve you a cuppe off water to drinke for my nams sake because ye are belongynge to christe / verely I saye vnto you / he shall nott lose his rewarde.

¶ And whosoever shall hurte wds of this litell wons / that beleve in me / it were better for him / that a myll stone were hanged aboute his necke / and that he were cast in to the see. And yf thy hand offendethe / cut hym of. It ys better for the / to entre into lyffe maymed / the to goo / with two hondys into hell / i to fyre that never shalbe quen-

¶ iiij

C The Gospel.

ched / wherether worme dyeth nott / and the fyre never goeth oute. And yf thy fote offende the / cut hym of. It is better for the to goo halt in to lyfe / then with ii. fete to be cast into hell / into fyre that never shalbe quenched: wherether worme dyeth not / ad the fyre never goeth oute. And yf thyne eye offende the / plucke hym oute. It ys better for the to goo in to the kyngdō of god with one eye / then havynge two eyes to be caste into hell fyre: wheretheir worme dyeth nott / and the fyre never goeth oute.

Every man therfore shalbe salted with fyre: And every sacryfise shalbe seasoned with salt. Salt ys good. But yf the salt be vnsavory: what shall ye saltetherewith? Se that ye have saltt in youre selves. And have peace amonge youre selves / one with another.

C The .v. Chapter.

And he rose from thens / and went in to the Acostas of Jewry through the regyon that ys beyonde iordā. And the people resorted vnto hym afresh: And as he was wont he taught them agayne. And the pharyses cam and ased hym a question: whether it were lausfull for amā to putt awaye bys wyfe. To prove hym. He answered ad said vnto the: what did Moses bid you do? And they sayde: Moses suffred to wyte a testimoniall of her divorcement / and to putt her awaye. And Jesus answered / and sayd vnto the: For because of youre harde hertt he wrote this precept vnto you. But at the fyrst creacion / god madethem man and woman / sayinge: for this

Ps. 58:

¶ Of S. Marke. fo. liij

things sake shall a man leue father and mother/ and byde by his wyfe/ and. if. shalbe made won flesshe. So then are they nowen nott twayne/ but won flesshe/ therfore that whych god hath cuppled/ let nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde vnto the: Whosoever putteth away his wyfe/ and marryeth another/ breaketh wedlocke to her warde. And yf a womā forsake her husband/ and be marryed to another/ she comitteth advourty.

¶ And they brought chyldren to hym that he shoulde touche the. And hys disciples chid the cause that brought them. When Jesus sawethat/ he was displeased/ and sayd vnto them: Suffre the chyldren to come vnto me/ and forbid the not. For vnto suche belongeth the kyngdō of god. Verely I saye to you/ whosoever shall not receave the kyngdō of god as a chylde/ he shall not entre therein. And he toke them vppe in his armes/ and putt his hondes apon them/ and blessed them.

¶ And whē he was come out into the waye/ they recam won runnyng and kneled to hi/ and axed hi: Goodemaster/ what shall I do/ that I maye enheret eternal lyfe? Jesus said vnto hi: why callest thou me goode? there is no man goode but won/ whych ys god. Thou knowest the commaundment. breake not matrimony/ kyll not/ steale nott/ bere no falce wytnes/ defraude no mā/ honoure thy father and thy mother. He answered and said to hi: master/ all theese I have observed fro my youth. Jesus behelde hi/ and had a favour to hi/ and said vnto hi: Wo thig is lackyng vnto the

¶ The Gospell.

God/ and sell all that thou hast/ and geve itt to the poure/ And thou shalt have treasure in heve/ and come and folowe me/ and take thy crosse on the. But he was discūforted with that sayinge/ and went awaye moznyng/ for he had greute possessions.

¶ And Iesus looked roude aboute/ and sayd vnto hys disciples: with what difficulte shall they that haue ryches entre into the kyngdom of god.

His disciples were astonyed att hys wordes.

Iesus answered agayne/ and sayde vnto them: chyliden/ howe harde is it for them/ that truste in their ryches/ to entre in. to the kyngdō off god.

But ys easyer for a camell to go thorowe the eye of an nedle/ the for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure/ sayinge betwene theselues: who the can be saved? Iesus looked apō them/ and sayd: with men it is vnpossible/ but not with god: for with god all thinge are possible.

¶ And petre began to saye vnto hym: Loo/ we haue forsaken all/ and haue folowed the. Iesus answered and sayde: Verely I saye vnto you/ there ys no man that hath forsaken housse/ or brethzen/ or sisters/ or father/ or moder/ or wyfe/ other chyliden/ or londes/ for my sake and the gospell/ whych shall nōtt receaue an hundred folde nowe in this lyfe/ houses/ and brethre/ and sisters/ and mothers and childe/ and lond/ whith persecucions/ and in the worlde to come eternall lyfe. Many that are fyrst/ shal be last. And the last fyrst. They were in the waye goinge vppeto Ierusalem. And Iesus wēthe.

¶ Of S. Marke. fo. ly.

foze them/ and they were amased/ and as they folowed/ were affrayde.

¶ And Iesus toke the xij. agayne/ and began to tell them what thinges shulde happen vnto him. Beholde we goo vppe to Ierusalem/ and the sone off man shalbe deliuered vnto the hye preeft a. id vnto the scribbes/ and they shall condemne hym to deeth/ and shall deliuer hym to the gentyls/ and they shall mocke hym/ ad scourge him and spit apon hym/ and kill him/ and the thirde daye he shall ryse agane.

¶ And James and Ihon the sons off Zebede/ cam vnto hym/ sayinge: master/ we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs that we maye sitt won on thy ryght honde/ and the other on thy lyfte honde/ in thy glory. But Iesus sayd vnto them: Ye wot not what ye aske. Can ye drynke of the cuppe/ that I shall drynke of? And be baptised i the bapti that I shalbe baptised in? And they sayd vnto him: that we can. Iesus sayde vnto them: ye shall drynke off the cuppe that I shall drynke of/ ad be baptised with the baptim that I shalbe baptised in: But to sitt on my right honde and on my lyfte honde/ ys not myne to geve/ but to them for whom it ys prepared.

¶ And when the .x. herde that they begā to disdayne at James and Ihon. But Iesus called the vnto him/ and sayd to them: Ye knowe wel that they whych seme to beare rule amonge the gentyls/ raygne as lordes over the. And they

¶ v

¶ The Gospell.

that be greate men amonge them exerceyse auctorite ouer them. So shall it not be amonge you but wosoever of you wilbe greate amonge you shalbe youre mister. And wosoever wilbe chiefe shalbe seruaunt vnto all. For even the sonne of man came nott that other shulde minister vnto hym: but to minister / and to geve his lyfe for the redemption of many.

¶ And they cam to hierico / and as he went oute off hierico / with his disciples and a greatenobze of people: Barthimeus the sonne of Thimeus which was blynde / sate by the hye wayes syde beggyng. And when he herde that it was Jesus off nazareth / he began to crye / and to saye: Jesus the sonne off David / have mercy on me. And many rebuked hym / because he shulde hoolde is peace. But he cryed the moore a greatedeale / thou sonne off David have mercy on me. And Jesus stode still / and commaunded hym to be called / and they called the blynde / sayinge vnto hym: be off good comfort ryse he calleth the. He threwe awaye his clooke / and roose and cam to Jesus / And Jesus answered / and sayd vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master / that I myght see. Jesus sayd vnto hym: goo thy waye / thy sayght hath saved the / And by ad by he receaved his sight / and folowed Jesus in the waye.

¶ The vij. Chapter.

And whe they cam nye to hierusalem vnto bethphage ad bethani besyd the mount of olives / he sent forth ij. of his disciples / ad sayde vnto

50.

Of S. Markes. Fo. lvi.

to them: Goo youre wayes into the toun that is
over agaynste you. And as sone as ye etre into it
ye shall fynde a coole boide where o never man
sate: loose hym ad brynge hym hidder. ad if eny
man save vnto you: whydoye soo? Saye that the
lorde hath neade of hi. ad streight waye he wyll
sende hym hidder. They wet their waye and for
und a coole tyed by the doze with out in a place
where two wayes mett ad they losed hym. And
divers of them that stode there sayd vnto them:
what doye loosynge the coole? ad they sayd vnto
them: even as Jesus had commaunded them.
And they let them goo. And they brought the
coole to Jesus ad caste their garmēt on hym
and he sate apon hym. And many spreed the
re garment in the waye. other cutt doune bra
unches of the trees and strawed them i the wa
ye. And they that went before and they that fo
lowed / cryed / saynge: Hosanna: blessed be he
that cometh in the name off the lorde. Blessed be
the kyngdom that commeth in the name off hym
that is lorde off oure fater David. Hosanna
in the hyest.

¶ And the lorde entred into hierusalem and into
the temple. And whē he had loked round abo
ut apon all thinge / and now the even tyde was
come he went out vnto bethany with the twelve.
And on the morowe whē they were come out frō
bethany / he hungred / and he spyed a fygge tree
a farre off / havinge leves / and went to se whe
ther he myght fynde eny thi ge there on: but whē
he cam there to / he founde nothinge butt leves.
For the tyme off fygge was nott yet. And Jesus

The Gospel.

answered and sayd to it: never man eate frute of the here after whill the worlde stōdith. And his disciples herde it.

¶ And they cam to hierusalem/ and Iesus wēt into the temple/ and began to cast out them which soolde and bought in the tēple. And overthrew the tabels of the money chaungers/ and the stoles of the that soolde doves. and woldenot suffer that eny mā caried a vessell thorow the temple. And he taught saynge vnto them/ ys it not writte/ howe that myne housse shalbe called the housse of prayer vnto all naciōs: But ye have made it a deen of theves.

¶ And the scrib and hye prest herde yt and sought howe to dystrope him. For they feared hym because all the peple marveld at his doctrine. And when even was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dreyed vpp by the rotes. And Peter remembred/ and sayd vnto hym: master/ beholde/ the fygge tree which thou cursedst/ ys withered awaye. And Iesus answered/ and sayde vnto them: Have confidens in god. Verely I saye vnto you/ that whosoever shall saye vnto this mountayne: take awaye thy silfe/ and cast thy silfe in to the see/ and shall not waver in his herte/ butt shall beleve that thooſe thinge which he sayeth shall come to passe/ what soever he sayeth shalbe done vnto hi. Therfore I saye vnto you/ what soever ye desyre whē ye praye/ beleve that ye shall have it and it shalbe done vnto you. And whē ye stōd and praye/ foryeve yf ye have eny thinge agaynst eny mā that youre father also which

Ms. 61.

is in heven / maye forpeve you your trespases.
 ¶ And they cam againe to hierusalem / and as
 he walked in the temple / there ca to hym the hye
 prestes / and the scribes / and the seniores / and
 sayd vnto hym: by what auctorite doest thou the
 these thing? who gavethe this auctorite / to do
 these thing? Jesus answered / and sayde vnto
 the: I wyll also aske of you a certeyne thyng / and
 answeere yeme / and I wyll tell you by what au
 ctourite I do these thing. Whether was the bap
 tism of Jhon from hevi / or of men? Answer me.
 And they thought in themselves / saynge: If we
 shall saye / from heven. he will saye: why the did
 ye not beleve hym? but if we shall saye / of men /
 then feare we the people. For all men counted
 Jhon / that he was a veri prophett. And they a
 swered / and sayd vnto Jesu: we can not tell. And
 Jesus answered / and sayd vnto the: nether wyll
 I tell you / by what auctorite I do these thing.

¶ The. xij. Chapter.

¶ And he began to speake vnto them in simi
 litudes. A certayne mā planted a vineyar
 de / and compased it with an hedge / and ordey
 ned a wyne presse / and bilt a toure in hytt / and
 lett it out to hyre vnto husbandemen / and went
 into a straunge coultre. And when tyme was co
 me he sent to the tennaunt a seruaunt that he
 myght of the tennaunt receave of the frute of the
 vyneyarde. And they caught hym and bett hym
 and sentt hym agayne empty. And mooreover
 he sentt vnto them another seruaunt / and at hym

¶ The Gospell. 123

they cast stones and brake hys heed, and sent him agayne all to revyled. And agayne he sent another / and hym they kyllen: and many other beerynge some / and kyllinge some.

¶ Yet had he one sonne whom he loved tenderly / him also sent he att the last vnto them / sayinge: they wyll feare my sonne. Butt the ternaunt sayde with in themselves: Thys ys the heyre / come lett vs kill him / and the inheritaunce shal be oures. And they toke him and killed him / and cast hym out of the vyneyarde. What shall then the lorde of the vyneyarde do? He will come and dystrope the ternaunt / and let out the vyneyarde to other. Have ye nott redde thys scripture? the stoon which the bylders did refuse / ys made the chiefe stoon in the corner: Thys was done off the lorde / and ys merueyllous to oure eyes. And they went about to take hym / butt they feared the people. For they perceaved that he spaketh as if multitude agaynst them. And they lest thym and went their waye.

¶ And they sent vnto hym certayne off the pharises with Herodes servaunt / to take hym in hys word. And as sone as they were come / they sayd vnto hym: master / we knowe that thou arte true / and careste for no man: For thou conydesten nott the degre off men / butt teacheste the waye off god truly: As yt lausfull to paye tribute to Cesar / or nott? ought we to geve / or ought we nott to geve? He knewe their dissimulation / and sayd vnto them: Why tempte ye me? Bynge me a peny / that I maye se yt. And they brougth hym none. And he sayde vnto them: Whose

Mat. 62:

¶ Of S. Marke. Fo. lviij.

ys thys ymage and superscripcion? And they sayde vnto hym/ Cesars. And Iesus answered/ and sayde vnto them: Then geve to Cesar that which belongeth to Cesar: And geve God that which pertyneth to God. And they mervelled att hym.

¶ And the saduces cam vnto hym/ which saye/ there is no resurrection. And they ased hym/ sayinge: Master/ Moses wroote vnto vs/ yff eny mans brother dye/ ad leue his wyf/ behynde hy/ and leue no chylde: that the hys brother shulde take his wyfe/ and reyse vppeseed vnto his brother. There were seven brethren/ and the fyrst toke a wyfe/ and whē he dyed leest no seed behinde hym. And the secōde toke her/ as dyed: nether leest he eny seed/ and the thyrde lyke wyfe. And seven had her/ and leest no seed behynde them. Last of all the wyfe dyed also. In the resurreciō the/ whē they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Iesus answered/ and sayde vnto them: Are ye not therfore deceaved because ye knowe not the scriptur? Nether the power of God? For whē they shall ryse agayne from deeth/ they nether mary/ nor are maryed: butt are as the angels which are in heven. As touchynge the deed/ that they shall ryse agayne: have ye nott redde in the booke off Moses/ howe in the busshe God spake vnto him sayinge: I am the God of Abraham/ and the God of Isaac/ and the God of Jacob? He is not the god of the deed/ butt the god of the livynge/ ye are therfore greatly deceaved.

¶ And there cam wō off the scrip^t / ad when he

• cJ 49

¶ The Gospell.

had herde them disputynge to gedder / and perceaved that he had answered them well / he axed hym: Which is the fyrste of all the commaundement? Jesus answered hym: The fyrste of all the commaundement is. Heare Israhel / oure lord God / is wone lord. And thou shalt love thy lord God with all thy hert / and with all thy soule / and with all thy mynde / and with all thy strengthe. This is the fyrste commaundement. And the secōde is lyke vnto this. Thou shalt love thy neighbour / as thy silfe. There is none other commaundement greater then these.

And the scribe sayde vnto hym: well master / thou hast sayde the trugthe / that there ys one God / and that there is none but he. And to love hym with all the herte / and with all the mynde / and with all the soule / and with all the strengthe. And to love a mans neighbour as hym silfe / ys a greater thyng then all holocausts and sacrifices. And when Jesus sawe howe that he answered discretly / he sayd vnto hym: Thou arte not farre from the kyngdom of god. And no mā after that durst aske hym any question.

¶ And Jesus answered / and sayd teachynge in the tēple: howe sayeth the scrib / that christ is the sonne off David? for David hym silfe inspired with the holy goost sayd: The lord sayde to my lord / sytt on my right honde tyll I make thyn enemies thy fote stole. The David hym silfe calleth hym lord / and by what meanes ys he better his sonne? And moche people herde hym gladly. ¶ And he sayd vnto them in his doctrine: beware off the scrib / which love to goe in longe / do-

7463.

C Off. S. Marke. So. lxxiij

thyng: and lovesalutations in the market places / and the these seates in the synagog / and to sit in the yppermost rouines att feastes / and devoure widowes houses / and vnder a colour praye longe prayers. These shall have greater damnacion.

C And Jesus sat over agaynst the treasury / and behelde how the people putt money into the treasury. And many that were ryche / cast in much. And there cam a certayne pover widowe / and she threwe in two mytes / which make a farthyng. And he called vnto hym his disciples / and sayd vnto them: Verely I saye vnto you / that this pover widowe hath cast moare in / then all they which have caste into the treasury. For they all putt in off their superfluite: But she off her poverte / cast in all that she had / evē all her livyng

C The viij. Chapter.

A And as he went out of the temple / wō of his disciples sayd vnto hym: Master / se what stones / and what bilydngs are here. And Jesus answered / and sayde vnto hym: Seist thou these greates bilydngs? There shall not be lefte one stone apon a nother / that shall not be throwen doune.

C And as he sate on mounte olivete over ayenst the tēple / Peter and James and Iohn and Andrew axed hym secretly / tell vs whē these thyngs shall be? And what is the signe / whē all these thyngs shall be fulfilled? And Jesus answered them / and began to saye: Take hede lest eny mā

¶ The Gospell.

deceave you. For many shall come in my name sayinge: I am Christ / And shall deceave many.

¶ When ye shall heare off warre / and tyding of off warre / be ye not troubled. For they must nedes be. Butt the ende is nort yett. For there shall nacion aryse agaynster nacion / and realme agaynster realme. And there shall be earth quakes / in all quarters / and famysshment / and troubles. These are the begynnynge off sorowes.

¶ Butt take ye hede to youre selves. For they shall brynge you vppe to the counsels and into the synagoggs / and ye shall be beaten / and ye shall be brought before rulers and kynge / for my sake / for a testimoniall vnto them. And the gospell muste fyrste be publysshed amonge all nations.

¶ Butt when they leade you and presentt you take noo thought / afore bonde what ye shall saye / nether ymagin: butt whatsoever is geven you att the sametyme / that speake. For it shall nort be ye that shall speake / butt the holy goost. He and the brother shall delymne the brother to deeth. And the father the sonne / And the chyl dren shall ryse agaynste their fathers and mothers / and shall putt them to deeth. And ye shall be hated off all men for my names sake. Butt whosoever shall endure vnto the ende shall be safe.

¶ Moreover when ye see the abominable desolacion / where off is spoken by Daniel the prophete / stonde were itt ought nort / let hym that redeth it vnderstonde itt. Then let them be in

Fol. 64.

Ornata which awk

¶ Of S. Marke. fo. lxx.

lawy / sie to the mountaynes. And let hym that is on the housse toppe / nott descende doune into the housse / nether entre therein / to fetch eny thinge oute off his housse. And lett hym thatt is in the fælde / not tourne backe agayne vnto the thynges which he leeste behynde hym / for to take his clothes with hym. Butt woo is then to them that are with chyld / ad to them that geve soucke in thoose dayes. But praye / that youre flyght be not in the wynter. For there shal be in those dayes such tribulacion / as was not from the begynnyng off creatures / which God created vnto this tyme / nether shalbe. And excepte that the lord had shortened those dayes / no man shulde be saved. But for the elects sake / which he hath chosen / he hath shortened thoose dayes.

¶ And then / yff eny man saye vnto yno: loo / here is Christ / loo / he is there / beleve nott. For false christ shall aryse / and false propets / And shall shewe myracles ad wonders / to deceave yf it were possible / evyn the electe. Buttak ye hede / beholde I have shewed you all things before.

¶ Moreover in thoose dayes after that tribulacion / the sunne shall waxe darke / and the mone shall not geve her light / and the starres off heve shall fall. And the powers which are in heaven / shall move. And the shall thepse the sonne of mā comynge in the cloudes / with greate power and glory. And then shall he sende his angels / and shall gaddre to gedder his electe from the fouare wyndes / and from the oncende off the worlde to the other.

¶

¶ The Gospel.

¶ **L**earne a similitude of the fyggetree. When his braunches are yett tender / ad hath brought forth the leues / ye knowe / that sommer ys neare. So in lyke maner when ye see these thinges come to passe / vnderstonde / that it ys nye even att the doores. Verely I saye vnto you / that thys generacion shall nott passe tyll all these thyngs be done. Heven and erth shall passe / butt my wordes shall nott passe. Butt of the daye and the houre / knoweth no man: no nott the angels whiche are in heven: nether the sonne hym selfe / save the father only.

¶ **T**ake hede / watche / and praye / for ye knowe nott when the tyme ys. As a man which ys gone in to a straunge countrey and hath lefte hys house / and geve[n] auctourte to hys servaunt / and to every man hys worke / and commaunded the porter to watche. Watche therfore / for ye knowe not / whe[n] the master of the house wyll come / whether att even / or att mydnyght / whether att the cocke crowynge / or in the daunynge: lest yff he come sodenly / he shulde fynde you slepyng. And that I saye vnto you / I saye vnto all men / watche.

¶ The .viiiij. Chapter.

After two dayes folowed ester / and the dayes of swete breed. And the hye priest and scribe sought meanes / howe they myght take hym by craft and putt hym to deeth. Butt they sayde: nott on the feaste daye / leest any busynes arise amonge the people.

¶ **W**hen he was in bethania / in the house off

fol: 65.

¶ Of S. Marke. fo. lxxj.

Simon the leper / even as he sate att meate / there cam a womā with an alabaſter boxe of oynment / called narde / that was pure and costly / and she brake the boxe and powred it on his heed. There were some that disdayned i them selves / and sayde: what neded this waste of oynment? For it myght have bene soold for more the two hundred pens / and bene geve vnto the poore. And they grudged agaynst her.

¶ And Iesus sayd: lett her be in reest / why greue ye her? She hath done a good worke on me. Ye / and ye shall have poore with you all wayes: and whesoeuer ye will / ye maye do them good: butt me ye shal not have alwayes. She hath done that she coulede: she cam afoze hōdeto an oynment my boddy to his buryingewarde. Verely I saye vnto you: wheresoeuer thys gospell shalbe preached thorow out the whole worlde: thys also that she hath done / shalbe rehearsed in remembrance of her.

¶ And Judas Iscariot / won off the twelve / went awaye vnto the hye prest / to betraye him vnto the. Whē they herde that / they were gladd: and promised that they wolde geve hym money. And he sought / howe he myght cōueniently betraye hym.

¶ And the fyrst daye of swete bread / when they offered the pascal lambe / his disciples sayd vnto hym: where wylt thou that we goo and prepare that thou mayste eat the eſter lambe? And he sent fourth two of his disciples / and sayde vnto them: Goo ye into the cite / and there shal a man mete pou berige a pitcher of water / folowe hym:

I iij

¶ The Gospell.

And whidther so ever he goeth in / saye yet to the good man off the housse: The master ageth where is the grest chambze / where I shall eate the efter lambewith my disciples. And he wyll shew you a greates parlour / paved / and prepared: theremake redy for us. And his disciples went forth / and cam in to the cite / and founde as he had sayd vnto them / and made redy the efter lambe.

¶ And att eve / he cam with the twelve. And as they sate att borde and ate / Iesus sayde: Verly I saye vnto you: that won off you shall betraye me / which eareth with me. And they began to moorne / and to saye to hym won by won: ys it I? And another sayde: As it I? he answered / and sayd vnto them: It is won of the .xij. and the same depeth with me in the platter. The sonne of mā goeth / as it is written of hym: but woo beto that man / by whome the sonne of man is betrayed. Goode were hit for hym / if that man had never bene boorne.

¶ And as they ate / Iesus toke breede / gaveth as ffr / brake it and gave it to them and sayd: Take / eate / Thys ys my body. And he toke the coppe / gaveth as ffr / and gave it to them / ad they drinke all off it / And he sayde vnto them: Thys ys my bloude of the newe testament / which shalbe shed for many. Verly I saye vnto you: I will drynte no moore off this frute off the vyne / vntyll that daye / that I shall drynte it newe in the kyngdom of god. And when they had sayd grace / they went out in to the mount olive.

¶ And Iesus sayde vnto them: Allys shalbe

fol. 66.

¶ Off. S. Luke. So. lxxij.

hurt thorowe me thys nyght / For it is writen:
I wyll smyte the shepheard / and the sheepe shal
be scattered. Butt after that I am rysen agay-
ne I wyll goo into galile before you. Peter say-
de vnto hym: And though all men shulde be h-
urte / yett wolde nott I. And Iesus sayd vnto
hym: Verely I save vnto the thys daye even in
this nyght / before the cocke crowe twyse / thou
shalt deney me thryse. And he spake boldlye:
no / if I shulde dey with the / I woll not deny the
Lyke wyse also sayd they all.

¶ And they cam into a place named gethsema-
ni / And he sayde to his disciples: Sitt ye here /
whyll I goo aparte and praye. And he toke
with hym Peter / James / and Iohn / and he be-
gan to waxe abasshede and to be in an agony.
And sayde vnto them: My soule is very hevy e-
ven vnto the deeth / tary here and wathe. And
he wet forth a lytle and fell downne on the grou-
de ad prayede / That ys it were possible / the hou-
re myght passe from hym / And he sayde: Abba
father / all thinge are possible vnto the / take aw-
aye this cuppe from me. neverthelesse nott that
I wyll / butt that thow wilt be done.

¶ And he ca / and founde them slepyng / ad sayd
to Peter: Simon sleepest thou? Coudest not thou
wathe with me one houre? wathe ye / and praye
ye / lest ye entre into temptation / the sprete is
redy / butt the flesh is weake. And agayne he wet
awaye and prayde / and spake the same wordes.
And he returned and founde them aslepe aga-
yne / for their eyes were hevy: nether coulde they

¶ Iij

¶ The Gospell.

tell what they myght answer to hym. And he ca-
thethyrde tyme/ and sayd vnto them: slepe hens
forth ad take youre ease. It is ynough. The hous-
reis come. Beholde the sonne of man shal be de-
lyvred into the hond of synners. Ryse uppe/ let
vs goo/ Loo hethat betrayeth me/ is come nye.

¶ And immediatly whill he yett spake cam Jus-
das/ won off the twelve/ and with hym a grea-
tenomber off people with sweardes and staves
from the hye prestes and scribes and seniours.
Se that betrayed hym/ gavethem a generall to-
ken/ sayinge: whosoever I do kisse/ he it is/ take
hym/ and leade hym awaye warely. And as so-
ne as he was come/ he went streight waye to hi/
And sayd vnto hym: master/ master/ and kissed
hi. And they leydetheir hond on him. ad toke hi
Won off them that stode by dreue out a swearde/
and smote a servaunt off the hye preste/ and cutt
off hye eare.

¶ And Jesus answered and sayd vnto them: ye
cam out as vnto a thefe with sweardes ad with
staves ffor to take me/ I was dayly with you in
the temple teachige/ and ye toke me not/ but that
the scriptur shulde be fulfilled: and they all for-
soke hym and rane awaye. And there was a cer-
teyne yonge man thatt folowed hym cloothed in
linē apō the bare/ ad the yonge mē caught hym/
and he lefte his lynne and fled from the naked.

¶ And they leedde Jesus awaye to the hyest pre-
ste off all/ and to hym came all the hye prestes/
and the seniours/ ad the scribes. And Peter fo-
lowed a greate way of even into the pallys of the
hye preste/ and he was there and sat with the ser-

Of S. Marke. Fo. lxxiij.

vauntf / and warmed hym selfe at the fyre.
And the hye prest and all the counsell sought
 for witnes agaynste Jesu / to putt hym to deeth /
 And they founde noone. Yet many bare falce
 witnes agaynste hym / butt their witnes aggreed
 not to gedder. And there arose certayne and
 brought falce witnes agaynste hym saynge: We
 berde hym saye: I wyll destroye this temple made
 with hondes / and with in thre dayes I wyll
 bilde another made with outhondes. And there
 witnes aggreed not to gedder.

And the hyeste preste stode vppe before them
 all / and axed Jesus saynge: answerest thou no-
 thinge? For we is it that these beare witnes aga-
 ynst the? And he helde his peace / and answered
 noothyng. Agayne the hyeste preste axed hym /
 and sayde vnto hym: Art thou Christ the sonne
 off the blessed? And Jesus sayde: I am. And ye
 shall se the sonne off man sitt on the ryght honde
 of power / and come in the cloudes off heve. The
 the hyst preste rent his cloothes and sayd: what
 nede weeny further of witnes? ye have berde the
 blasphemy / what thinke ye? And they all gave
 sentence that he was worthy of deeth. And some
 began to spit at hym / and to cover his face / and
 to bet hym with their fist / and to save vnto him
 arede vnto vs. And the servauntes boffeted hym
 on the face.

And peter was beneeth in the pallys / and
 there cam won off the wenchpes off the hyst pre-
 ste / And when she sawe Petre warmynge hym
 selfe / she looked on hym / and sayd: wast not thou
 also with Jesus of Nazareth? And he denyed it

I v

C The Gospell.

sayinge: I knowe hym not / nether wott I what thou sayest: And he went out in to the poorche / and the cocke crowe. And a damsell sawe hym / and agayne began to saye to them that stode by / thys ys won of them. And he denyed yt agayne. And anon after / agayne they that stode by / saydeto Peter: suerly thou arte won off them / for thou arte of galile / and thy speache agreth ther to. And he began to courffe and to sweare / sayinge / I knowe nott thys man off whom ye speake. And agayne the cocke crowe. And Peter remembred the wordethat Iesus sayd vnto him: before the cocke crowe twyse thou shalt deny me thys / and began to wepe..

C The. xv. Chapter.

And anon in the dawninge heelde the hye prestes a counsell with the seniours and the scribe / And also the whoole congregacion / and bounde Iesus and ledde hym awaye / and deliuered hym to pilate. And pilate asked hym: Art thou the kynge off the Jewes? And he answered / and sayde vnto hym: thou sayest yt. And the hye prestes accused hym off many thyngs. Pylate asked hym agayne / sayinge: Answerest thou nothyng? Behoolde howe many things they lay vnto thy charde? Iesus yett answered never a worde / so that pilate merveled.

¶ At the feast pilate was wont to deliuer att

their pleasure a prisoner: whosoever they wolde desire. And there was one named Barrabas/ which laye bounde with them/ that caused insurrection/ and in the insurrection committed murther. And the people called vnto hym/ and began to desire off hym/ accordinge as he had ever done vnto them. Pylate answered them/ and sayd: Wyllyethat I loose vnto you the kynge off the Jewes? For he knewethat the hyeprestes had delyvered hym off envy. Butt the hyeprestes had moved the people that he shulder rather delyvere Barrabas vnto them.

¶ Pylate answered agayne/ and sayd vnto the: What wyllye then that I do with hym/ whom ye call the kynge off the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto them: What harme hath he done? And they cryed the moore fervently: crucify hym. Pylate willinge to content the people / loused Barrabas / And delyvered Iesus scourged for to be crucified.

¶ And the soulddeers ledde hym awaye in to the comen hall / and called togedder all the whoole multitude/ and they clothed hym wyth purple/ and they plated a croune off thornes and crowned hym with all / And began to salute hym: hail kynge off the Jewes. And they smote hym on the heed with a rede/ and spatt apon hym/ and kneeled doune and worshaped hym.

¶ And when they had mocked hi/ they toke the purple off hi/ and put his awne cloothes on hi/ and ledde hi oute/ to crucify hi. And they compelled

The Gospell.

month that passed by called Simō of arene (whych cā oute of the felde/ and was ffather off Alexander and Rufus) to beare hys crosse. And they brought him to a place named Golgotha (whych is by interpretacion/ the place off deedmens scoules) and they gave hi to drynke wyne myngled with mirre/ butt he receaved it not.

C And when they had crucified hym/ they parted hys garments/ casting loott for them/ whiche every man shulde have. And it was aboute the thyrde houre/ and they crucified hym. And the title of the cause of hys deeth was wrytten/ The kynge of the iewis. And they crucified with hi two theves: the one on his ryght honde/ and the other on hys lyste honde. And the scripture was fulfilled/ which sayeth: And he was couēd amonget the wicked.

C And they that went by/ rayled on hym: wagginge their heedes/ and sayinge: A wretche that destroyest the tēple and byldest yt in thre dayes. Save thy silfe/ and come doune from the crosse. Lyke wyse also mocked hi the hye preefts amongethemselves whyth the scribys/ and sayde: Se saved other men/ hym silfe he cannot save. Lett Christ the kynge of Israel nowe descende from the crosse/ that we waye se and beleve. And they that were crucified with him/ checked hym also.

C And whē the sixte houre was come/ darfnes arose over all the erth/ vntill the nynthe houre. And att the nynthe houre. Jesus cryed with a loude voyce/ sayige: Eloi/ Eloi/ lama sabaththani/ which is yf yt be interpreted: my god/ my god/ why hast thou forsaken me? And some off

701: 69.

¶ Of S. Marke. So. lxx.

them that stode by when they herde that sayde: behoorde he calleth for Elias. And won ran/ and filled a spongefull off veneget/ and putt yt on a rede/ and gave it hym to drynke/ sayinge: lett hym alone/ let vs se whither Elias wyll come and take hym doune.

¶ Butt Iesus cryed with a loude voyce/ and gaue vppethe gooste. And the vayle off the temple did rent i two parties/ fro the toppe to the bottoome. And the vndercaptayne which stode before hym sawe that he so cryed and gaue vppethe gooste/ and he sayd: truely this man was the sonne of god. There were also wemē a good waye of beholdinge hym/ amonge whom was Mary magdalen/ and Mary the mother of James the lytle and of Ioses/ and Mary Salome. which alsoo when he was in galile/ folowed hym/ and minstred vnto him/ and many other wemē which cam vppe with hym to hierusalem.

¶ And nowe when nyght was come (because it was the eve that goeth before the sabboth) Joseph of arimathia a noble senatour (which also looked for the kyngdom of god/ cam. And went booldly vnto pylate/ and begged the boddie off Iesu. Pylate merueled that he was alreedy deed and called vnto hym the vnder captayne/ and axed of him/ whether he had bene eny whyle ded. And when he knewe the trueth off the vnder captayne/ he gaue the boddie to Joseph. And he bought a linen cloothe/ and toke hym doune and torapped hym in the lynnen cloothe/ and layde hym in a tombe/ that was hewen oute of the rocke. And roolled a stone vnto the doore off the se/

¶ The Gospell.

pulcre. And Mary magdalen and Mary Jose beheld where he was layde.

¶ The .xviij. Chapter.

And whē the sabboth daye was past / Mary magdalen / and Mary Jacobi / and Salome / bought opyntment / that they myght come and anoynt him. And verly in the morninge the next daye after the sabboth day they cam vnto the sepulcre / when the sun was risen / And they said won to another: who shall rolle away the stone from the dore off the sepulcre? And whē they beheld it / they sawe how the stone was rolled awaye. For it was a very greate wō / and they wēt in to the sepulcre / and sawe a yongeman / sittinge on the ryght syde / cloothed in a longe white garment / and they were abasshed.

¶ He sayd vnto thē / be nott afrayed / ye seeke Iesus of nazareth / which was crucified. He is risen / he is nott here. Behoolde the place / where they putt hym. Butt go your waye / and tell his disciples / and namly Peter / that he is goone before you in to galile / there shall ye see hym / as he sayde vnto you. And they went oute quickly and fled fro the sepulcre. For they trembled and were amased / Neither said they eny thinge to any mā / for they were afrayed.

When Iesus was risen the morowe after the sabboth daye / he appered fyrst to Mary magdalen / oute off whom he cast seven devyls. And shewent / and toold them that were with hym / as they moined and weppte. And whē they herd that he was alive / and had appiered to her:

¶ Of S. Marke. Po. lxxi.

they beleved it not. After that he appered vnto two of the in a straunge figure/ as they walked/ and went in to the country. And they went/ and tooke it to the remnaunt. And they beleved the nether.

After that he appered vnto the eleven as they sate at meate: and cast in their teche their vnbelefe/ ad hardnes off herte: be cause they beleved not them which had sene hym after his resurrection. And he sayd vnto them. Go ye in to all the worlde/ and preache the gospel to all creaturs: Whosoever beleveth/ and ys baptysed/ shal be safe: And whosoever beleveth nott/ shal be dampned.

¶ And these signes shall folowethem that beleve: In my name they shall cast oute devyls/ and shall speake with newe tonges/ ad shall kill serpents. And yf they drynke eny dedly thyng/ yt shall nott hurte them. They shall laye their honde on the sike/ and they shall recovre.

¶ Sothen when the lorde had spoken vnto the he was receaved in to heven/ and sate on the right honde of god. And they went forth/ ad preached every where/ And the lorde wrought with the/ And confirmed their preachynge with myracles that folowed.

¶ The ende of the gospel of S. Marke.

The Gospell off

S. Luke.



For as moche as ma-
ny have taken in hond to
complye a treatise off thoo thyng-
es / which are surely knowne a-
monge vs / even as they decla-
red them vnto vs / which from
the begynnyng sawe them with
their eyes / and were misters at
the doynge: I determined also /
as sone as I had searched out di-
ligently all thyngs from the begynnyng / that the
I wolde wyte vnto the / goode Theophilus / th-
at thou myghtest knowe the certente off thoo thi-
ngs / whereof thou arte informed.

The fyrst. Chapter.

In the tyme of Herode kynge of iewry / there
was a certayne prest named Zacarias / off
the course of Abie. And his wyfe was of the do-
ughters of Aaron: And her name was Elisabeth.
Booth were perfect before god / and walked
in all the lawes and ordinacions of the lord that
no man coulde fynde faulte with them. And they
had no childe / be cause that Elisabeth was bar-
ren / And booth were wele stricken in age.

When it cam to passe / as he executed the prestes of-
fice / before god as his course cam (accordinge
to the custome of the prestes office) his lott was
to bren odour / And went into the temple of the

Fol. 71.

amata
Endt

Of S. Luke. Fo. lxxij.

lorde and all the multitude of people were with out in their prayers whill the odour were abrynyng: There appered vnto him the lord of Agell- standinge on the right syde off the aultze off odours. And when Zacharias sawe hym he was as basshed and feare camon hym.

*emata
for aultze*

The angell sayde vnto hym: feare not Zacary/ for thy prayer is herde: And thy wyse Zelyza- beth shall beare the a sonne/ and thou shalt call his name Jhon/ And thou shalt have ioye and gladnes/ And many shall reioyce at his birth. For he shall be greate in the sight off god/ and shall nether drynke wyne ner stronge drynke. And he shall be filled with the holy gooste eue i his mothers wombe: And many off the chyldren off Israhel shall be tourne to their lorde God. And he shall goo before hym in the sprete and power off Zelyas to tourne the hertt off the fathersto their chyldren / and the vnbelevers to the wisdom off the iuste men: to make the people redy for the lorde.

And Zacary sayde vnto the angell: Wherby shall I knowe this? seinge that I am olde/ and my wyse wele stricken in yeares. And the angell answered/ and sayde vnto hym: I am Gabziell that stonde in the presens off God/ and am sentt to speake vnto the: and to shewe the this gladtyding. And take heed thou shalt be domme/ and not albe to speake vntyll the tyme that these thinge be performed/ because thou belevedst not my word: which shall be fulfilled in there season.

And the people wayted for Zacareas/ and marvelled that he taried in the tēple. Whe he caute

℞

¶ The Gospell.

he coulde not speake vnto them. And they perceaved / that he had sene some vision in the temple. And he beckened vnto them / and remayned speechlesse.

¶ And it fortuneth / as sone as the tyme off his office was oute / he departed home in to his awne housse. After thoose dayes / his wife Elizabeth conceived / and hid her silfe. v. monethes / saynge: This wyse hath god dealt with me i the dayes when he loked on me / to take from me the rebuke that I suffered a mongemen.

¶ And in the .vi. moneth the angell Gabryel was sent from god vnto a cite off galile / named nazareth / to a virgin spoused to a man / whose name was Ioseph / of the housse of David / and the virgins name was Mary. And the angell wet in vnto her / and sayde: Gyle full of grace / the lorde is with the: blessed arte thou amongewemen. When she sawe hym / she was abasshed att his saynge: and cast in her mynde what maner of salutiatio that shulde be. And the angell sayde vnto her: feare not Mary / thou hast founde grace with god. Loo: thou shalt conceive in thy wombe / and shalt beare a childe / and shalt call his name Iesus. He shal be greate / and shal be called the sonne off the hvest. And the lorde god shall geve vnto hym the seate off his father David / And he shall raygne over the housse off Jacob for ever / and of his kyngdom shal beno neende.

¶ The sayd Mary vnto the angell: How shall this be / seinge that I knowe nomā? And the angell answered / and sayd vnto her: The holy goost

Cap. S. Luke. Fo. lxxij.

shall come apon the/ and the power off the hpest
shall over shaddowe the. Therfore also that ho-
ly thyng which shalbe borne/ shalbe called the
sonne of god. And marke/ thy cosen Elizabeth/
hath also conceived a sonne i her olde age. And
this is the. vj. moneth to her/ which was called
barren/ for with god shall nothinge be vnposs-
ble. Mary sayd: beholde the hondemayden off
the lorde/ be it vnto me even as thou hast sayde.
And the angell departed from her.

C Mary arose in theose dayes/ and went into
the mountayns with hast into a cite off iewry/
ad entred in to the housse off Zacary/ ad saluted
Elizabeth. And it fortunied/ as Elizabeth herde
the salutation of Mary/ the babe spronge in her
belly. And Elizabeth was filled with the holy
goost/ and cryed with a loude voyce/ and sayde:
Blessed arte thou among women/ and blessed is
the frute off thy wombe. And whens hapeneth
this to me/ that the mother off my lorde shulde
come to me? Loo/ as sone as the voyce of thy sa-
lutation sounded in myne eares/ the babe lepte
in my belly for ioye. And blessed arte thou that
belevedst/ For thoose thinge shalbe performed
which were tolde the from the lorde.

And Mary sayde.

My soule magnifieth the lorde.
And my sprete reioyseth in god my savioure/
For he hath looked on the poure degre off his ho-
demayde. Beholde nowe from hens forth shall
C all generacions call me blessed.
For he that is myghty hath done to me greate

R ij

¶ The Gospel.

thing? and blessed ys his name:
And hys mercy is alway on thē that feare him
thorow oute all generacions.

He hath shewed strengthe with his arme / he
hath scattered them that are proude in the ym-
maginacion of their hertf.

He hath putt Downe the myghty from thetse as
tf / and hath exalted them of lowe degre.

He hath filled the hōgry with goode thig? And
hath sent away the ryche empty.

He hath remembred mercy: and hath holpē his
seruaunt Israhel.

Even as he promised to oure fathers / Abrahā
and to his seede for ever.

And mary aboode with her iij. monethes / And
retourned home agayne.

¶ Elizabeths tyme was come that she shulde be
delyuered / And she brought forth a sonne. And
her neghbourf and her cosins berde tell howe /
the lord had magnified hys mercy vpon her /
and they reioysed with her.

¶ And hit fortunēd the eyght daye they cā to cir-
cūcise the childe: and called his name Jacari after
the name of his father / and his mother answered /
and sayd: not soo / but he shalbe called Jhō. And
they sayd vnto her: There ys none of thy kynne
that is named with thys name. And they made
signes to hys father / howe he wold haue hym
called. And he axed for wrytyng tables and
wrote saying: hys name is Jhō. And they mar-
velled all. And hys mought was opened imme-
diatly / and hys tonge / and he spake lawdynge
god. And feare cam on all them that dwelt nye /

mate
for kynne

fol. 73.

C Of S. Luke. fo. lxxiiij.

And all these sayings were noised abroade throughout all the bylly countre of Jewry: and all they that herde them layde them vppen in their hertis/ saying: What manner chyldeshall this be? And the hode of god was with hym.

And his father Zacharias was fylled with the holy goost/ and prophesied saying:

Blessed be the lord god of israel/ for the hath *omata for he*
visited and redeemed his people.

And hath reysed vpper the horne off health vnto vs/ in the housse of his seruant David.

Even as he promised by the mouth of his holy prophet which were sene the worlde began.

That we shulde be saved fro oure enemyes/ And from the bondis of all that hate vs:

To shewe mercy toward oure fathers/ And to remember his holy promes.

That is to saye the oothe/ which he sware to oure father Abraham/ for to geve vs.

That we delivered oute of the bondis of oure enemyes/ myght serue hym with oute feare: all the dayes of oure lyfe/ in such holynes and ryghte-nes that are accept before him.

And thou chyld/ shalt be called the prophet off the higest/ for thou shalt goo before the face off the lord/ to prepare his wayes:

And to geve knowlege off health vnto his people/ for the remission of synnes:

Through the tender mercy off oure lord/ wherewith hath visited vs the daye spryng fro a bye:

To geve light to them that sate in darcknes/ and in shadowe of deth/ and to gyde oure fete in to the waye of peace.

¶ The Gospell.

And the chylde increased and waxed stronge in spere:
te/ and was in wildernes/ tyll the daye ca/ when
he shulde shewe hym selfe vnto the israhelites.

¶ The seconde Chapter.

H It folowed in thoose dayes: that there wet
oute a commaundment from Auguste the
Emperour/ that all the woorld shulde be valu-
ed. This taxynge was fyrst executed when Sy-
renus was leftenaunt in Siria. And every man
wet in to his awne shyre toun/ there to be taxed.
And Ioseph also ascended from Galile/ oute of
a cite called Nazareth/ vnto ierury: into a cite of
David/ which is called bethlee/ because he was
of the housse and lineage of David to be taxed with
Mary his wedded wife/ which was with childe.

¶ And it fortunied whill they there were/ her ty-
me was comethat she shulde be delyvered. And
she brought forth her fyrst begotten sonne. And
wrapped hym in swadlynge cloothes/ and lay-
ed hym in a manger/ because there was no rou-
me for them with in/ in the hostrey.

¶ And there were in the same region shepherds
abydinge in the felde/ and watching their flocke
bynight. And loo: the angell of the lorde stode har-
de by the/ and the brightnes of the lorde shone ro-
nde aboute them/ and they were soore afrayed.
And the angell sayd vnto them: Be not afrayed
Beholde I brynge you tydings of greate ioye/
that shall cometo all the people: for vnto you is
borne this daye in the cite of David a saveoure/
which is christ the lorde. And takethis for a sig-
ne: yeshall fynde the childe swadled/ and layed i a

Pat 74.

māger. And streight waye there was with the ā:
gella multitude of hevenly souldiers/ laudyng
God/ and sayinge: Glory to God an hve/ and
peace on the earth: and vnto men reioysynge.

¶ And itt fortunēd/ as sone as the angels were
gone awaye in to heven/ the shepherds sayd wō
to another: let vs goo even vnto Bethleem/ and
se this thyng thatt is hapened/ which the lorde
hath shewed vnto vs. And they cā with haste/
and founde Mary ād Ioseph/ and the babe lay:
de in a manger. When they had sene it/ they pu:
blissed abroad the saynge/ which was tolde the
off that chylde. And all that herde itt wondred/
att thoose thynges which were tolde them off the
shepherds. But Mary kept all thoose saynges/
and pondered them in hvr hert. And the shephe:
rdes retourned/ praysynge and laudyng God
ffor all that they had herde and sene/ evyn as itt
was told vnto them.

¶ And when the eyght dape was come thatt the
chylde shuld be circūcised/ his name was called
Jesus/ which was named off the angell before
he was conceived in his mothers wombe.

¶ And when the tyme of their purificacion (as
ter the lawe of Moyses) was come they brought
hym to hierusalem/ to present hym to the lorde
(As yt is written in the lawe off the lorde: every
man chylde that fyrst openeth the matrix/ shal:
be called holy to the lorde) and to offer (as ytps
sayde in the lawe of the lorde) a payre off turtle
doves/ or ij. yonge pigions.

¶ And beholde there was a mā in hierusalem/
whose name was Simeon. And the same man

¶ iiij

C The Gospell.

was iuste and feared god / Adlonged for the consolation off israhel / and the holy goost was in hym. And an answer was geve hym of the holy goost / that he shulde not se deathe / before he had sene the lordes Christ. And he cam by inspracti on in to the temple.

C And as the father and mother brought in the chylde Iesus / to do for hym after the custome of the lawe / Then toke he hym vppe in his armes and sayde.

Lorde Howe lettest thou thy seruaunt departe in peace accordinge to thy promes.

For myne eyes have sene the saveour sent fro the Which thou hast prepared before the face of all people.

A light to lighten the gentyls / and the glory off thy people israhel.

And his father and mother mervelled att thoo / se things / which were spoken off hym: And Simeon blessed them / and sayd vnto Mary his mother: behold / this childe shal be the fall / and resurrection off many in israhel / And a signe which shal be spokyn agaynste. And moreover the sword shall pearce the very hert off the / that the thought of many herts maye be opened.

C And there was Anna / a prophetes / the daughter of Phanuel of tribe of Aser. And she was off a greate age / and had lived with an husbande. vij. yere from her virginite. And this wedow was aboute. iiii. scoore and. iiii. yere off age / which went never oute of the temple / but served there with fastinge and prayer nyght and daye. And she cam forth that same houre / and pray

fol. 75.

sed god / ad spate of hym to all that lofed for redempcion in hierusalem.

¶ And as sone as they had performed all thinges accordinge to the lawe of the lorde / they returned into galile into their awne cite nazareth. And the childe grewe and waxed stronge in sperte / and was full off wysdom / and the favour of god was with hym.

¶ And his father and mother went to hierusalem every yeare att the feeste of ester. And when he was xij. yere olde / they went uppeto hierusalem after the custome of the feeste. And whē they had fulfilled the dayes / as they returned home / the childe Jesus boode styll in hierusalem / unknowinge to his father and mother. For they supposed he had bene i the company. They cam a days iorney / ad sought hym amonge their kynnsfolke ad acquayntaunce / and founde hym not. They wēt backe agayne to hierusalem / and sought hym. And hit fortunēd that after .iij. dayes / they founde hym in the temple sittinge in the middes of the doctours / both hearynge them / and posinge them. And all that herde hym marvelled at his witt and answers.

¶ And when they sawe hym / they were astonysed. And his mother sayde vnto hym: sone why haste thou thus dealte with vs? Beholde thy father and I have sorowed ad sought the. And he sayd vnto them: howe is it that ye sought me? wist ye not that I muste goo aboutemy fathers busines? And they vnderstod nott the saynge that he spake to them. And he went with them / and cam to nazareth / and was obedient to them

¶ v

¶ The Gospell.

His mother kept all these thyngs i her hert. And Iesus increased in wisdom and age and i fauoure with god and man.

¶ The iij. Chapter

In the fiftenthe yeaere of the raigne off Tiberius the Emperoure/ Pontius Pilate beinge Tetrarch of galile/ and herode beinge Tetrarch of galile/ and his brother Philip Tetrarch in Iturea/ and in the region of traconitis/ and lysanias the Tetrarch of abyline: Whe Anna and Cayphas were the hie prestes: The comaundment of god was publissed vnto Ihon the sone off Iacarias in the wilderness. And he came into all the coastes aboute Jordan/ preachinge the baptim of repentaunce for the remission of synnes/ as it is written in the booke of the sayings of Esayas the prophet/ which saith: The voyce off a cryar in wyldernes/ prepare the waye off the lord/ make hys pathes straight. Every valley shalbe fylled/ and every mountayne and hyll shalbe broght lowe: And crooked thyngs shalbe made straight: and the rough wayes shalbe made smoth. And all fleshe shall se the saueour sent off god.

¶ Then sayde he to the people/ that were come to be baptised of hym. O generacion of vipers: who haith shewed you the crafte to stee from wrath to come? Brynge forth due frutes of repentaunce/ And begyn nott to saye in youre selues/ we haue Abraham to oure father. For I say vnto you: god is able of these stones to reyse vpp children vnto Abraham. Howe also ys the axpe leyd

Pa: 76:

Of S. Luke. Fo. lxxvij.

unto the cote off the trees. Every tree therefore/ which bringeth not forth good frute/ shalbe hewen doune/ and caste in to the fyre.

And the people axed hi/ sayinge: What shall we do then. He answered and sayde vnto them: He that hath the ij. cootts/ lett hym parte with him that hath none: And he that hath meate/ let him do lyke wyse.

¶ Then cam there puplicans to be baptised/ and sayde vnto hym: Master/ what shall we do? He answered vnto them: requyre nomore the than which ys appoynted vnto you.

¶ The souldiers lyke wyse demaunded off hym/ sayinge: And what shall we do? And he sayde to them: Do violence to no man: nether trouble eny man wrongfully: And be content wyth youre wages.

¶ As the people were i a doute/ and all mende/ spited in there hert of Ihon: Whether he were very Christ/ Ihon answered/ and sayd to the all: I baptise you wyth water/ butt a stronger then cometh/ whose shue latchet I am nott worthy to vnloose: he will baptise you with the holy goost/ and with fyre/ which hath his fan i his hond/ and wil pource his floore/ and will gader his corne in to hys barne/ And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thyngs in hys exhortacion preached he vnto the people.

¶ Then Herode the Tetrach (when he was rebuked of hym for Herodias his brother philips wyfe/ and for all the evyls which herod had done) added this above all/ and leyd Iho i preson.

¶ The Gospell.

¶ And yt fortuneth as all the people receaved
baptim (And when Iesus was baptised ad did
praye) that heve was opened / ad the holy goost
cam doune in a bodely shape lyke adove apō bi/
And a voyce cam from heven / sayinge: thou art
temy dere sonne / In the do Iohelyt.

And Iesus bīm silf was about thirty yere of
age when he began / beinge as me supposed the
sonne of Ioseph.

which Ioseph was the sonne of Eli.
which was the sonne of Mathat:
which was the sonne of Levi:
which was the sonne of Melchis:
which was the sonne of Janna:
which was the sonne of Ioseph:
which was the sonne of Matathias:
which was the sonne of Amos:
which was the sonne of Laban:
which was the sonne of Esli:
which was the sonne of Agge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semel:
which was the sonne of Ioseph:
which was the sonne of Juda:
which was the sonne of Iobanna:
which was the sonne of Abespa:
which was the sonne of Iorobabel:
which was the sonne of Salathiel:
which was the sonne of Aeri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Cosam:

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¶ Of S. Luke. Fo: lxxviij.

which was the sonne of Helmadam.
 which was the sonne of Ser:
 which was the sonne of Tese.
 which was the sonne of Beliser:
 which was the sonne of Tozam.
 which was the sonne of Mattha:
 which was the sonne of Levi.
 which was the sonne of Simeon.
 which was the sonne of Juda.
 which was the sonne of Joseph.
 which was the sonne of Ionam.
 which was the sonne of Eliacin.
 which was the sonne of Melea.
 which was the sonne of Menam.
 which was the sonne of Mithathan.
 which was the sonne of Nathan.
 which was the sonne of David.
 which was the sonne of Jesse.
 which was the sonne of Obed.
 which was the sonne of Boos.
 which was the sonne of Salmon.
 which was the sonne of Maason.
 which was the sonne of Aminadab.
 which was the sonne of Aram.
 which was the sonne of Astom.
 which was the sonne of Phares.
 which was the sonne of Juda.
 which was the sonne of Jacob.
 which was the sonne of Isaac.
 which was the sonne of Abraham.
 which was the sonne of Tharra.
 which was the sonne of Nachor.
 which was the sonne of Saruch.

¶ The Gospell.

which was the sonne of Nagan.
which was the sonne of Phalec.
which was the sonne of Seber.
which was the sonne of Sala.
which was the sonne of Cainan.
which was the sonne of Alpharatz.
which was the sonne of Sem.
which was the sonne of Noe.
which was the sonne of Lameth.
which was the sonne of Mathusala.
which was the sonne of Enoch.
which was the sonne of Jared.
which was the sonne of Malalehel.
which was the sonne of Cainan.
which was the sonne of Enos.
which was the sonne of Seth.
which was the sonne of Adam.
which was the sonne of God.

¶ The.iiij. Chapter.

Iesus then full off the holy goost / returnyd
from iordan / and was carryed off the spate
into a wildernes / and was xl. dayes tempted of
the devyll. And in theosedayes ate he no thinge:
And when they were ended / he after ward hon-
gred. And the devyll sayd vnto hi: yf thou be the
sone of god / comaunde this stone that he be bre-
ed. And Iesus answered hym / sayinge: It ys
written: man shall nott live by breed only / butt
by every worde of god.

¶ And the devyll toke him vppe into an hyemo-
untayne / and shewed hym all the kyngdoms of
the erth even in the twyncklynge of an eye. And

Ed. 78:

¶ Of S. Luke. Fo. lxxix.

the devyl said vnto hi: all this power will I geve thee every whit / ad the glori of the (for that is delyvered to me / ad to who soever I wyll I geve it) If thou therfore wilt worshippinge me they shalbe all thyn. Iesus answered and sayd vnto hym: hece fro me Satā. For hit is writte. Thou shalt honour thy lorde god / and hym only serve.

¶ And he caried hym to hierusalem / and set hi on a pynacle of the temple / and sayd vnto him: If thou be the sonne of god / cast thy selfe doune from hens. For it ys written / he shall geve hys angells charge over the to kepe the / ad with the / re hōdis they shall stey the vppe / that thou hurt nott thy fote agaynst a stone. Iesus answered and sayde vnto hym / it ys sayd / thou shalt nott tempt thy lorde god. And as sone as the devyll had ended all his temptacions / he departed fro hym for a season.

¶ And Iesus retourned by the power of the sprete in to galile / and the same off hym went thro: we oute all the regiō rōude aboute. And he taught in there sinagoggs / and was comended off all men.

¶ And he cam to nazareth where he was nouzled / and as hys custume was / went in to the synagog on the sabboth daye / and stode vppe for to reade. And there was delyvered vnto hym the booke off the prophet Isaias. And when he had opened the booke / he founde the place where hit was written: The sprete off the lorde apon me / because he hath annointed me / To preache the gospell to the poore he hath sent me / And to heale them which are troubled in there hertes:

¶ The Gospell.

To preache deliveraunce to the captiue / And sight to the blynde / And frely to set at libertie they that are brused / And to preache the acceptable yere off the lord.

¶ And he cloosed the booke / and gave it agayne to the minister / and sate doune. And the eyes off all that were in the synagog / were fastened on hym. And he bega to saye vnto them. This daye hathys scripture fulfilled in youre eares. And all they bare hym witnes / and wondred att the gracious wordes / which proceeded oute off hys mouth / and sayde: Is not this Josephs sonne?

¶ And he sayde vnto them: Ye maye vereweile saye vnto methis proverbe. Disclon / healethys sylfe. Whatsoeuer we have herd done in Capernaum / do the same here lyk wyse in thynne awne countre. And he sayde: Verely I saye vnto you: No propheet is accepted in his awne countre.

But I tell you off a trueth / Many wyddowes were in Israhell in the dayes off Helias / when he vyn was shet thre yeres and syre monethes / when greates famynishment was trougoute all the londe / And vnto none off them was Helias sent / save in to sarepta besyd sydon vnto a woman that was a widow. And many lepers were in israhel in the tyme off Heliseus the propheet / and yet none off them was healed / saveinge Naaman off siria.

¶ And as many as were in the synagog wher they berde that / wer filled with wrath and roose vp / and thrust hym oute of the cite / and ledde hym even vnto the edge of the hill / wheron their cite was bilte / to cast hym dounc bedylng. But he

Of S. Luke.. **So. lxxx.**

went his waye even therowethem yddes of thei
ad cam in to capernaum a cite of galile/ and the
re taught them on the sabboth dayes. And they
were astonished at his doctrine: for his preachinge
was with power.

¶ And in the synagoge there was a man/ which
had a foulesprete with in him/ and cryed with
aloude voyce/ sayinge: let me alone/ what haste
thou to do wyth vs/ thou Iesus off nazareth?
Arte thou come to destroye vs? I knowe the why
at thou arte/ thou arte the holy mā of god. And
Iesus rebuked hym/ sayinge: hoolde thy peace/
and come oute of hym. And the devyle threwe hi
in the myddes of them and cam oute of hym/ and
hurthym not. And feare cam on them all/ And
they spake amongethem selves/ sayinge: what
manner a thynge is this? For with auctorite ad
power he comaunders the foule spret/ and they
come out. And the fame of hym spreed abroode
throwoute all place of the countre round aboute.

¶ And he roose vppe and cam oute of the syna
goge/ and entred into Simons housse. And Si
mons motherlawe was taken wyth a greate
fever/ And they made intercessio to him for her.
And he stode over her/ and rebuked the fever:
and hit leest her. And immediatly she roose and
ministred vnto them.

¶ Whe the sun was doune/ all they that had si
cke/ take with diuers deseases/ brought the vnto
hit ad he layde his honde son every won of the/
ad healed the. And devils also ca out of many of
them/ cryinge and saying: Thou arte Christ the
sonne of God. And he rebuked them/ and suffe:



¶ The Gospell.

red them nott to speake / for they knewe that he was Christ.

¶ As sone as it was daye / he departed and wēt awaye into a desert place / and the people sought hym and cam to hym / and kept hym that he shulde not departe from them. And he sayde vnto them: I muste to other cities also preace the wordes of God / for therfore am I sent. And he preached in the synagoge off Galile.

¶ The. v. Chapter.

N It cam to passe as the people pleased apō hym / to heare the worde off God / that he stode by the lake of Genazareth: and sawe two shippes stode by the lake syde / for the fischerme were gone out of them / and were wasthyng the eir nettes. Iesus entred in to one of the shippes / which perteyned to Simō / and prayed hym / that he wolde cary hym a litell from the lōde. And he sate doune and taught the peple out of the shippe.

¶ When he had lef: speakynge / he sayde vnto Simon: Cary vs in to the depe / and lett slippe thy nett to make a draught. And Simon answered / and sayde to hym: Master we have labored all nyght / and have taken nothyng. Yet now at thy worde I wil loose for the the net. And whē they had so done / they iclosed a greate multitude of fisses. And the net brake / and they made signes to their felowes which were in the other shippe / that they shulde come and helpe them. And they cā / and they filled bothe the shippes / that they soncke agayne.

¶ When Simon Peter sawe that / he fell doune

at Iesus knees sayinge: lord be goo from me / for I
am a synfull mā. For he was vitterly astonied / and
all that were with hym att the draught off fische
which they toke. and so was also James and Iohn
the sonnes of Zebedei / which were partetakers
with Simō. And Iesus sayd vnto Simon: fea-
renot / from hence forth thou shalt catchemen.
And they brought their shippes to londe / and
forsoke all / and folowed hym.

¶ And itt fortunēd that he was in a certayneci-
te / and beholde there was a man full of leprosy:
and when he had spied Iesus / he fell on his face
and besought hym saying: Lord yff thou wilt /
thou canst make me cleane. And he stretchēd for-
th his hond and touchēd hym saying: I will be
thou cleane. And immediatly the leprosy depar-
ted from hym. And he warnēd hym / that he shu-
ld tell no man: but that he shulde goo and shewe
hym silse to the preste / and offer for his clen syn-
ge / accordyng as Moyses cōmaundement was /
for a witnes vnto them.

¶ But his names preed the moare a broade / and
the people cam togēder to heare. and to be healed
of hym / of infirmities. And he kepte hym silse a-
partie in the wilderness / and gave hym silse to
prayer.

¶ And itt happened on a certayn daye / that he
taught / and there sate the pharises / and docto-
urs of lawe / which were come out off all the tou-
nes of Galile / Jewry / and Jerusalem / and the
power off the lord was to heale them. And be-
holde / mē brought a man lying in hys bed / wh-
ich was taken with the palsey / and they sought

¶ The Gospell.

meanes to brynge hym in / and to laye hym befo-
re hym. And when they coulden not fynde by wh-
at waye they myght brynge hym in / be cause off
the preece / they went vp vnto the toppe of the hous-
se / and lett hymdowne thorough the tyllynge / be-
sed and all in the myddes before Iesus. When he
sawe their sayth he sayde vnto hym: māthy syn-
nes are forgeue the. And the scribes and the pha-
rises / began to thynke saynge: What felow is
this: which speaketh blasphemy? Who can for-
geue synnes / butt God only?

*anata
for whether*

¶ When Iesus perceaued their thoughtes / he
answered and sayde vnto them: What thynke ye
in youre hertes? Whether is easyar to saye / thy
synnes are forgeue the / or the saye / Rise and wal-
ke? That ye maye knowe that to sonne off man
hath power to forgeue synnes onerth / he sayde
vnto the sicke of the palyse: I saye to the / arise /
take vp thy beed / and goo hometo thy housse.
And immediatly he rose vp before them all / and
toke vp his beed where on he laye / and departed
to his awne housse pray synge god. And they wes
reall amased / and they lauded God / and were
filled with feare / sayinge: We have sene straun-
ge thynges to daye.

¶ And after that he wēt forth / and sawe a pus-
bican / named Levi / sittynge at the receypte off
custome / and sayde vn to hym: folow me. And
he leest all / roose vppe / and folowed hym. And
that same leui made him a greate feaste at home
in his awne housse. And there was a greate co-
pany of publicans / and off other that sate at me-
ate with hym. And the scribes and pharises grur

fol. 81.

Of S. Luke. So. lxxxij.

arged agaynst his disciples / saige: Whyeate ye and deynfe ye / with publicans / and synners? Iesus answered / and sayde vnto them: They that are whole / nede not of the phisicis: but they that are sicke. I cam not to call the rightewes to repentance: but the synners.

¶ They sayde vnto hym: Why do the disciples off Ibon fast often and praye: and the disciples of the pharises also: and thynne eate and deynfe? To whome he sayde: Can ye make the Children of the weddinge fast / as long as the bydegrome is present with them? The dayes will come / when the bydegrome shall be taken away: from them. then shall they fast in thoose dayes.

¶ He spake vnto them in a similitude: No man putteth a pece of an newe garment / into an olde vesture: for yf he do / the breaketh he the newe and the pece that was taken out of the newe / as greeth nott with the olde. Also no man poureth newe wyne into olde vessels / yf he do / the newe wyne breaketh the vessels / and runneth out it sylfe / and the vessels perishe: But newe wyne must be poured into newe vessels / and boote are preserued. Also no man that deynfeth olde wyne / strayght waye can awaye with newe / for he sauyeth: the olde is plesaunter.

¶ The. vij. Chapter.

H It happened on an after saboth / they wēt thozowe the coarne felde / and his disciples plucked the eares of coarne / and ate them / and rubbed them in their bondes. Certayne of the pharises sayde vnto them: Why do ye that which is

¶ The Gospell.

not lawfull to be done on the saboth dayes? Jesus answered them and sayde: Have ye nott redde what David did / when he hym selfe was anhungred / and they which were with hym: howe he went into the housse off god / and toke and ate the loaves off halowed bread / and gave also to them which were with hym: which was nott lawfull to eate / but for the prestes only. And he sayd vnto them: The sonne of man is lord even off the saboth daye.

¶ And it fortunede in a nother saboth also / that he entred into the synagoge and taught. And there was a man / whose right honde was dreyed vp. The scribes / and the pharises watched hym / to se whether he wolde heale on the saboth daye or not / that they myght synde an accusacion agaynst hym. Butt he knewe their thoughtes / and sayde to the man which had the wyddered honde: Rise vp / and stonde forth in the myddes. He arose / and stepped forth. Then sayde Jesus vnto them: I will aske you a question: Whether is it lawfull on the saboth dayes to do goode / or to do evill: to save life oder for to destroye byt. And he behelde them all in compasse / and sayd vnto the man: Stretche forth thy honde. He did so / and his honde was restored / and made as whole as the other. And they were filled full of madness / and counselled won with another / what they myght do to Jesu.

¶ It fortunede in thoose dayes / he went out into a mountayne for to praye / and continued all nyght in prayer to god. And as sone as it was daye / he called his disciples and of the he chose twelve /

¶ Of S Luke. Fo. lxxiiij.

which also he called his aposteles. Simō / whom also he named Peter: and Andrew his brother / Jannes and Thon / Philip and Bartlemeaw / Mathew and Thomas / James the sonne of Alpheus and Simon called Zelotes / and Judas James sonne / and Judas Iscariot / which same was the traytour.

And he cam downe with them and stode in the playne felde with the company of his disciples / and a greate multitude of people out off all parties off Jewry and Jerusalem / and from the seacooste off Tye and Sidon / which cam to heare hym / and to be healed of their diseases / and they also that were vexed with foule spretes / and they were healed. And all the people preased to touch hym: for there wēt vertue out off hym / and healed them all.

¶ And he leste vp his eyes apon his disciples / and sayde: Blessed are ye poure: for yours is the kyngdom off God. Blessed are ye that hunger: for ye shal be satisfied. Blessed are ye that wepe: for ye shall laugh. Blessed are ye when men hate you / and thrust you out off their company / and rayle on you / and abhorre youre name / as an evill thyng / for the sonne off mannes sake. Reioyse ye then / and be gladde: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the prophets.

But wo beto you that are ryche: for ye have ther in youre consolacion. Wo beto you that are full: for ye shallonger. We beto you that now laugh: for ye shall wepe. Wo beto

L iij

¶ The Gospell.

you when all men prayse you: for so did their fathers to the false prophet.

¶ But I saye vnto you which heare: Love your enemies. Do goodeto them whych hateyou. Blessethē that coursse you. And praye for thē which wrongfully trouble you. And vnto hym that smyteth the one the one cheeke / offer also the other. And hym that taketh away thy gowne / forbid nott to take thy coote also. Geve to every mā that axeth of the. And yf eny mā take away thy goodes / are thē nott agayne. And as ye wolde that men shulde doo to you: soo do ye to them lyke wyse.

¶ If ye love them which love you: what thanke are ye worthy of: seingethat the very synners love their lovers. And yf ye do for thē which do for you: what thanke are ye worthy of: For the very synners doo even the same. If ye lende to them off whome ye hoope to receave: what thanke shal ye have: for the very synners leide to sinners / to receave as moch agayne. Love ye youre enemies / do goode / and lende / lofynge for nothyng agayne: and youre reward shal be grete / and ye shal be the chyldren off the hyst: for he is kynde vnto the vnkynde / and to the evyll.

¶ Be ye therfore mercifull / as youre father ys mercifull. Judge nott and ye shal nott be Judged. Condemne nott: and ye shal not be condemned. Forgeve / and ye shal be forgiven. Geve / and yt shal be geven vnto you. goode measure / presseddoun / shaken to gedder / and runnyng over / shall men geve into youre besomes. For with what measure ye mete / with the same shall

Off. S. Luke. Fo. lxxxiii.

men met to you agayne.

And he put forth a similitude vnto them: Ca the blynde ledde the blynde? Do they nott both then fall into the dyche? The disciple is not above his master. Every man shal be perfecte/ even as hys master ys. Why seist thou a moote in thy brothers eye/ and considerest not the beame that is in thyne awne eye? O ther howe cannest thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou preseruest nott the beame that is in thyne awne eye? Procritie/ cast out the beame out off thyne awne eye first/ and then shalt thou see perfectly/ to pull out the moote out of thy brothers eye.

It is nott a goode tree that bryngeth forth the evyll frute: Neither is that an evyll tree/ whych bryngeth forth the goode frute. For every tree ys knowne by his frute. Neither off thornes gader men fygges/ nor of bussches gadrer they grapes. A goode man off the goode treasure off hys bert bryngeth forth that whych ys goode. And the evyll mā of the evyll treasure off hys bert/ bryngeth forth that whych ys evyll. For off the aboundaunce off the bert/ the mought speake.

Why call ye me Master/ Master: and do not as I bid you: whosoever commeth to me/ and heareth my sayings/ and doeth the same/ I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse: whych digged depe/ and layde the foundation on a rocke. Whē the waters arose/ the fludde bett apon that housse/ and coulden nott move hyt. For it was grounded apon

¶ The Gospell.

a rocke. But he that heareth and doth not is lyke a man / that with out foundacion bylt an house upon the earth / agaynst which the fludde bett: and it fell by and by. And the fall of that house was greate.

¶ The. vii. Chapter.

When he had ended all his sayings in the audience of the people / he entred into Capernaum. And the seruaunt of a certayne Centurion was sicke / and redy to dye whom he made moche of. And when he herde of Jesu / he sent vnto hym the seniours of the iewes / besechynge him that he wolde come and save his seruaunt. And they cam to Jesu and besought him instantly sayinge: He is worthy that thou shuldest do this for hym. For he loveth oure nacion / and hath bilt vs a synagoge. And Jesu went with them.

¶ And whē he was nott farre from the house / the Centurion sent to hym bys frendes / sayinge vnto hym: Lord trouble not thy selfe / for I am nott worthy that thou shuldest enter into my house. Wherefore I thought nott my selfe worthy to come vnto the: but saye the worde and my seruaunt shalbe whoole. For I lyke wyse am a man vnder power / and have vnder me souldiers / as I saye vnto won / goo: and he goeth. And to another / come: and he cometh. And to my seruaunt / do this: and he doeth it. When Jesu herde this he merueyled at him / and turned hym about and sayd to the people that folowed hym: I saye vnto you / I have not founde soo greate fayth / noo:

Of S. Luke **f. 0 lxxxv.**

nottin Israhel / certaynly. And they that wer sent / turned backe home agayne / ad founde the seruaunt that was sicke whoole.

And it fortunede after that / he went into a cite called Naym / and hys disciples went with hi / and a greate number off people. When he cam nye to the gate off the cite / beholde / there was a deed man caried out / which was the only sonne of his mother / and she was a widowe / and moche people off the cite was with her. And the lord sawe her / and had compassion on her / and sayde vnto her: wepe not. And went and touchyd the coffyn / and they that bare hym stode still. And he sayde: Yonge man / I saye vnto the / arise. And the deed sate vp / and began to speake. And he delivered hym to his mother. And there cam a feare on the all. And they glorified god sayyng: a greate prophet ys risen amonge vs / and God hath visited hys people. And this rumoz off hym went forth throughout all Jewry / ad thoroughout all the regions whych lye rounde about.

And vnto Ihon shewed hys disciples off all these thynges. And Ihon called vnto hym two off hys disciples / and sent them to Iesus sayyng: Art thou he that shall come: or shall we loke for another? When the men wer come vnto hym / they sayde: Ihon baptiste sent vs vnto the sayyng: Art thou he that shall come: or shall we wayte for another? At that same tyme / he cured many off their infirmities / and plages / And off evyll spertes / and vnto

¶ The Gospell.

many thatt were blynde / he gave sightt) And he answered / and sayd vnto them: Goo youre wayes and shewe Ihon / what thinges ye have her / de ad sene: howe that the blynde se / the halt go / the lepers are clensed / the deafe heare / the deede aryse: To the poore is the gospell preached / and happy is he that falleth not / by the reason of me

¶ When the messengers of Ihon wer departed / he bega to speake vnto the people of Ihon: Why at went ye out for to se in to the desert? went ye to se a rede shakē with the wynde? But what wēt ye out for to se: a man clothed in sauſte raymēt? Beholde they which are gorgeously apparelled / and lyve delicatly / are in kynges courtes. But what went ye forth to se? A prophet. Ye I saye to you / and moare then a prophet. This is he of whō hit is wrytten: Beholde I sende my messenger before thy face / to prepare thy waye before the. I saye vnto you: A greater prophet then Ihon / amonge wemen & chyldren / is there none. Neuerthelesse won that is lesse in the kyngdom of God / is greater then he.

And all the people that herde / and the publicans iustified God / which wer baptised in the baptim of Ihon. But the pharyses and scribes despised the counsell off God / agaynst themselves / and wer not baptised of hym.

¶ And the lorde sayd: Where vnto shall I lyken the men of this generacion / ad whatt thyng are they lyke? They are lyke vnto chyldren sittynge in the market place / and cryinge one to another / and sayinge: We have pyped vnto you / and ye have nott daunſed: We have mourned to you /

Cof. S. Luke. Fo. lxxxvj.

and ye haue not wept. For Iohn baptist ca vns
to you nether eatynge breed / ner drynkynge wyne /
and ye saye: he hath the deuyll. The sonne off
ma is come and eateth and drynketh / and ye saye:
e: beholde a man which is a glotton / and a dryn-
ker of wyne / the frende of publicans and sinners.
And wisdom is iustified of all her chyl dren.

¶ And one off the pharyses desired hym that he
wolde eate with hym. And he cam in to the pha-
rises housse / and sate doune to meate. And be-
holde a woman in that cite / which was a synner /
as sone as she knewe that Iesus sate at meate in
the pharises housse / she brought an alabaster
boxe of oymntment / and she stode at his fete behyn-
de hym wepyng / and began to wesse his fete /
with teares / and did wipe them with the beares
off her heed / and kysed his fete / and anoynted
them with oymntment.

When the pharise which bade hym to his hou-
sse / sawe that / he spake with in hym sylfe: sayin-
ge: If this man wer a prophet / he wolde surely
haue knowen who and what maner woman
this is which toucheth hym / for she is a synner.
And Iesus answered / and sayde vnto hym: Si-
mon I haue somwhat to saye vnto the. And he
sayd: Master saye o. There was a certayne len-
der / which had two detters / the one ought fye
hondred pence / and the other fifty. When they
had nothynge to paye / he forgave them bothe.
Which of the tell me / will love hym moost? Si-
mon answered / and sayde: I suppose that he to
whom he forgave moost. And he sayde vnto hi:
Thou hast truely iudged.

¶ The Gospell.

¶ And returned to the woman / and sayde vnto Simon: Seist thou this woman? I entred is to thy house / and thou gavest me no water to my fete: butt she hath wesshe my fete with teares / and wiped them with the heeres of her heed. Thou gavest me no kysse: butt she / sence the tyme I cam i / hath not ceased to kysse my fete. Myne heed with oyle thou didest nott anoynte: and she hath annoynted my fete with oymntment. Wherefore I saye vnto the: many synnes are forgiven her / because she loved moche. To whō lesse is forgiven / the same doeth lesse love.

¶ And he sayde vnto her thy synnes are forgiven the. And they that sat at meate with hym / began to saye with in them selves: Who is this whych forgiveyth synnes also? And he sayde to the woman: Thy sayth hath saved the / Go in peace.

¶ The. viij. Chapter

¶ And it fortuneth after that / he hym self went throughout cities and townes / preachynge / and shewing the kyngdō of God / and the twelve with hym. And also certayne women / whych wer healed of vndenespretes / and infirmities: Mary called Magdalen / out of whom went seven devyle. And Joanna the wyfe of Chusa / Herods stewarde / And Susanna / And many other: which ministred vnto hym of their substaunce. ¶ Whē moche people wer gadred to gether / and were come to hi out of the cities / he spake by a similitude. A sower went out to sowe his seede / and as he sowed / some fell by the way syde / and hit

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¶ Of S. Luke. fo. lxxxvij

was troden vnder fete/ and the foules of the ayre deuoured it vp. And some fell on ston/ and as sone as yt was spronge vp/ yt widdzed away/ because yt lacked moystnes. And some fell amonge thornes/ and the thornes spronge vp with it/ and choked it. And some fell on goode grounde/ and spronge vp ad bare frute/ an hondred fold. And as he sayde these thynges/ he cryed: He that hath eares to heare/ lett hym heare.

¶ His disciples asked hym/ sayinge: what maner similitude this shulde be. And he sayde: vnto you is it geue to knowe the secret of the kyngdome of god: butt to other in similitudes/ that whē they se/ they shulde nott se: and when they heare they shulde not vnderstonde.

¶ The similitude is this. The seede ys the worde of God. Those that are besyde the waye/ are they that heare/ and afterwarde cometh the deuyll/ and taketh awaye the worde out of their hert/ lest they shulde beleve ad be saved. They s the stonnes/ are they which whē they heare the worde receave yt with iape. And these haue no rote/ which for a whyle beleve/ and in tyme of temptacion god awaye. That which fell amonge thornes/ are they which heare/ ad goo forth/ ad are choked with care and riches/ ad voluptuous liuyng/ and brynge forth noo frute. That i the good grounde/ ar they which with a goode ad pure hert/ heare the worde/ and kepe it/ and brynge forth frute with patience.

¶ No man lyghteth a candell/ and coverit hyt vnder a vessell/ nether putteth hit vnder the tasle: butt setteth it on a candelsticke/ that they that

¶ The Gospell

enter i/ maye se lyght. Too thig eis i secret/ that shall nott come abroode: Yetter eny thig ehyd/ that shall not be knowen/ and come to light. Take hede therfore how ye heare. For whosoever hath/ to hi shall be geven: And whosoever hath not/ from hym shall be take/ even that same which he supposeth that he hath.

¶ Then cam to hym hys mother and his brethren/ ad coulden nott come at hym for pzeace. And they tolde hym sayinge: Thy mother ad thy brethren/ stonde wyth out/ and wolde see the. He answered/ and sayd vnto them: my mother and my brethren are these/ which heare the worde of god/ and do it.

¶ Sit chaunfed on a certayne daye that he went into a shippe/ and his disciples also/ and he sayde vnto them: Lett vs goo over vnto the other syde of the lake. And they Lanchyd forth. And as they sayled/ he fell aslepe/ and there arose a storme of wynde in the lake/ and they wer fylled with water/ and wer in ieopardy. And they wroto to hym and awoke hym/ sayinge: Master/ Master/ we are lost. He arose ad rebuked the wynde/ and the tempest off water/ and they ceased/ and it waxed calme. And he sayd vnto the: where is youre fayth? They feared and wondred/ sayinge one to another: who is this? for he comaundeth wibes and water/ and they obey him. And they sayled vnto the regis of the gaderens/ which is over agaynst galile.

¶ As he went out off the shippe to londe/ there met hym a certayne man out off the cite/ which had a devyll longe tyme/ and ware no clothes/

Off. S. Luke. fo. lxxxviij.

nether a boode in eny housse: but amōge graves. When he sawe Iesus/ he cryed/ and fell doune before hym/ and with a loude voyce sayde: What have I to do wyth the Iesus the sonne off the moost best? I beseeche the torment me noot. For he commaunded the foulesprete to come out of the man. For oftetymes he caught hym/ and he was boude with chaynes/ and kept with setters: and he brake the bondes/ and was carped of the fen/ de/ into wildernes.

¶ Iesus aared hym sayinge: what is thy name? And he sayde: Legion. because many devyls wer entred into hym. And they besought hym/ that he wolde nott commaunde them to goo into the deepe. There was therby an heerde of many swyne/ feadynge on an hill/ and they prayed hym/ that he wolde soffre them to enter into them. And he sufferd them. Then went the devyls out off the man/ and entred into the swyne: And the heerd toke their course/ and ran heedlynge into the lake/ and wer choled. when the herdme sawe why/ at had chaunfed/ they fleed/ and tolde it in the cite and in the villages.

¶ And they cam out to se what was done. And cam to Iesus/ and founde the man/ out of who the devyls wer departed/ sittynge att the sete of Iesus clothed/ and in hys right mynde/ and they wer astraide. They also which sawe it tolde the by what meanes he that was possessed of the devyl/ was healed. And all the whole multitude of the Gadarens/ besought hym/ that he wolde departe from them: for they wer taken with grete feare. And he gate hym into the shyppe/ and

¶ The Gospell.

returned backe agayne. The man out off whom the devyls were departed / besought hym / that he myght be with hym: But Jesus sent hym a waye / sayinge: Go home agayne into thyne a wne houlse / and shewe what thynges God hath done to the. And he wēt his waye / and preached thorowe out all the cite what thyng Iesus had done vnto hym.

¶ It is fortunēd that when Iesus was come agayne / the people receaved hym. For they all longed for hym. And beholde there came a man named Jairus (and he was a ruler off the synagoge) and he fell doune at Iesus fete / and besought hym / that he wolde come into his houlse / for he had but a doughter only / of twel yeeres of age / and she laye a dyinge. As he went the people thronged hym.

¶ And a woman havinge an issue of bloud twel yeeres (whiche had spent all her substance amonge phisicians / neither coulde be holpen of eny) came behinde hym / and touched the hem of his garment / and immediatly her issue off bloud staundered. And Iesus sayde: Who is it that touched me? whē every man denyed / peter and they that were with hym / sayde: Master the people thrust the ad vexethe: and thou sayest / why so touched me? And Iesus sayd: Some good hath touched me. For I perceave that vertue is gone out of me. Whē the woman sawe that she was not hid from hym / she came tremblinge / and fell at his fete / and tolde hym before all the people / for what cause she had touched hym / and howe she was healed immediatly. And he sayde vnto

Of S. Luke Po. lxxxix.

her: Doughter be of goode conforte/ Thy sayth
hath made the safe/ goo in peace.

Whyll he yett speake/ there cam wou from the
rulers off the synagogis housse/ which sayde to
hym: Thy doughter is deed/ disease not the ma-
ster. When Jesus herde that/ He answered to
the maydens father sayinge: Seate nott/ beleve
only/ and she shal be made waole. And when he
cam to the housse/ he suffred no man to goo in w/
ith hym/ save Peter/ James/ and Ihon/ and
the father and the mother of the mayden. Every
body weept and sorowed for her. And he sayde
Wepe nott: for she is nott deed butt slepeth. And
they lewgh hym to scorne. For they knew thatt
she was deed. And he thrust them all out att the
doores/ and caught her by the bonde/ and cryed/
sayinge: Mayde aryse. And her sprete cam aga-
yne/ and she roose straght waye. And he com-
maunded to geve her meate. And the father and
the mother of her were astonied. But he war-
ned thatt they shulde tell noo man/ whatt was
done.

The. ix. Chapter.

He called he the. xij. together/ and gavethē
power/ and auctorite/ over all devyls. And
that they myght heale diseases. And he set the to
preache the kyngdom of god/ and to cure the sick.
And he sayd to thei Take noo thigeto sucke you
by the waye: nether staffe nor scripe/ nether bae-
ed/ nether money/ nether have two cootes. And

III ij

¶ The Gospell.

whatsoever house ye enter into there abyde / and
thence departe. And whosoever will not receave
you / whē ye departe from that citie / shake of the
very dust from youre fete / for a testimony agayn
st them. They went forth / and went thorowe
the townes / preachynge the gospell / and healyn
ge every where.

¶ Herod the tetrarch herde off all thatt by hym
was done / and doubted because that it was sayd
off some / that Ihon was risen agayne from de
th. And off some that Elias had apered. And
off other that won off the olde prophett was ry
sen agayne. And Herod sayde: Ihon have y be
hedded: who is this of whom I here suche thyn
ges? And he desired to se hym.

¶ And the Apostles retourned / and tolde hym
all that they had done. And he toke them and
went a syde into a solitary place / nepe to a citie
called Bethsaida. The people knewe off it / and
folowed hym. And he receaved them / and spake
vnto them of the kyngdom off God. And healed
them that had nede to be healed. The daye begā
to weare awaye. Then cam the twelve / and say
de vnto hym: sende the people awaye / that they
maye goo into the townes / and villages rounda
bout / and lodge / and get meate / for we are here
in a place of wilderness. Then sayde he vnto the:
Geeve ye them meate. And they sayde: We have
no moo but fife loaves and two fishes / except we
shuld goo and bye meate for all this people. And
they wer about a fivethousand men. He say
de vnto his disciples: Cause them to sit doune by
fiftie in a company. And they did soo / and made

they all sit doune. & toke the five loaves / and the two fishes / and loke d vp to heven / and blessed them / and brake / and gave to his disciples / to sett before the people. And they all ate / and were satisfied. And there was taken vp off thatt remayned to them / twelve baskettes full off broken meate.

¶ It fortuned as he was alone prayinge / his disciples were with hym / and he axed them sayinge Who saye the people that I am? They answered and sayd: Thou baptist. Some saye Elias. And some saye / won of the olde prophet is risen agayne. He sayde vnto them: Who saye that I am? Peter answered and sayde: thou arte the Christ off God. He warned and commaunded them / that they shulde tell no man that thinge / sayinge: That the sonne off man must suffre many thyngs / and be reprovod of the senious / and of the hy prestes and scribes / and be slayne / and the thirde daye rise agayne.

¶ And he sayde to them all / yf eny man will come after me / let hym denye hym selfe / and take his crosse on hym dayly / and folowe me. Whosoever will save his life / shall lose it. And whosoever shall lose his life / for my sake / the same shall save it. For what shall itt avauntage a man / to wyne the whole worlde / yf he loose hym selfe: or runne in domage off hym selfe? For whosoever is ashamed of me / and off my sayinges: off hym shall the sonne of man be ashamed / when he cometh i his awne maieste / and i the maieste of his father / and of the holy angels. I tell you of a surety: Some there are of them thatt here stonde /

¶ The Gospell.

which shall not tast of derth till they see the kyngdom of God.

¶ And it folowed about an viij. dayes after they chose saying: he toke Peter / James / and Iohn / and went vp into a mountayne to praye. And as he prayed / the fastie of his countenaunce was changed / and his garment was whyte / and shoon. And beholde / two men talked with him / and they were Moses and Elias / which apere d gloriously / and spake of his departinge / which he shulde ende att Jerusalem. Peter and they that wer with hym / wer heavy a slepe. And when they woke / they sawe his maieste / and two men standinge with him.

¶ And hit chaūse das they departed from hym / Peter sayde vnto Iesus: Master / it is goode beinge here for vs. Let vs make thre tabernacles / won for the / and won for Moses / and won for Elias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed the / and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge: This is my deare sonne / heare hym. And as sone as the voyce was past / Iesus was founde alone. And they kept it clossse / and tolde noo mā in thooſe dayes eny of those thyngs / which they had sene.

¶ Spt chaūsed on the nerte daye as they cam doun from the hyll / moche people cam and met hym. And beholde a man off the company cryed out sayinge: Master I beseeche the beholde

my sonne / for he is all that I have: adse / a spere
te take hym / and sodenly he cryeth / and bete-
areth hym that he someth agayne / and vneth
departeth he from him / when he hath rent him:
And I have besought thy disciples to cast hym
out / and they couldenott. Jesus answered / and
sayde: O generation with oute fayth / and cro-
fied: howe longe shall I be with you? And shall
suffreyou? Bryngethy sonne hither. As he yett
was a contynynge / the sende rent hym / and tare
hym. Jesus rebuked the vncleane spere / and he-
aled the chylde / and delivered hym to hys fath-
er. And they wer all amased att the myghty po-
wer of God.

¶ Whyll they wondred every one att all thyn-
g of whych he did: He sayde vnto hys disciples:
Lett these sayings synke doune into youre eares.
The tyme wyll come / when the sonne off man
shalbe delivered into the hondes off men. Butt
they wist nott what that worde meant / and yt
was hyd from them thatt they vnderstod hytt
nott. And they feared to axe hym off that sa-
yinge.

¶ There arose a disputacion amonge them /
who shulde be the greatest. When Jesus per-
ceaved the thoughtes off their hertes / he toke a
chylde / And sett hym hard by hym / and sayde
vnto them: Whosoever receave thys chylde in
my name / receaveth me. And whosoever recea-
veth me / receaveth hym that sent me. For he
that amongest you / ys the least / the same shal
be greate.

¶ The Gospell.

¶ Jhon answered and sayde: Master we sawe won castynge out devyls in thy name / and we forbade hym / because he foloweth not with us. And Jesus sayde vnto hym: forbid ye hym not. For he that is nott agaynst you / is with you.

And it folowed whē the time was com that he shulde be receaved vp that he determined hym selfe to goo to Jerusalem: and sent messengers before hym. And they went / and entered into a citie of the samaritans to make redy for hym. And they wolde nott receave hym / because his face was as though he wolde goo to Jerusalem. Whē his disciples / James / and Jhon / sawe that / they sayde: Lord / wilt thou that we commaunde / that fyre come doune from heaven / and consume them / even as Elias did? Jesus turned about / and rebuked them sayinge: ye wote nott what maner spæke ye are off. The sonne of man ys not come to destroye mennes liues / but to save them. And they went to another toun.

¶ It chaunced as they went on their journey / a certayne man sayd vnto hym: I wyll folowe the whither soever thou goo. Jesus sayd vnto him: foxes have holes / and bryddes of the ayer have nestes: but the sonne of man hath nott where on to laye his heed.

¶ And he sayde vnto a nother: folowe me. And the same sayde: lord / suffre me fyrst to goo and bury my father. Jesus sayd vnto hym: Lett the deed / bury the deed: but goo thou and preache the kyngdome off God.

¶ And another sayde: I wyll folowe the lord: But lett me fyrst goo bid them fare wele / which

are at home at my housse. Iesus sayd vnto him:
No man that putteth hys hond to the plowe/
and loketh backe/ is apte to the kyngdom of god.

¶ The .v. Chapter.

After that/ the lorde apoynted other sevettē
also/ and sent the/ two and two/ before his
face/ into every citie/ and place/ whither he hi/
self wolde come. And sayde vnto them: the har/
vest is greater/ but the laborers are fewe. Pray/
etherfore the lorde of the harvest/ to send forth
hys laborers into hys herveſt. Go your way/
es. Beholde I sende you forth as lambes among/
gewolves. Beare noo wallet/ nether scrippes/
nor shues/ and salute noo man by the waye. In
whatsoever housse ye enter in/ fyrſt ſaye: Peace
be to this housse. And yf the ſone of peace be the/
re/ your peace ſhall reſt upon hym/ yf nott/ yt
ſhall returne to you agayne. And in the ſame
houſſe tary ſtill eatynge and drinlynge/ ſuche
as they have: For the laborer is worthy off hys
rewarde.

Go not fro houſſe to houſſe: and i to whatſoever
citie ye enter/ yf they receave you/ eate whatſoe/
ver is ſet before you/ and heale the ſicke that are
there/ and ſaye vnto them: the kyngdom of god
is comeneye upon you. But into whatſoever ci/
tie ye ſhall enter/ yf they receave you not/ go your
wayes out into the ſtretes of the ſame/ and
ſaye: evē the very duſt/ which cleaveth on vs of
your citie/ we wyſe of agaynſt you: Nott with/
ſtondynge/ marke this/ that the kyngdō of God
was comeneye upon you. He and I ſaye vnto
you

¶ v

¶ The Gospell.

you: that it shal be easier in that daye / for Sodo
then for that cite.

¶ Wo be to the Chorazin: wo be to the bethsais
da. For if the miracles had benedone i Tyread
Sidon / which have bene done in you / they had
a greate whyple a gone repented / sittynge in heere
ad asshes. Nevertheless it shal be easier for Ty
re and Sodo / at the iudgment / the for you. And
thou Capernaum which art exalted to heve / shalt
be thrust doune to hell. whosoever heareth you /
heareth me: And whosoever despiseth you / des
piseth me. And he that despiseth me / despiseth
hym that sent me.

The seventie returned agaynewith ioye say
inge: Lorde even the very devyls are subdued to
us thorow thy name. And he sayde unto them:
I sawe sathan / as it had bene lightenyng / faule
doune from heve. Beholde I geve vnto you po
wer to treade on serpent / and scorpions / and
apon all maner power of the enemy / and nothy
nge shall hurte you. Nevertheless / in this re
ioyse nott / that the spretes are vnder youre po
wer: Butt reioyse / be cause youre names are w
ritten in heaven.

¶ That sametime reioysed Iesus in the sprete /
and sayde: I prayse the father lorde of heaven ad
erth / be causethou hast byd these thyngs from
the wyse and prudent / ad hast opened them to
the folyshe. Eue so father for soe pleased it the
All thyngs are geven me off my father. And noo
man knoweth who the sonne is / butt the father:
nether who the father is / save the sonne / and he

Cap. S. Luke. fo. xciiij.

to whom the sonne wyll shewe hym.

C And he turned to his disciples/ and sayde secretly: Happy are the eyes/ which se that yese. For I tell you that many prophetes and kynge have desired to se thoose thyngs which yese/ and have nott sene them: And to heare those thyngs which yese heare/ and have nott hearde them:

And marke/ A Certayne Lawere stode vp/ and tempted hym sayinge: Master what shall I do to inheret eternall lyfe? He sayd vnto him: What ys writte in the lawe? Howe redest thou? And he answered and sayde: Thou shalt love thy lord god/ wyth all thy hert/ and wyth all thy soule/ and with all thy strengthe/ and with all thy mynde: and thy neighbour as thy selfe. And he sayde vnto hym: Thou hast answered right. This do and thou shalt live. He wyllynge to iustifie hym selfe/ sayde vnto Iesus: Whos then my neighbour?

C Iesus answered and sayde: A certayne man descended from Ierusalem into Jericho/ And fell into the bondes off theves/ whych robbed hym off his rayment and wonded hym/ and departed leuyng hym halfe deed. And yt chaunced that there cam a certayne preste that same waye/ and sawe hym/ and passed by. And lyke wyse a levite/ when he was come nepe to the place/ went and loked on hym/ and passed by. Then a certayne Samaritane/ as he ioyned/ cam nepe vnto hym/ and behelde hym/ and had compassion on hym/ and cam to hym/ and bounde vppon hym his wondes/ and poured in wyne/

¶ The Gospell.

and oyle / and layed him on his beaste / and brought hym to a comen hostry / and dressed hym. And on the morowe when he departed / he toke out two pice / and gave the to the host and said vnto hi. Take cure of hi / and whatsoeuer thou spedest as bove this / whē I come agayne I will recōpen: ce the. Which nowe off these thre / thynkest thou was neghbour vnto bi that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Iesus vnto hym. Good do thou lyke wyse.

¶ But fortunēd as he went / that he entred into a certayne rōune. And a certayne woman named Martha / receaved hym into her housse. And this woman had a sister called Mary / which sate at Iesus fete / and herde Iesus preachyng: Martha was combred about moche seruynge / and stode and sayde: Master / doest thou not care / that my sister hath leest me to minister alone? Bid her therfore / that she helpe me. And Iesus answered / and sayde vnto her: Martha / Martha / thou arte busied / and tronblest thy selfe / about many thyngs: verely one ys nedfull / Mary hath chosen her agood parte / which shall not be taken awaye from her.

¶ The. vi. Chapter.

¶ And it fortunēd as he was prayinge i a certayne place: when he ceased / won of his disciples sayd vnto hi: Master teache vs to praye / As Thou taughtst his disciples. And he sayd vnto them: When ye praye / saye: Our father which arte in heve / halowed be thy name. Let thy

kyngdome. Thy will be fulfilled/ even in earth
as it is in heaven. Oure dayly bread geve vs this
daye. And forgeve vs oure synnes: For even we
forgive every man thatt traspaseth vs/ and led-
de vs not into temptacio/ Butt deliver vs from
evyll Amen.

And he sayde vnto the: which of you shall ha-
ve a frende and shall goo to hym att mydnyght/
and saye vnto hym: frende lende me foure loves
for a frende of myne is come out off the waye to
me/ and I have nothyng to sett before hi/ And
he with in shall answer and saye: Trouble me
nott/ now is the doze shett/ and my servaunt
are with me in the chamber/ I cannot ryse and
geve the to the. If saye vnto you: though he wold
not aryse and geve hym/ be cause he is his fren-
de: Yet because of hys importunitie he wold ryse
and geve him as many as he nedeth.

¶ And I saye vnto you: aye/ and yt shal be ge-
ven you. Seke/ and ye shall fynde. Kocke/ and
it shal be opened vnto you. For every one that
seeketh/ receaveth: and he that setteth/ syndeth:
ad to him that kocketh shall it be opened. If
the sonne are breed offeny off you whichys hys
father: wyll he proffer hym a stone? Or yf he
are sylle/ wyll he geve hym a serpent? Or yf he
are an egge: wyll he proffer him a scorpion? If
ye the which are evyll/ know howe to geve good
giffes vnto youre chyl dren: Howe moche more
shall youre father celestiaall/ geve a goode sprete
to them/ that desire it of hym.

¶ And he was a castynge out a devyll/ whyche
was don. And it folowed when the devyll was

¶ The Gospell.

gone out / the dom spaße / ad the people wondered
 Some off the sayde: he casteth out devyls by the
 power of Belzebub the chefe of the devyls. And
 other tempted hym self ynge of hym a signe from
 heven. He knewe their thought and sayde vnto
 them: Every kyngdom / at debate with in it selfe
 shalbe desolate: and won housse shall fall apon
 another. Soo if Satan beat varlaunce with in
 hym selfe: howe shall his kyngdom endure? Be
 cause ye saye that I cast out devyls by the pow-
 er off Belzebub? If I by the power of Belzeb-
 ub caste oute devyles: by whose power do youre
 chyl dren cast them out? Therfore shall they be
 youre iudges. Butt if I with the finger off God
 cast out devyls / noo doute the kyngdom of God
 is come apon you.

¶ When a stronge man armed watcheth his ho-
 usse: That he possesseth / is in peace. But when a
 stronger then he cometh apō hym / and overco-
 meth hym: he taketh from hī / his harnes / whe-
 rin he trusted / ad devideth his gooddes. He that
 is not with me is agaynst me. And he that gade-
 reth nott with me scatterth.

¶ Whē the vnclene sprete is gone out of a man /
 he walketh through water lesse places sekynge
 reest. And when he fyndeth none / he sayeth: I
 will returne agayne vnto my housse whence I
 cam cut. And when he cometh / he fyndeth it sw-
 ept and garnysshed. Then goeth he and taketh
 seven other spretes with hym worssse then hym
 selfe / and they enter in / and dwell there. And the
 ende off that man / is worssse then the begynnyn-
 ge.

Est 94

¶ Off. S. Luke. Fo. pcv.

But fortunèd as he thus spake / a certayn new
man of the company lyfte vp her voyce / and sa-
de vnto hym: Sappy is the wombe that bare the
and the pappes / which gave the sucke. But he
sayde: Sappy are they that heare the worde off
God / and kepe it.

¶ When the people wer gadered thicke to geder:
he began to saye: This is an evyll nacion. They
seke a signe / and there shall noo signe be geven
them / but the signe off Jonas the prophet. For
as Jonas was a signe to the Ninivites / so shall
the sonne off man be to this nacion. The quene
off the south shall ryse at the iudgement / with
the men of this generacion / and condemne the.
for she cam from the ende of the worlde / to heare
the wisdom of Solomon: and beholde a greater
then Solomon is here. The men off Ninivite
shall ryse at the iudgement / with this generaci-
on / and shall condemne them: for they repen-
ed at the preachynge of Jonas: And beholde / a
greater then Jonas is here.

¶ A woman lighteth a candell / and putteth it in
a preve place / nether vnder a bussel: Butt on
a candellsticke that they that come in / maye se li-
ght. The light off thy body is thyne eye. Ther-
fore / when thyne eye is single: then is all thy bo-
dy full off light. Butt if thyne eye be evyll: then
shall all thy body be full off darknes. Take hede
therfore thatt the light whiche is in the / benott
darknes. For if all thy body shal be light / hav-
ynge noo parte darke: then shall all be full off
light / even as whē a cādell doeth light the with
his brightnes.

¶ The Gospel.

¶ And as he spake / a certayne pharise besough hym to dyne with hym: and Iesus went in / and late doun to meate. Whē the pharise sawe that he marveilled that he had nott wesshed before dynner. And the lordesayde to hym: Nowe do ye / O pharises / make cleane the outsyde of the cuppe / and of the platter: but youre inward parties are full of ravenige and wickednes. He soles did not he that made that which is without: make that which is within also: Nevertheless ye geve of that that ye have / and beholde all is cleane to you.

¶ But wo be to you pharises / for ye tythe the mynt / and rewe / and all manner erbes / and passe over iudgment / and the love of God. These ought ye to have done / and nott to have left the other on done.

¶ Wo be to you pharises: for ye love the vppoz most seates in the sinagogs / and gretyngs in the marketts.

¶ Wo be to you scribes and pharises ypocrits / for ye are as graves which aperi not / And men that walke over them / are nott ware of that...

Then answered one of the laweers / and sayd vnto hym: Master / thus sayinge / thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweers: for ye lade men with burthens grevous to be borne / and ye youre selves touche nott the pacces with one of youre fingers.

¶ Wo be to you that bilde the sepulcres off the prophet: for youre fathers killed them: Truly ye beare witness / that ye allowe the dedes of youre fathers: for they killed them / and ye bilde their

fol. 95.

*all corrected
to this*

sepulchres.

¶ Therefore sayde the wisdom off God: I will send them prophet and Apostles / and off them they shall slee and persecute. That the bloud off all the prophets / which was shedd from the begynnyng off the woalde / maye be requyred off this generaciō / from the bloud off Abel vnto the bloud off Iacary / whiche perished bitwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred off this naciō.

¶ Wo be to you laweares: for ye have taken awaye the keye of knowledge / ye entred not in yor selues / and them that came in ye forbade.

When he thus spake vnto them / the laweares / and the pharises / begā to woe busy about hym and to stoop his moughth with many questions / Layinge wayte for hym / and sedynge to catche some thyng off his moughth / wherby they myght accuse hym.

¶ The .xij. Chapter.

As there gadered togedther an innumerable multitude off people (in so moche that they trood won another) he began to saye vnto his disciples: I yest of all beware off the leuen off the pharises / which is ypocrysy. For there is nothyng covered / that shall not be vncovered: nether hid / that shall not be knowen. Wherefore whatsoeuer ye have spoken in darknes: that shalme shalbe hearde in light. And that which ye haue spoken in the eare / even in secret places / shalbe preached even on the toppe off the housses.

¶ I saye vnto you my frendes: feare ye not them

¶ The Gospell.

that kyll the body / and after that have nothyng
ge that he can moare do. I will shewe you / wh
om ye shall feare. Feare hym which after he has
th kyled / hath power to cast into hell. Ye
saye vnto you / hym feare. Are nott sive sparowes
bought for two farthynges? and none off
them is forgotten of God. Ye the very heers of
youre heed are nombred. Feare nott therfo
re: Ye are moare off value / then many spa
rowes.

¶ I saye vnto you: Whosoever confesseth me
before men / even hym shall the sonne off man
confesse also before the angels of God. And he
that denyeth me before men: shalbe denyed be
fore the angels off God. And whosoever spe
aketh a worde agaynst the sonne of man itt sh
albe forgiven hym. Bntt vnto hym thatt
blasphemeth the holy goost / it shall not be for
given.

¶ Whenthe they brynge you into their synagog /
and vnto their rulers / and officers / take noo
thought how or what thyng ye shall answe
re / or what ye shall speake. For the holy goost
shall teache you in the same houre / what ye ou
ght to saye.

Woon off the company sayde vnto hym: Ma
ster / bid my brother devide the enherytaunce
with me. And he sayde vnto hym: Man / who
made me a iudge / or a divider over you? And
he sayde vnto them: take hede / and beware off
coveteousnes. For no manes life stondeth in the
haboundaunce of the thyngs which he possesseth
And he put forth a similitude vnto them sayinge

fol: 96.

Of. S. Luke. Fo. xxvij.

The lordes of a certayne man brought forth frutes plenteously/ and he thought in hym selfe sayinge: whatt shall I do/ because I have no rourne where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ and ther in will I gadder all my frutes/ and all my goodes: and I will save to my soule: Soule thou haste moche good/ laye de vp in stoor for many yeares/ take thyne ease: eate/ drynke and be mery. But God sayde vnto hym: Thou fole this nyght will they seche awaye thy soule agayne from the. Then whose shall those thynges be which thou hast provided? So is itt with hym thatt gaddeyth ryches/ and is not ryche in God.

And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for youre lyfe/ what ye shall eate/ Neither for youre body/ what ye shall putt on. The lyfe is moore then meate/ and the body is moore then rayment. Marke wele the ravens/ for they nether sowe/ nor reape/ which nether have stoor/ house/ nor barne/ and yet God feedeth them. Howe moche are ye better then the soules.

Which of you with tatyng getought can adde to his stature woncubyt? If ye then be nought able to do that thyng which is least: whyt take ye thought for the remmaunt? Consydere the lylis es howe they growe: They labour not: They spyn not: And I saye vnto you/ Solomons in all his royaltie was nought clothed lyke vnto one of these.

Af God then soo cloth the graspe which is to daye in the feld? And to morowe shalbe cast into

C The Gospel.

the fornace: howe moche moore. wyll he clothe you / o ye endued with litell faith: And are nott what ye shalle ate / or what ye shall drynke / ne: ther clymeye vp an hye / for all suche thyngs the hethen people of the worlde seke for. Your refa: ther knoweth that ye have nede off suche thyngs. Wherfore seke ye after the kyngdome off he: ven / and all these thyngs shalbe ministred vnto you.

Seare not litell floocke / for it is youre fathers pleasure / to geve you a kyngdom. Sell that ye have / and geve almes. And make you bagges / which were noot olde / and treasure that fayleth nott in heven / where noo these cometh / ne: ther moth corrupteth. For where youre treasure ys / There will youre hertes be also.

Let your loynes be gerdde about / and your relights brennyng / and ye your selves / lyfe vnto men / that watche for their master when he wold retorne from a weddynge: that as sone as he cometh and knocketh / they maye open vnto hym. Happy are those seruants / which their loarde / when he cometh / shall fynde walfyng / Verely I saye vnto you / he wold gerde hym selfe about / and make them sitt doune to meate / and walke by them / and minister vnto them. And yf he come in the seconde watche / yess he come i the thyrde watche / and shall fynde them soo / happy are those seruants.

¶ This shall ye vnderstonde / that yff the good man of the housse / had knowen what houre the these wolde have comen / he wolde suerly have watched / and not have suffered his housse to ha:

¶ Of S. Luke. Fo. pcviiij.

ye bene broken vppe. Be ye prepared therfore for the sonne of man will come att an houre whē ye thynke/ not.

¶ Then peter sayd vnto hi: Master tellest thou this similitude vnto vs/ or to all men? And the loarde said: who is a faithfull stewarde/ ad a discrete/ whom his lorde shall make ruler over his household/ to geve them their dueti of meate/ at due season. Happy is that seruaunt/ whom his master whē he cometh shall finde soodoinge. Of a trueth I saye vnto you/ that he will make him ruler over all that he hathe. But ad if the evyll seruaunt shall saye in his hert: My master wyll differre his comyng/ and shall begyn to smyte the seruaunts/ and maydens/ and to eate and drynke/ and to bedronken: the loarde off that seruaunt wyll come in a dape/ when he thynketh nott/ and att an houre when he is not ware/ ad wyll devyde hym/ and will geve him his rewarde/ with the onbelevers.

The seruaunt that knowe his masters wyll/ and prepared nott him silfe/ nether did accordynge to his will/ shalbe beten with many stryppes. Butt he that knewenott/ and hath committed thyngg worthy of stryppes/ shalbe beaten with fewe stryppes. For vnto whom moche ys geven: off hym shalbe moche requyred. And to whom/ men moche commytt/ the moare of hym will they are.

¶ I cam to sende fyre on erth: and what ys my desyre but that yt were all redy kyndled: Nott with stondinge I muste be baptised with a bapti. And how am I payned till it be ended? Sup:

¶ iij

¶ The Gospell.

pose ye that I am come to sende peace onerth? I tell you naye: but rather debate. For hence forth thetheres halbe fyve in won housse divided / thre agaynst two / and two agaynst thre. The father shalbe divided agaynst the sonne / and the sonne agaynst the father. The mother agaynst the daughter / and the daughter agaynst the mother. The motherelawe agaynst the daughterelawe / and the daughterelawe agaynst the motherelawe.

¶ Then sayde he to the people: when ye see a cloude ryse out off the west strayght waye ye saye: we shall have a shewer / and so it is. And when ye see the south wynde blow / ye saye: we shall have heet / and it cometh to passe. Apocryff / ye call of the fasslon of the earth / and of the sky: but what is the cause / that ye cannot skyll of this tyme? And why iudge ye nott off youre selves / that which is rightewes?

¶ Whill thou goest with thyne adversary to the ruler: as thou arte in the waye / geve diligence that thou mayst be delivered from hym / least he brynge the to the iudge / and the iudge deliver the to the ioylar / and the ioylar cast the in to prison. I tell the thou departest nott thece / tyll thou have made goode the vtmoste farthyng.

¶ The. viij. Chapter.

¶ There were present at the same season / that shewed hym of the galileas / whose bloude pilate mengled with their awne sacrifice. And Iesus answered / and sayde vnto them: Suppose ye that these galileans / were greater synners then all other galileans because they suffered su-

Of S. Luke. Fo. xcij.

chepunysshme: I tell you naye: but except ye repent / ye shall all in lyke wyse peryshe. Or thynke yet that those xviij. ap^o whom the toure i siloc fell ad slewe them / were synners above all me that dwell in Iherusalem: I tell you naye: But except ye repent / ye all shall lyke wyse peryshe.

¶ He put forth this similitude / A certayne mā had a fygge tree in his vyneyarde / and he cam and sought frute thereon / and founde none. The sayde he to the dresser of his vyneyarde: Beholde / this thre yeare have I come and sought frute in this fygge tree / and fynde none / cut it downe: why combreth hit the grounde? And he answered and sayde vnto hi: lord lett it alone this yeare also / till I digge rounde aboute it / ad doo ge it / to se whether it will beare frute. yf not / the after that / cut hym downe.

¶ He taught i won of their synagoggs on the saboth dayes / And beholde there was a woman which had a sprete off infirmitie. xviij. yeares: and was bowed to gether / and coude nott well lifte vp her silfe. When Iesus sawe her / he called her to hym / and sayde to her: womā thou arte delivered from thy disease. And he layde his hondes on her / and immediatly she was made strayght / and glorified God. The ruler off the synagoge answered with indignacion (because that Iesus had healed on the saboth daye) And sayde vnto the people: There are sixe dayes i the weke / in which men ought to worke / in them come and behealed / and nott on the saboth daye.

¶ He answered hym the lorde ad sayd: Apocryfte / doth noteache one of you on the saboth daye.

¶ iij

¶ The Gospell.

loose his oxe / or his asse / from the stall / and leaue hym to the water? And shulden not this daughter of Abraham / be loosed from this bonde on the saboth daye / whom Sathan hath bounde loo / xviij. yeares? And when he thus sayde / all his aduersaris were ashamed / and all the people reioysed on all the excellent dedes / that were done by hym.

¶ Then sayde he: What is the Kyngdom of God lyke? or where to shall I compare it? It is lyke a grayne of mustard seede / which a man toke and sowed in his garden: and it grewe / and waxed a greates tree / and the foules off the ayer bilt in the braunches off it.

¶ And agayne he sayde: where vnto shall I lyken the Kyngdom of God? It is lyke leuen / which a woman toke / and bidden in thre busshels of floure / till all was thorow leuended. And he went thorowe cities and townes teachinge / and toke his iorney toward Jerusalem.

¶ Then sayde he vnto hym: Lorde / are there fewe that shalbe saved? And he sayde vnto them: stryue with youre selues to enter in at the strait gate: For many I saye vnto you / will seeke to enter in / and shall not be able. When the good man of the house is risen vp / and hath shert fast the dore / and ye begyn to stonde without / and to knocke at the dore sayng: Lorde / lorde / open vnto vs: and he shall answer and saye vnto you: I knowe not whence ye are. Then shall ye begyn to saye. We have eaten / and dronken in thy presence / and thou hast taught in oure stretes. And he shall saye: I tell you / I wott not whence ye

are: departe fro me all ye workers off iniquitie. There shalbe wepyng/ and gnasshyng of teth: when ye shall se Abraham/ and Isaac/ and Jacob/ and all the prophet in the kyngdō of God/ and poure selues thrust oute adores. And they shall come from the east/ and from the west/ and from the north/ and from the south/ and shall reest in the kingdom of god. And beholde/ there are last/ which shal be fyrst: And there are fyrst which shal be last.

The same daye there cam certaine of the pharises/ and sayd vnto hi: Gett the out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them: Go ye and tell that foxe/ behold I cast oute devils/ and heale the people to daye and to morowe/ and the thyrde daye I make an ende. Nevertheless/ I must walke to daye and to morowe/ and the daye folowinge: For it cannott be/ that a prophet perishe eny other where/ save att Jerusalem.

¶ O Jerusalem/ Jerusalem/ which killest prophet/ and stonest them that are sent to the: howe often wolde I have gadered thy children togeder/ as the hen her nest vnder her wynges/ and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For I tell you/ ye shall not se me vntill the time come that ye shall saye/ blessed ys he that commeth in the name off the lord.

¶ The. viiij. Chapter.

And it chaunced that he wet to the house of
 And off the chief pharises to eate bread/ on

¶ v

errata

¶ The Gospell

a sabboth daye: and they watched hym. And bes-
holde there was a man before hym / which had
the dropsy. And Iesus answered and spake vn-
to the laweys and pharises / sayinge: is hit law-
full to heale on the sabboth daye? And they helde
their peace. He toke the man and healed hi / and
lett hym goo. And answered them sayinge: why
che of you shall haue an asse / or an oxe / fallen ins-
to a pitt / and will nott straight waye pull hi out
on the sabboth daye? And they coulde not answer
hym agayne to that.

¶ He putt forth the a similitude to the gastes / whē
he marked howe they pzeased to the hyest rous-
mes / and sayd vnto them: Whē thou arte biddē
to a weddinge of eny man / sitt nott doune in the
hyest rounge / lest a more honorable mā thē thou
be bidden of hym / and he that badde bothe hym
and the / come and saye to the: geve this man ro-
ume. And thou thē begyn with shāmeto take the
lowest rounge. But rather whē thou arte biddē
goōd sit i the lowest rounge / that when he that
bade the cōmeth / he maye saye vnto the: frende
sitt vp hyer. Thē shalt thou have prepayse in the
presence of them that sitt at meate with the. For
whosoever exalteth hym silse / shalbe brought
lowe: And he that hūbleth hi silse shalbe exalted

Then sayde he also to hi that bade hi to diner:
When thou makest a diner / or a supper: call not
thy frendes / nor thy brethre / nether thy kinsme-
nor yet riche neighbours: lest they bidde the aga-
yne / and make therecompence. Butt when thou
makest a feast / call the poore / the maymed / the
lame / and the blide / and thou shalt be happy: for
they cannot recompence the. Butt thou shalt be

Fol. 100.



¶ Of S. Luke. fo. cj.

recompensed at the resurreccion of the iustme.

¶ **W**he won of the that sate at meate also herde that / he sayde vnto hym: happy is he that eateth breed in the kyngdome of god. Then sayd he to hym: A certayne mā ordened a grete supper / and bade many / and sent his seruaunt att supper time / to saye to them that wer bidden / come: for all thynges are redy. And they all at once began to make excuse. The fyrst sayd vnto him: I have bought a ferme / and I must nedes goo and se it / I praye the haue me excused. And another sayd: I have bought fyve yooke of oxen / and I must goo to plove the / I praye the haue me excused. The iijrde sayd: I have married a wyfe / and therfore I cannot come. And the seruaunt went agayne / and brought his master worde there of.

¶ **T**hen was the good mā of the housse displeased / and sayd to his seruaunt: Goo out quickly into the stretes and quarters of the citie / and brynge i hiddyde the poure / and the maymed / and the halt / and the blide. And the seruaunt sayd: lord it is done as thou comaundedst / and yet there is roume. And the lord sayd to the seruaunt: Goo out into the hiewayes and hedges / and cōpell the to come in / that my housse maye be filled. For I saye vnto you / that none of those men which were bidden / shall tast of my supper.

There wet a grete company with hi / and he turned and saide vnto the: If a mā come to me / and hate not his father and mother / and wyfe / and childre / and brethre / and sisters / more over and his awne life / he cannot be my discipule. And whosoever beare nott hys crosse and come after me cannot be my discipule.

¶ The Gospell.

Whiche of you is he that is desposed to bilde a toure / and sitteth not doune before and costeth the cost Whether he have sufficient to performe it? lest after he hath layde the solidaciō / and is nott able to performe it / all that beholdest / begyn to moocke hym sayinge: This man began to bilde / and was not able to make an ende. What kynge goeth to make batayle agaynst another kynge / and sitteth not doune fyrst / and casteth in his mynde / whether he be able with tenthousande to meete hi that cometh agaynst hym with twenty thousand / or els whill the other is yett a great waye off / he will sende embassatours / and desyre peace. Soolyke wyse / none of you that forsaketh nott all that he hath / can be my disciple.

Salt is good / but if salt be corrupte / what shall be seasoned there with? It is nether good for the lode / nor yet for the dogge bill / me cast it out at the doores. He that hath eares to heare / let hi heare.

¶ The .xv. Chapter

Thē resorted vnto hi all the publicāns and synners / for to heare hi. And the pharises / and scribes grudged salge: He receaveth to his cōpany synners / and eateth with thē. The put he forth this similitude to thē sayinge: What man of you havynge an hundred shepe / if he loose one of thē doth not leve nynty and nyne in the wilderness / and goo after hym which is loost / vntill he fynde hym? And when he had founde hym / he putteth hym on his shulders with ioye: And as sone as he cometh home he calleth to gedder his lovers / and neyghbours sayinge vnto them: reioyse with

¶ Off. S. Luke. fo. cii.

me/for I have founde my shepe which was lost.
I say vnto you/that lyke wyse ioye shal be i beue
over one synner that repenteth/moore then over
nynety and nyne iuste persons / which nedeno
repentaunce. Other what woman ha vyng. x.
grotes/ if she loose won/ doth not light a candell/
ad swepe the housse/ ad sete diligēty/ till she fin
de it? And whē she hath founde it she calleth her
lovers/ ad her neighbours saynge: A ioyce with
me / for I have founde the groate which I had
loost. Lyk wyse I saye vnto you ioye shal be i the
presence off the angels off God over one synner
that repenteth.

¶ And he sayde: a certayn mā had two sonnes/
and the yonger of thē sayde to his father: father
geve me my parte off the goodes that to me be
longeth. And he devided vnto them his substas
unce. And not longe after/ the yōger sonne gad
dered all that he had to gedder/ and toke his ior
ney into a farre countre/ and there he wasted his
goodes with royetous livinge. And when he had
spēt all that he had/ there rose a greate dertyth/
orow out all that same londe. And he began to
lacke. And he went/ ad clave to a cite syn of that
same countre: which sent hym to thefelde/ to ke
pe his swyne. And he wold sayne have filled his
bely with the coddies/ that the swyne ate: ad noo
man gave hym.

¶ Thē he remembred hym silfe and sayde: howe
many hyred servauntf at my fathers have bze
ed ynough/ and I dye for hunger. I will aryse/
and goo to my father/ ad will saye vnto hym: fa
ther/ I have synned agaynst heven/ and before

¶ The Gospell.

thenowe a I not worthy to be called thy sonne/
make me as one of thy heyred seruaunt. And he
arose/ and cam to his father. When he was yett
agreate waye of/ his father sawe hym/ and had
compassion on hym/ and ran vnto him/ and fell
on his necke/ and kysed hym. And the sone sayd
vnto hym: father I have synned agaynst heve/
and in thy sight/ nether am I worthy hence for/
the to be called thy sonne. Then sayde the father
to his seruaunt: brige forth that best garment/
and put it on hym/ and put a rynge on his hōde/
and shewes on his fete. And brynge hidder that
fatted caulfe/ and kyll hym/ and lett vs eate and
be mery: for this my sonne was deed/ and is ali-
ue agayne. Se was loste/ and ys nowe founde.
And they began to make goode cheare.

¶ The elder brother was i the felde/ and whē he
cā and drewe nye to the housse/ he herde mistrels
cy/ and daunsynge/ and called one of his serua-
unts/ and asked what thoose thynges meante. He
said vnto hi: thy brother is come/ and thy father
hath killed the fatted caulfe/ because he hath re-
ceaved him safe and soide. And he was angry/
and woldenot goo in. Then cam his father out/
and entreated hi/ he answered and sayde to hye
father: Loo these many yeaeres have I donethe
service/ nether brake at any time thy cōmaund-
mēt/ and yet gavest thou me never soo moche as
a kyd to make mery with my lovers: but as sone
as this thy sonne was come/ which hath devous-
red thy goodes wyth harloottes/ thou haste for
his pleasure killed the fatted caulfe. And se sayd
vnto bi: Sone/ thou wast ever with me/ and all
that I have is thine: it was mete that we shulde

make mery and be glad: for this thy brother was dead/ and is a live agayne: and was loste/ and is founde.

¶ The. xviij. Chapter.

He sayd also vnto his disciples: There was a certaynerich mā/ which had a stewarde/ that was acused vnto hi that he had wasted his goodes. And he called hi/ and said vnto hi: Howe is it/ that I heare this of the? Geve a cōptes off thy stewarde shippe. For thou mayste be no longer my stewarde. The stewarde said with in hi silf: what shall I do? for my master will take a waye fro me my stewarde shippe. I cānot digge/ and to begge/ I am ashamed. I wote what to do/ that when I am put out of my stewards shippe/ they may receave me in to there houses.

¶ The called he all his masters detters/ and sayd vnto the fyrst: howe moche owest thou vnto my master? And he sayd: an hondred tōnes of oyle/ and he sayd to hi: take thy bill/ and sitt doune quickly/ and writte fiftie. The said he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to hi: Take thy bill/ and writte foure scoore. And the lorde cōmended the vniust stewarde/ because he had done wysly. For the chyl dren of this worlde/ are in their kynde/ wysser then the chyl dren off light. And I saye also vnto you: make you frendes of the wicked mammon/ that whē ye shall have nede/ they may receave you into everlastinge habitacions.

¶ He that is faithfull i that wichē is leste: the same is faithfull i moche. So thē if ye have not byn faithfull i the wicked māmon: who will beleve you i that which is true? and if ye have not bene faith-

¶ The Gospell.

full in another mannes busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall len to the one / and despyse the other. Ye cannot serve God / and māmon.

All these thiges herde the pharises also which were coveteous. And they mocked hi / and he sayd vnto them: Ye are they / which iustie fyoure selves before me: but God knoweth youre hertes. For that which men magnifie / is abhominable in the sight of god.

¶ The lawe / and the prophettis raygned vntyll the tyme of Thom: Sence that tyme / the kyngdome of god is preached. And every man stryveth to go in.

¶ Soner shall heve and erth perisse / the wōt tle of the lawe shall perisse. Whosoever forsa keth his wyfe / and marieth another / breaketh matrimony. And every man which marieth her that is divorced from her husbāde committeth advoutry also.

There was a certayne riche man / which was clothed in purple / and syne raynes / and fared deliciously every daye. And there was a certayne begger / name Lazarus / whiche laye at his gate full off soores desyringe to be refreshed with the cromes which fell fro the ryche mānes boarde. Neverthelesse / the dogges can / and licked his soores. And yt fortunēd that the begger dyed / and was carryed by the angells into Abrahams bosome. The riche man also died / and was buried in bell.

¶ When he lifte vpp his eyes / as he was into:

urment? he sawe Abraham a farre off / and Lazarus in his bosome / And cryed and sayd: father Abraham / have mercy on me / and sende Lazarus that he maye depe the tippe off his synger in water / and cole my tonge / for I am tourmented in this flame. Abraham sayd vnto hym: Sonne remembre / that thou in thy lyfetye receavedst thy pleasure / and contrary wyse Lazarus payne. Nowe therfore is he comforted / and thou art punysshed. Beyond all this bitwene you and vs there is a greate space sett / so that they which wolde goo from hence to you / canot: nether from thence come bidder.

And he sayd: I praye thetherfore father / send hi to my fathers housse. for I have fyve brethern: for to warne them / lest they also come in to this place off tourment. Abraham sayd vnto hym: they have Moses and the prophet / lett them heare them. And he sayd: naye father Abraham / but yf won from the ded cam vnto them they wolde repent. He sayd vnto hym: If they heare not Moses and the prophet / nether woll they beleve / though wo roose fro deeth agayne.

¶ The .xviij. Chapter.

Then sayde he to his disciples / it can not be avoyded / but that occasions of evyll come. Neverthelesse wo be to hym know who they come. It were better for hym if a mylstone wer hanged aboute his necke / and that he were cast into the see / rather the he shulde offende won off this litle wons. Take hede to youre selves / if thy brother trespas agaynst the / rebuke hym: and if he

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C The Gospell.

repent/forgeve hym. And though he syn agens
the seven tymes in wondaye/ and seven tymes
in a daye tourne agayne to the sayinge: it repen-
teth me/forgeve hym.

And the apostles sayde vnto the lorde: increa-
seoure sayth. The lorde sayde: yf ye had sayth
lyke a grayne off mustard sede/ and shulde saye
vnto thys sycamye tree/ plucke thy silfe vpp
by the rotes/ and plant thy silfe in the see: he sh
oulde obey you.

Which of you ha vyng a seruaunte a plow-
nge/ or sedyng catell/ wolde saye vnto hym whē
he were come from the felde: Goo quickly ad sitt
doun to meate/ And rather sayeth not to hym/
dresse wherwith I maye suppe/ ad apoynt thy
silfe ad serue me/ tyll I have eaten and dronke:
and afterwarde/ eate thou/ and drynke thou?
Doeth he thāke that seruaūt because he did that
which was comaunded vnto hym? I trowe not.
Goo lyke wyse ye/ whē ye have done all thoseth-
ynges which are commaunded vnto you: saye/
we are vnprofitable seruaunts. We have done
that which was oure duety to do.

¶ And it chaunfed as he went to Ierusalem/ that
he passed thorowe Samaria and Galile. And
as he entred ito a certayne toune/ there met hym
ten mē/ that were lepers/ which stode a farre of/
and put forth their voices/ and sayde: Iesu mas-
ter/ haue mercy on vs. When he sawe them/ he
sayde vnto them: Goo and shewe youre selves to
the prestes. And hit chaunfed as they went/ they
were censed. And won of them/ whē he sawe th
at he was censed/ turned backe agayne ad with

Fol 104.

a loude voice prayſed God / ad ſell doune on his face at his fete / and gave hym thankes. And the ſame was a ſamaritan. Jeſus answered ad ſayde: Are there not ten cleneſed? But were are theſe nyne? There are not founde that returned agayne / to geve God prayſe / ſave only this ſtraunger. And he ſayde vnto hym: Ariſe / and goo thy waye / thy ſayth hath ſaved the.

¶ When he was demaunded off the phariſes / when the kyngdom off God ſhulde come: he answered the and ſayde: The kyngdom of God cometh not with waytinge fore. Neither ſhall men ſave: Loo here / loo there. For beholde / the kyngdom of God is within you.

¶ And he ſayde vnto hys diſciples: The dayes will come whē ye ſhall deſire to ſee w^o daye of the ſonne of man / and ye ſhall not ſee it. And they ſhall ſaye to you: Se here / Se there. Goo nott after them / nor folowethem / for as the lightenyng geth that apereth out of the one parte of the heve / ad ſhyneth vnto the other parte of heve: Soo ſhall all the ſone of mā be i his dayes. But fyrſt muſt he ſuffre many thiſ / ad be reproved of this nation.

¶ As it happened in the tyme of Noe: (cion. Soo ſhall it be i the tyme of the ſonne of mā. They ate / they drake / they maryed wyves / ad were maryed evē vnto that ſame daye that Noe went i to the arke / ad the floud cā / ad deſtroyed the all. Likewiſe alſo / as it chaunſed i the dayes of Lot. They ate / they drake / they bought / they ſolde / they planted / they bilte. And even the ſame daye that Lot went out of Sodō / hit rayned fyre ad brymſtone from heven / and deſtroyed them all. After

O ij

Oij

¶ The Gospell. .

these examples / shall the daye be / whē the sonne of man shall apere.

¶ Att that daye he that is on the housse toppe / and his stuffe in the housse: lett hym nott come doun to take hit out. And lyfe wyse lett not him that is in the felde / turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save his lyfe / shall lose it: And whosoever shall lose his life / shall quene it.

¶ I tell you: In that nyght / there shall be two in one bed / the one shall be receaved / and the other shall be forsaken. Two shall be also a gryndyng to gedder: the one shall be receaved / and the other forsaken. And they answered / and sayde to him: where lord? And he said vnto the: whosoever the body shall be / thither will the eagles refoote.

¶ The .xviiiij. Chapter.

He put forth a similitude vnto them / signifyinge that men ought alwayes to praye / and not to be wery / sayinge: There was a Judge in a certayne cite / which feared not god neither regarded mā. And there was a certayne widde / we in the same cite / whych cam vnto hym sayinge: Avenge me of myne adversary. And a greete whyle he woldenoot. Afterwarde he said vnto hym selfe: Though I feare nott god / nor care for man / yett because this widde troubleth me / I wolle avenge her / lest at the last she come and ruple on me.

¶ And the lord sayd: heare what the vnrighteous iudge sayeth. And shall not god avenge his

electe which crye nyght and daye vnto him: Yet though he differre them: I tell you he will avenge them and that quickly. Nevertheless when the sonne of man cometh / suppose ye that he shall fynde faithe on erthe.

¶ And he put forth this similitude vnto certayne which trusted in the selues that they were perfect / and despyed other. Two men went vp into the temple to praye: the one a pharisee / and the other a publican. The pharisee stode and prayed thus with hym selfe. God I thanke the that I am nott as other are / extortioners / vniuste / aduoutres / and even as this publican is. I fast twyse in the weke. I geve tythe of all that I possesse. And the publican stode as farre of / and woldenot lyste vp his eyes to heven / but smote hys brest / sayinge: God be mercyfull to me a sinner. I tell you: this made departed home to his housse iustified moore then the other. For every man that exalteth hym selfe / shall be brought lowe: And he that humbleth hym selfe / shall be exalted.

¶ They brought vnto hi also babes / that he shoulde touchethem. When his disciples sawethat they rebuked them. But Jesus called them vnto him / and sayde: Suffre children to come vnto me / and forbidde them not. For vnto souch / belongeth the kyngdome of god. Verely I saye vnto you: who so ever receaveth not the kyngdom of god / as a chylde: he shall not enter therein.

¶ And a certayne ruler asked hi: sayinge: Goode Master: what ought I to do / to obtaine eternall lyfe: Jesus sayd vnto hym: Why callest thou me goode: No man is goode / save god only. Thou

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O iij

The Gospell.

Knowest the commaundment: Thou shalt nott commit aduoutry/ thou shalt nott kill/ thou shalt nott steale/ thou shalt not beare false witnes/ Honoure thy father/ and thy mother. And he sayde: All these have I kept from my youthe. Whē Iesus herde that he sayde vnto hym: Yett lackest thou one thyng. Sell all that thou hast/ and distribute it vnto te poure/ and thou shalt have treasure in heve/ and come/ and folowe me. Whē he heard that/ he was hevy/ for he was ryche.

¶ Whē Iesus sawe hym moorne/ he sayde: with whatt difficulte shall they that have ryches/ enter into the kyngdom off God: If yer it is for a cammell to passe thorow a nedles eye/ then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that: And who shall then be saved? He sayde: Thyngs which are impossible with men: are possible with God.

¶ Then Peter sayde: Loo we have forsaken all/ and have folowed the. He sayde vnto them: Verily I saye vnto you/ there is no man that forsaketh housse/ other father and mother/ other brethren/ or wyfe/ or childzen/ for the kyngdom off goddes sake/ which same shall nott receave moche moore in this worlde: and in the worlde to come/ lyfe everlastinge.

¶ He toke vnto hym the twelve/ and sayde vnto them: Loo we go vp to Ierusalem/ and all shal be fulfilled that are written bethe prophetts off the sonne off man. He shal be deliuered vnto the gentyls/ and shal be mocked/ and shal be despytt/ fully entreated/ and shal be spetten on: and whē they have scourged hym/ they will putt hym to

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fol. 106.

death/ and the thyrd daye/ shall bearyse agayne. They vnderstode none of these thyngs. And this sayinge was hid from them. And they perceaved nort the thynges which were spoken.

¶ It cam to passe/ as they were come neye vnto Jerico/ a certayne blynde mā sate by the waye syde beggyng. And when he herd the people passe by/ heared what it meant. They sayd vnto hym that Iesus off Nazareth/ went by. And he cryed/ sayng: Iesus the sonne of David/ haue mercy on me. And they which went before rebucked hym/ be cause he shulde holde his peace. And he moche the moare cryet/ The sone of David/ haue mercy on me. Iesus stode styll/ and commaunded hi/ to be brought vnto hym. And when he was come neare/ heared hym sayng: What wilt thou/ that I do vnto the? And he sayde: Lorde/ that I maye receaue my sight. Iesus sayde vnto hym: Receaue thy sight. Thy faith hath saved the. And immediatly he sawe/ and folowed hym/ praysinge God. And all the people/ when they sawe it/ gaue laude to God.

The. xij. Chapter.

¶ And he entred in/ and went thorowe Jerico. And beholde/ there was a man named Zachheus/ and he was a rueler amonge the publicans/ and ryche also. And he made meanes to se Iesus/ what he shulde be: and he coulde nort for the preace/ be cause he was off a lowe stature. And he ran before/ and ascended vpp/ into a sicomore tree/ to se hym. For he wolde come that same waye. And when Iesus cam to the place/ he looked vp/ and sawe hi/ and sayd vnto hym:

Q. 111
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¶ The Gospell.

¶ **J**ache attonce come dounne / for to daye I muste abyde at thy house. And hastei he came dounne and receaved hym ioyfully. And when they sawe that / they all groudged sayinge: He is gone into tary with a man that is a synner.

¶ **J**ache stode forth and sayde vnto the lord: Beholde lord / the haulfe of my gooddes I geve to the poore / and if I have done eny man wronge / I wyll restore hym fower folde. **J**esus sayd vnto hym: This daye is healthe come vnto this house: for as moche as it also is become the childe off Abraham. For the sonne off man is come to seeke / and to save that which was looste.

¶ As they herde these thyngs / he added thereto a similitude / be cause he was nye to Jerusalem / And because also / they thought that the kynge of God shulde shortly apere. He sayde therfore: A certayn noble man / wet into a farre countre / to receave a kynge / and then to come agayne. He called his ten servaunts / and delivered them ten pounde sayinge vnto them: By and sell till I come: But his citelens hated hym / and sent messengers after hym / saynge: We will not have this man to raigne over vs.

¶ And it cam to passe / when he was come agayne and had receaved his kynge / he commaunded his servaunts / to be called to hym (to whom he gave his money) to witt what every man had done. Then cam the fyrst sayinge: Lorde / thy pounde hath increased ten pounde. And he sayde vnto hym: Well goode servaunte / because thou wast faithfull in a very lytell thyng / Take thou auctorite over ten cities. And the other

cam sayinge: Lordethy pounde hathencreased
fyrve pounde. And to thesamehesayde: And be
thou also crueler over synecities. And thethir-
decam and sayde: Lorde/ beholde here thy po-
unde/ which I have kepte in a naplyn/ for I fear-
red the/ because thou art a straye man: thou
takest vp that thou laydest nort doune/ And re-
pest that thou diddest nort sowe. And he sayde
vnto hym: Of thyn awne moughthe iudge I the
thou covyll servaunt. Knewest thou that I am a
strayt ma/ takynge vppethat I laydenot dou-
ne/ And repige that I bid not sowe? Wherefore
thē gavest not thou my money into the banke?
And then at my comynng shulde I have requi-
red myne awne/ with vauntage. And he sayde
to them that stode by: Take from hym that pos-
unde/ and geve it hym that hath the ten pounde.
And they sayd to hym: Lorde he hath ten poun-
de. I saye vnto you/ that vnto all them that ha-
ve/ it shal be geve ad from hym that hath not/
even that he hath shal be taken awaye. And so-
ver those myne enemyes/ which wolde not/ that
shulde raigne over them/ bringe bidder/ and
slee them before me. And when he hadd thous
spoke/ he proceded forth before them/ and wēt
vppeto Jerusalem.

¶ And it fortunēd/ whē he was comen nyete to be-
th sage/ and bethany/ besydes mounte olivete/
he sent two of his disciples sayinge: Go ye into
the toune which is over agast you. In the whi-
ch as sonne as ye are come/ ye shall fynde a coole
tetyed/ wber on/ yett never man sate. loofe hym
and bringe hym bidder. And if eny mā are you/

Q v

O v

¶ The Gospell.

why that ye loose hym: thus saye vnto hym. The lord hath nedde of hym.

¶ They that wer sent went their waye/ and founde/ even as he had sayde vnto them: And as they were also synge the coolte/ the owners sayde vnto them: why loose ye the coolte? And they sayde: for the lord hath nedde of hym. And they brought hym to Iesus. And they cast their rayment on the coolte/ and sett Iesus theron. As he went they spredde their doothes in the waye.

¶ When he was come wheare he shulde goo doune from the mounte oliuete/ the whole multitude of his disciples/ began to reioyce/ and to laude God with a loude voyce/ for all the miracles that they had sene. sayinge: Blessed be the kynge that cometh in the name off the lord/ Peace in heve/ and glory in the hiest. And some off the pharises off the company/ sayde vnto hi: Master rebuke thy disciples. He answered/ and sayde vnto them: I tell you/ yff these holde their peace/ the stones will crye.

¶ And when he was come neare/ he behelde the citie/ and wept on hit sayinge: If thou haddest knowen thoose thyngs whych belonge vnto thy peace/ even att this daye: But nowe as they hidde from thyne eyes. For the dayes shall come apon the/ And thyne enemyes shall compas the about wyth a banke. And shall bessege the rounde aboute/ and kepe thein on every syde/ And make the even wyth the grounde/ wyth thy chyl dren whych are in the. And they shall nott leue in the one stone apon another/ because thou knewest nott the tyme off thy vi-

sitation.

And he went into the temple / and began to cast out them that soldetherin / and them that bought sayinge vnto them / *Syt is witten / my house is the house off prayer: Butt ye haue made it a den off theues.* And he taught dayly in the temple. The hye prestes and the scribes and the chiefe off the people / went about to destroye hym: Butt coulde nott fynde what to do. For all the people sticke by hym. And gaue him audience.

¶ The. xx. Chapter

And yt fortunèd in one off those dayes / As he taught the people in the temple / And preached the gospel. The hye prestes and the scribes cam vnto hym wyth the seniours / And spake vnto hym / sayinge: Tell vs by what auctorite thou doest these thyngs? Other who is he that gaue the thys auctorite? He answered and sayde vnto them: I also will aske you a questio / And answer me: was the baptē of Jhon / from heven / or of men? They thought wyth in themselves sayinge: Yff we shall saye from heven: he wyll saye: Why the beleved ye hym not? But ad yff we shall saye of men / all the people will stone vs. For they suerly beleved that Jhon was a prophett. And they answered that they coulde nott tell whence it was. And Jesus sayde vnto them: Neither tell I you by what auctorite I do these thynges.

¶ The Gospell.

¶ The began he to put forth to the people this similitude: A certayne man planted a vyneyarde/ and lett it forth to farmers / and went hym selfe into a straunge countre for a greate season. And when the time cam/ he sent a servaunt to his tennaunt^s that they shulde geve hym of the frutes/ of the vyneyarde. The tennaunt^s bett hym: and sent hym awaye empty. And he ceased nott therby but sen yett another servaunt. And they bett hym / and foule entreated hym also/ and sent hym awaye empty. Moreover / he sent the thyrde also / And hym they wounded / ad cast hym out. Then sayde the lorde off the vyneyarde: what shall I do? I wyll send my deare sonne hym per adventure they wyll reverence/ whē they se hym.

¶ When the farmers sawe hym / they thought i themselves / sayi:ge this is the heyre / come lett vs kyll hym / that the enbertyaunce maye be ours. And they cast hym out of the vyneyarde / ad kylled hym. Nowe what shall the lorde off the vyneyarde do vnto them? He wyll come and destroye those farmers / and will lett out this vyneyarde to other. When they herdethat / they say: de: God forbid.

¶ He behelde the and sayd: what meaneth thys then that is writen: The stone that the bylders refused / is made the heed corner stone: whosoev^r stomble at that stone / shalbe brused: but on whosoev^r it faul / it wyll alto breake hym. And the hye prestes and the scribes / the same howe went about to laye houndes on hym / but they feared the people. For they perceaved that he had

spoken this similitude agaynst them.

¶ And they watched him/ and sent forth spies/ whych shulde sayne them selves perfecte/ to take hym in hys wordes/ and to deliuer hym vnto the power/ and auctorite off the president. And they asked hym sayinge: Master/ we knowe that thou sayest/ and teachest ryght/ nether considerst thou any mānes degree/ but teachest the waye of god truly. As it lawfull for vs to geve Cesar tribute/ or noo? He perceaved their craftyness/ and sayde vnto them: Why temptye me? Shewe me a peny. Whoose ymage and superstruction hath it? They answered and sayd: Cessars. And he sayde vnto them: Geve then vnto Cesar/ that which belondbeth vnto Cesar: And to God/ that whych pertayneth to God. And they coulde nott reprove his sayinge before the people. And they marvelled at his answer/ and helde their peace.

¶ Then came to hym certayne off the Saduces which denye that there is any resurreccion. And they asked hym sayinge: Master Moses wrote vnto vs/ if any mānes brother dye havinge a wyfe/ And the same dye wyth out issue/ that then hys brother shulde take his wyfe/ and raise vp seede vnto hys brother. There were seven brethren/ and the first toke a wyfe/ and died without chyldren. And the seconde toke the wyfe/ and had no chyldlesse. And the thyrde toke her/ and in lyste wyfe the residue off the seven/ And lest noo chyldren be hynsbethem/ and dyed. Last of all the womā dyed also. Nowe at the resurreccio whose wyfe of the shall she be? for vij had her to wyfe

¶ The Gospell.

¶ Iesus answered and sayd vnto the: The chyl-
dren off this worlde mary wyues / and are ma-
ryed / but they which shalbe worthy of that wor-
lde / and of the resurreccion from deeth / nether
mary wyues / nether are maryed / nor yet cā dye
eny moare. For they are equall vnto the angels:
ād are the sonnes of god / as moche as they are
the chyl dren off the resurreccion. And that the
deed shall ryse agayne / eue Moyses signified be-
sydes the busshe / when he sayde: the lord god of
Abraham / and the god off Isaac / and the god
off Jacob. For he is not the god off the deed / but
off them whych liue. For all liue in hym. Cer-
tayne off the pharises answered and sayd: Ma-
ster / thou hast wile sayde. And after that durst
they not aske hym any question at all.

¶ Then sayd he vnto them: howe saye they that
Christys David sonne? And David hym self
sayth in the booke off the psalmes: The lord
sayde vnto my lord / Sytt on my ryght honde /
tyll I make thyne enemy thy fete stole. Da-
uid then called hym lord: Howeys he also hys
sonne?

¶ Then in the audience off all the people / he sa-
yd vnto his disciples / beware off the scribes /
whych desyre to goo in longe clothynges: and love
gretynge in the market / and the hyest seates in
the synagog / and chiefe roumes at feastes / wh-
ich deuoure widowes houses / and praye longe
vnder a coloure: The same shall receave greater
damniacion.

¶ The .xxj. Chapter.

Ps. l. 110.

As he behelde/ he sawe the rychemen/ howe they cast in their offering^s into the tresury. He sawe also a certayne poure widdowe/ which cast i thydre two mytes. And he said: of a trueth I saye vnto you/ this poure widdowe hath putt in moare theⁿ they all. For they all haue of their superfluyte added vnto the offeringe off God: But she/ of her penury/ hath cast in all the substance that she hadde.

As some spake of the tēple/ howe it was garnished with goodly stones/ and iewels/ he sayde. The dayes wyl come/ when off these thyngs which yese/ shall nott be lefte stone apon stone/ that shall nott be thzowen doune. And they axed hym/ sayinge: Master when shall these thynges be. And what signes will there be/ when suche thyngs shall come to passe.

And he sayd: Take hede/ that ye be not deceaved. For many will come in my name/ saying of theselues/ I am he. And the tyme draweth nere. So lo weye nott them therfore. Butt when ye heare of warre/ and dissencio: be not a frayd/ for these thyngs must fyrst come: butt the ende foloweth not by and by. Then sayd he vnto the: A nacion shall ryse agaynst nacion/ and kyngdō agaynst kyngdom. And greate erthquakes shal be in all quarters/ and honger/ and pestilence/ and fearfull thigs. And greate signes shall there be from heven.

But before all these/ they shall laye their hōdes on you/ and persecute you/ delyverynge you vppe/ to the synagoges/ and into pryson/ and brynge you before kynges/ And rulers for my

¶ The Gospell.

names sake. And this shall chaunge you for a testimoniall. Let it sticke therfore faste in youre hertes / nott once to stody before / whatt yeshall answere for youre selves: For I will geue you a mouth and wysdom / wete agaynst / all youre aduersarys shall not be able to speake nor resist. Ye and ye shalbe betrayed of youre fathers and mothers / and of youre brether / and kynne / and lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heere of youre heed / desperisse. with youre pacience / possesse youre soules.

¶ And when ye se Jerusalem beseged with an hoste / then vnderstonde / that the desolacion of the same is nye. Then lett them which are in ier-
tury flye to the mountaynes. And let them which are in the myddes off hit / departe oute. And lett not them that are in other countreis / enter there in. For these be the dayes of vengeaunce / to fulfill all that are written. Butt wo be to them that be with chylde: and to them that geve sucke in those dayes / for there shalbe greatre trouble in the on-
der: ad wraethe over all this people. And they shal fall on the edge of the swerde. And they shal be leed captiue in to all nacions. And Jerusalem shalbe trooden vnder fote off the gentyls / vntyll the tyme of the gentyls be fulfilled.

¶ And there shalbe signes / in the sunne / and in the moone / and in the starres: and in the earth the people shalbe in yochep perplexite / that they shall not tell which waye to turne them selues. These be the waves / shall roore / and menes hert shal

faile them for feare / and for loſynge after thooſe thyngs which ſhall come on the erth. For the pow-
ers of heven ſhall move. And then ſhall they ſee the ſonne of man come in a clowde with pow-
er and greate glozy. When theſe thyngs begyn
to come to paſſe: then loſe vppe / and liſte vppe
yours heddes / for your redencion draw with neye.
¶ And he ſhewed them a ſimilitude: behold the
figgetree / and all other trees / when they ſhute
forth their buddes / ye ſeaſon knowe of your aw-
ne ſelves that ſomer is then nepeatt bond. Soo
lyke wyſe ye (when ye ſe theſe thyngs) cometo paſ-
ſe) vnderſtonde / that the kyngdome of god is neye.
Verely I ſaie vnto you: this generacio ſhall not
paſſe / tyll all be fulfilled. Heven and erth ſhall
paſſe: but my wordes ſhall not paſſe.

Take hede to your ſelves / leſt your hertes
be overcome / with ſurſettinge and drunkennes /
and cares of this worlde: and that / that daye come
on you vnwares. For as a ſnare ſhall hit come
all them that ſit on the face of the erthe. Wathe
therfore continually and praye / that ye maye ſca-
pe all this that ſhal come. And that ye maye ſto-
de before the ſonne of man.

¶ In the daye tyme taught he in the temple / and
at nyght / he went out / and had abydinge in the
mount olivete. And all the people cam in the
mornyng to hym into the temple / for to heare
hym.

¶ The. xxij. Chapter.

¶ Befoſte off ſwete bread druen by which is
called eſter / and the hyepreſtes / and ſcr-
p

¶ The Gospell.

hes sought howe to kyll Iesus / but they feared the people. The entered Sata into Judas / whose fyr name was iscariot (which was of the nomb; re off the twelve) and he went his waye / and cōmened with the hye prestes and officers / how he wolde berraye hym vnto them. And they were glad : and promysed to geve hym money. And he consented / and sought oportunitie to betraye hym vnto them / when the people were awaye.

¶ Then cam that daye of swete breed / when off necessite the ester lambe muste be offered. And he sent Peter / and Jhon seynge : Go and preparre vs the ester lambe / that we maye eate. They sayde to hym : Where wilt thou / that we prepare? And he sayde vnto them. Beholde as ye enter into the cite / there shall a man mete you bearynge a picher off water / hym folowe into the same housse that he entreteth in / and ye shall saye vnto the goode man off the housse / The master sayeth : Where is the gest chamber / where I shal all eate myne ester lambe wyth my disciples? And he shall shewe you a greate parloure paved. There make redy. They went and founde / as he had sayde vnto them : and made redy the ester lambe.

¶ And when the houre cam / he sate doune and the twelve Apostles with hym. And he sayde vnto them : I have inwardly desyred / to eatethis ester lambe with you before that y suffre. For I saye vnto you : hence forth / I will nott eate of it eny moore / untill itt be fulfilled in the kygdom of God. And he toke the cuppe / and gave than / kes / and sayde : Receave this / and deryde itt as

¶ Of S. Luke. So. cxiij.

monger you. For I say vnto you: I will not drinke of the frute of the vyne vntill the kyngdom of God be come.

¶ And he toke bread / and gave thankes / and brake itt / and gave it vnto them / sayinge: This is my body which is given for you / This do in the remembraunce of me. A fewse also / when they had supped / he toke the cuppe sayinge: This is the cuppe / the newe testament / in my blood / which shall for you be shedde.

¶ Yet beholde / the honde off hym that betrayeth me / is with me on the table. And the sonne of man goeth as hit is appoynted: But wo beto that man by whom he is betrayed. And they began to enquire amongethem selves / which off them it shulde be / that shulde do that.

¶ And there was a stryfe amonge them / which off them shulde seme greatest. And he sayde vnto them: The kynges of the gentyle raigne over the / And they that beare rule over them / are called gracious lordes. But ye shall nott be soo. But he that is greatest amonge you / shalbe as the yongest: And he that is chiefe / shalbe as ministrer. For whether is greater / he that sitteth at meate: or he that serveth? is not he that sitteth at meate: And I am amonge you / as he that ministrer. Ye are which have bidden with me in my temptacions. And I apoynt vnto you a kyngdom / as my father hath apoynted to me. that ye maye eat / as daynte at my table in my kyngdome / and sit on seates / and iudge the twelve tribes of israell.

And the lordes sayde: Simon / Simon / beholde
pij

¶ The Gospell.

de Satan hath desired you / to sifte you / as it were wheate: Butt I have prayed for the that thy fayth faile nott. And when thou arte cōverted / strengthe thy brethren. And he sayd vnto hym: Lorde / I am redy to goo with thee in to prison / and to deith. And he sayde: I tell the Peter / the cocke shall nott crowe this dape / till thou have thryse denyed that thou knewest me.

And he sayde vnto the: when I sent you with out wallet / and scrippe / and shoues / lacked yeeny thyng: And they sayd / nothyng. And he sayde to them: But now he that hath a wallet let him take itt / and lyke wyse his scrippe. And he that hath noo swearde / let him sell his coote and bye won. I saye vnto you that yet / that which is written must be performed in me (Even with the wicked was he nombred) for those thyngs which are written of me have and ende. And they sayd: Lorde / beholde here are two swerdes. And he sayde vnto them: it is ynough.

¶ And he cam out / and wēt as he was wonte to mounte olive. And his disciples folowed hym. And when he cam to the place / he sayde to them: Praye lest ye fall into temptacion.

And he gate hym silfe from them / about a stonys cast / and kneled doune / and prayed / sayinge: Father if thou wilt / withdrawe this cuppe from me. Nevertheless / nott my wyll / Butt thyne be fulfilled. And there apere an angell vnto hym from heven / confortyng hym / And he was in agony / and prayed somewhat longer. And hys sweate was lyke droppes of bloud / tricklynge downe to the grounde. And he rose vppe

Of S. Luke. fo. cxiij.

from prayer / and cam to his disciples / and founde them slepyng for sorowe / and he sayde vnto them: Why slepe ye? Rise / and praye lest ye fall into temptation.

¶ Whyll he yet spake: beholde / there cam a company / and he that was called Judas / one off the twelve / went before them / and preased nyeve vnto Iesus to kysse hym. Iesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow / they sayde vnto hym / Loz / de / shall we smyte with a swearde? And one off them smote a seruaunt off hym which was the chiefe preste of all / and smote off his righte eare. Iesus answered ad sayde: Soffre yethus farre forthe. And he touched his eare / and healed hym.

¶ Iesus sayde vnto the hye prestes and rulers off the temple ad the senyours which were come to hym. Be ye come out / as vnto a thefe with swerdes and staves? When I was dayly with you in the temple / ye stretched not forth handes agaynst me. Butt this is even youre very houre / and the power off darknes. Then toke they hym / and ledde hym / and brought hym to the hye prestes housse. And Peter folowed a farrre off.

¶ When they had kyndled a fyre in the myddes off the palys / and were sett doune to gedder / Peter alsoo sate doune amongethem. And won off the wenches / as he sate / beholde him by the light and sett goode eyesight on hym / and sayde: This same was also with hym. Then he denyed hym

p iij

¶ The Gospell.

sayinge: Woman I knowe hym nott. And after a lytell whyle / another sawe hym and sayde: Thou arte alsoo off them. And Peter sayd: Na I am nott. And aboute the space off an houre after another affirmed sayinge: Verely even this felowe was with hym / for he is off galile. Peter sayde: Na I woote nott what thou sayest. And immediatly whill he yett spake / the cocke crewe. And the lorde tourned backe and looked apou Peter. And Peter remembred the wordes off the lorde / howe he sayde vnto hym / before the cocke croweth thou shalt denye me thrise. And Peter went out / and wepte bitterly.

¶ And the men that stode about Iesus / mocked hym / and smote hym / and blyndfolded hym / and smote his face. And axed hym sayinge: A rede who it is that smootethe? And many other thynges despytfully sayde they agaynst hym.

¶ And as sone as it was daye / the seniores off the people / and the hy prestes and scribes / cam togedder and ledde hym into their counsell sayinge: Arte thou very Christ? tell vs. And he sayde vnto them: if I shall tell you / ye woll not beleve. And if alsoo I axe you / ye will nott answer me. Neether lett me goo. Here after shall the sonne of man sit on the right honde of the power of God. Then sayde they all: Arte thou the sonne of God? He sayd: Ye saye that I am. They sayde they: What nede we eny further witness? We oure selves have herde off his awne mouth.

Fol. 114.

Of S. Luke. fo. cxx.

¶ The. xxiij. Chapter.

And the whole multitude of them arose/ and
ledde hym vnto Pilate. And they began to
accuse hym sayinge: We haue founde this soto:
we pervertynge the people/ and forbydnyng to
paye tribute to Cesar: And sayeth that he is Ch:
rist a kynge. And Pilate apposed hi saynge: Ar:
te thou the kynge of the iewes? He answered hi/
and sayde thou sayest. Then sayde Pilate to the
hye prestes/ and to the people: I fynde noo faute
in this mā. And they were the moore fearce/ sa:
yinge: He mooueth the people teachynge thoro:
out all iewry/ and began at galile/ even to this
place.

¶ When Pilate herde mencion off galile/ hear:
ed whether the man were off galile. And as so:
ne as he knewe that he was of Herodes iurisdic:
cion/ he sent hym to Herode/ which was at that
tyme in Jerusalem also. When Herode sawe
Jesus/ he was merveliously gladde. For he w:
as desyrous to se hym off a longe season/ becau:
se he had heard many thyngs of hym/ and tro:
usted to have sene some myracle done by hym.
Then questenned he with hym of many thyngs:
But he answered hym not won worde. The hye
prestes and scribes/ stode forthe and accused
hym straitly. And herod/ with his men off wa:
rre/ despyed hym/ and mocked hym/ And ara:
yed hym in whyte/ and sent hym agayne to Pi:
late. And the same daye Pilate/ and Herod wer
made frendes togedder. For before/ they were
at variaunce.

errata

p liij

The Gospell.

C Pilate called to gedder the hyeprestes/ ad rulers/ and the people/ and sayde vnto them: He have brought this man vnto me/ as wo that perverted the people. And loo I examined hym before you/ and founde noo faulte in this man/ off those thinge where of ye accuse hym. And now yett Herode. For I sent you to hi: and loo noo thyng worthy of deeth is donet to hi. I will therfore chastyen hym ad lett hym losse. For off necessite/ he must have lett one losse vnto them at that feast.

And all the people cryed at once/ saynge: a wyllyng with hi/ and deliure to vs Barrabas. (whiche for insurreccio made in the cite/ ad moother/ was cast into preson) Pilate spake agayne to the wyllyng to lett Jesus losse. And they cryed/ saynge: Crucify hym/ Crucify hym. He sayde vnto them the thyrde tyme: What harme hath he done? I fynde noo cause off deeth in hym. I will therfore chastyen hym/ ad lett hym goe losse. And they cryed with loude voyce/ and requyred that he myght be crucified. And the cryinge off the hyeprestes prevayled.

And Pilate gave sentencethat it shulde be as they requyred/ ad lett losse vnto them/ hym that for insurreccio/ and moother was cast into preson/ whom they desyred: And deliuered Jesus to do with hym what they wolde. And as they ledde hym a waye/ they chaught won Simon of sirene/ comyng out of the felde: And on hym layde they the crosse to beare it after Jesus.

There folowed hym a greate company of people/ and of women/ which women bewayled/ ad lamented hym. Jesus turned backe vnto them/

and sayde: Doughters of Jerusalem/ wepe not
for me: but wepe for youre selves/ and for your
re chyl dren. For marke/ the dayes will come/
when men shall saye: happy are the baren and
the wombes that never bare/ and the pappes
which never gave sucke. Then shall they begyn
to saye to the mountaynes: fall on vs. and to the
hilles cover vs. For yf they do this to a grene
tree: what shal be done/ to the drye?

There were two evyll doers ledde with hym
to be slayne. And whē they wer come to the pla/
ce/ which is called calvary/ there they crucified
hym/ and the evyll doers/ one on the right hon/
de/ and the other on the lefte honde. Then sayde
Jesus: Father forgebe them/ for they woot not
what they do. And they parted his raymēt/ and
cast loottes. And the people stode and behelde.

And the rulers mocked hym with thē saying:
He holpe other men/ lett hym helpe hym selfe yf
he be Christ the chosen of God. The souldiers al/
soo mocked hym/ and camād gave hym veneger
and sayde: yf thou be that kynge off the iewes/
save thy selfe. His superscripcion was written
over hi/ in greke/ latin/ and ebrue letters: This
is the kynge off the iewes.

The one off the malefactours which hanged/
rayled o hym/ sayinge: If thou be Christ save
thy selfe and vs. The other answered and rebu/
ked hym sayinge: Neither fearest thou god beca/
use thou arte in the same damnacion? We are
righteously punneshed/ for we receave accor/
dynge to oure dedes: But this man hath done
noo thyng a mysse. And he sayde vnto Jesus:

p v

The Gospell

Lord remember me when thou comnest into thy kyngdom. And Iesus sayde vnto hym: Verely I saye vnto the/ to daye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a darcknes over all the londe/ vntyll the nyynth houre/ ad the sonne was darckened. And the vayle of the temple rent even thorow the myddes. And Iesus cryed with a greate voyce and sayd: Father/ into thy hondes I commende my sprete. And when he thus had sayd/ he gave vp the goost. When the Centurion sawe/ what had happened/ he glorified god sayinge: O what a surtie this man was perfecte. And all the people that cam to gedder to that sight/ beholdynge the thing which were done: smote their brestes/ ad returned home. All hys acquayntaunce stode a farr off/ and the women/ which folowed hym from galile. beholdynge these thynges.

And beholde therewas a mā named Ioseph a senatour/ which was a goodeman and a iuste. He did nott consent to their counsell and dede/ which was of Aramathia / a cite off the iewes. Which same alsoo/ wayted for the kyngdom off god. he wēt vnto pylate/ and begged the boddy of Iesus. And toke it doune/ and wrapped it in a linnen dooth/ and layed it in an heawe tounbe/ wherin was never man before layed. And that daye was the saboth even/ And the saboth drue on. The women that folowed after whych cam with hym from galile/ behelde the sepulcre and howe hys body was layed. And returned/ and prepared swete odoures / and oyntment /

fol: 116.

And the saboth daye they rested/ accordynge to the commaundement.

The. xxiiij. Chapter.

On the morowe after the saboth/ erly in the moornyng/ they cam vnto the tounbe and brought the odour/ whych they had prepared/ and other women wyth them. And they founde the stone rouled awaye from the sepulcre. And went in and founde nott the body off the lordē Jesu. And it happened/ as they were amased ther at: loo two men stode by them/ in shynnyng vestur. As they were a fraide/ and bowed downe their faces to the earth: they sayd to them: why seke ye the lvyng amonge the deed? He is nott here: but is rysen. Remember howe he spake vnto you/ when he was yett with you in galile/ sayinge: that the sonne off man must be deliuered into the hondes off synfull men/ and be crucified/ and the thyrde daye rise agayne. And they remembred his wordes/ And returned from the sepulcre/ and tolde all these thyngs vnto the eleven/ and to all other. Hyt was Mary magdalen and Joanna/ and Mary Jacoby/ And other that were with them/ whych tolde these thyngs vnto the Apostles/ and their wordes seemed vnto them sayned thyngs/ nether beleved they them. Ther aroose Peter and ran vnto the sepulcre/ and stouped in/ And sawe the lynn cloothes layde by them sylfe. And departed wondrynge in hym sylfe att thatt whych hadd happened.

And beholde/ two of them wet that sameday:

The Gospell

yeto a tounne/ whych was from Ierusalem about
 thre scoore foerloggs/ called Emaus. and they talke
 Fed togedder of all thingis which had happened/
 And it chaunced/ as they comened togedder/ and
 reasoned/ that Iesus hym selfe drue neare/ and
 went with them. But their eyes were holden/
 that they coude nott knowe hym. And he sayde
 vnto them: What maner of comunicacions are
 these that yehave one to another as ye walke/
 and are sadde. And the one off them named Cle-
 ophas/ answered/ and sayd vnto hym: Artethou
 only a straunger in Ierusalem/ and haste noti
 knowen the thingis which have chaunced therein
 in thesedayes? To whos he sayd: what thynges?
 And they sayd vnto hym: of Iesus of Nazareth
 which was a prophet/ myghty in dede/ and wor-
 de/ before God/ and all the people. And howe the
 hyeprestes/ and oure ruelers deliuered hym to be
 condempned to deeth: and have crucified hym.
 we trusted that it shulde have bene he that shul-
 de have deliuered Israhell. And as touchynge
 all these thyngis/ todaye is even the thyrde daye/
 that they were done.

And certayne women alsoo of oure compa-
 ny made vs astonied/ whych came to vnto the
 sepulcre/ and founde nott his boddy. And can
 sayinge/ that they had sene visions off angels
 which sayde that he was alive. And certayne of
 them which were with vs/ wet their waye to the
 sepulcre/ and founde ytteven soe as the women
 had sayde: but hym they sawe nott.

And he sayde vnto them: O folles/ and slowe
 of herte to beleve all that the prophetis have spo-

Est. 117.

¶ f. S. Luke. fo. cxxviii.

¶ E. Wought not Christ to have suffered these thinges/ and to enter into his glory? And he began at Moses/ and at all the prophet/ and interpreted vnto them/ in all scriptures which were written of him. And they dreue neye vnto the toune which they went to. And he made/ as though he wolde have gone further. And constrained hym/ sayinge: Abide with vs for it draweth toward nyght/ and the daye is farre passed. And he went in to tary with them.

And it came to passe as he sate att meate wyth them/ he toke bread and blessed yt/ and brake yt/ and gave it vnto the. And their eyes were opened. And they knewe hym. And he vnnissed out of their syght/ and they sayde bitwene themselves: did not oure hert burne wyth in vs/ whyll he talked with vs by the waye/ and opened to vs the scriptures? And they roose vp the same houre/ and returned agayne to Jerusalem/ and they founde the eleven gathered togedder/ and them that were wyth them/ sayinge: The lord is risen in dede/ and hath apared to Simo. and they tolde what was done in the waye/ and howe they knewe hym/ by the breaking off bread.

As they thus spake/ Jesus hym selfe stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abasshed/ and asfraid/ supposinge that they had sene a spere. And he sayde vnto the: Why are ye troubled? and why do thoughtes arise in poure hertes? Beholde my handes and my fete. For it ys even I myselfe. handle me and se. For spere have nott flesshe

The Gospell.

and bones/ as yese me have. And when he had thus spoken/ he shewed the his hondes/ and his fete. And whyll they yett bolevd nott for loye/ and wondred/ he sayde vnto them: Have ye here eny meate? and they gave hym a peece of a broyled fische/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto the: These are the wordes/ which I spake vnto you/ whill I was yett with you: that all must be fulfilled which were writte of me in the lawe of Moyses/ and in the prophetes/ and in the psalmes. Then opened he their wyntes/ that they myght vnderstonde the scriptures/ and sayde vnto them: Thus ys yt written/ and thus it behoved Christ to suffre/ and to ryse agayne from death the thyrde daye. And that repentance/ and remission of synnes/ shulde be preached in his name amonge all nacions. And the begynnyng must be at Ierusalem. And ye are witnesses of these thyngs. And beholde/ I wyll sende the promes of my father apon you. Butt tarye in the cite of Ierusalem/ vntill ye be endewed with power from an hye.

And he ledde them out into Bethany/ and lieste vp hys hondes/ and blest them. And it came to passe/ as he blessed them/ he departed from the/ and was carryed vp into heve. And they worshipped hym/ and returned to Ierusalem with greatesoye. And were continually in the temple/ prayyng/ and lauding God.

Here endeth the Gospell off
Sanct Luke.

Fol: 118.

The Gospell off Sancte Ihon.

The fyrst Chapter.



IN the begynnynge was that worde: ad that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it / and with out it / was made noo thige / that made was. In it was lyfe / And lyfe was the light of mē / And the light shyneth i darcknes / ad darcknes cōprehēded it not.

There was a mā sent from god / whose name was Ihon. The same cā as a witnes / to beare witnes of the light / that all men through hī myght beleve. He was nott that light: but to beare witnes of the light. That was a true light / which lighteneth all men that come ito the worlde. He was in the worlde / ad the worlde by hī was made: and the worlde knewe hym not.

He cā ito his awne / ad his receaved hī not. vn: to as meny as receaved hī / gave he power to be the sōnes of god: i that they beleved o his name: which were bozne not of bloude nor of the will of the fleshe / nor yet of the will of men: but of god.

And that worde was made fleshe / and dwelt amonge vs / and we sawe the glory off yt / as the glory off the only begotten sonne off the fater /

The Gospell.

which worde was full of grace/ and verite:

Jhon bare witnes off hym sayinge: Thys is he of whome I spake/ he that cometh after me/ was before me because he was per the J. And of his fulnes have all we receaved/ even favour for favour. For the lawe was geven by Moyses/ but favour and verite cam by Jesus Christ. No man sawe god at eny tyme. The only begotten sonne/ which is in the fathers bosum/ hath declared hym.

And this is the recorde off Jhon/ When the Jewes sent prestes/ and levites from Jerusale/ to aske hym/ what arte thou? And he confessed/ and denved nott/ and sayde playnly: I am nott Christ. And they ased hym: what the? arte thou Elias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that set vs? what sayest thou of thy selfe? He sayde: I am the voyce of a cryar in the wilderness/ make straght the waye of the lorde/ as sayde the prophet Esayas.

And they which were sent/ wer off the pharises. And they ased hym: and sayde vnto hi: why baptisest thou then/ yf thou be nott Christ/ nor Elias/ nether a prophet? Jhon answered the sayinge: I baptise with water: butt one is come amonge you/ whom ye knowe nott: he it is that cometh after me/ which was before me/ whose shoue latched/ I am nor worthy to vnlose. These thyngs were done in Bethabara beyonde Jor/ dan/ where Jhon did baptise.

The next daye/ Jhon sawe Jesus commyge

vnto hym/ and sayde: beholde the lambe of god/ whych taketh away the synne off the worlde. This is he of whom I sayde: After me cometh a man/ whych was before me. For he was yer the I/ and I knew hym nott: butt that he shuld be declared to Iſrahell/ therfore cam I baptysme ge with water.

And Ihon bare recorde/ sayinge: I sawe the sprete descende from heve/ lyke vnto a dove/ ad it abode apon hym/ and I knewe hym not: butt he that sent me to baptysme in water/ sayde vnto me: Apon whom thou shalt se the sprete descende/ and tary styll on hym/ the same is he whych baptiseth wyth the holy goost. And I sawe yt/ and have borne recorde/ that thys ys the sonne off God.

The next daye after Ihon stode agayne/ and two off hys disciples/ and he behelde Iesus as he walked by/ and sayde: beholde the lambe off God. And the two disciples herde hym speake/ and they folowed Iesus. Iesus turned about/ and sawe them folowe/ And sayde vnto them: what seek ye? They sayde vnto hym: Rabi (whych is to say be interpretacion/ Master) where dwellest thou? He sayde vnto them: come and se. They cam and sawe where he dwelt: and abode with hym that daye. For it was about the tenche houre.

Won off the two whych herde Ihon speake/ and folowed Iesus/ was Andrew Simon Peters brother. The same founde hys brother Simon fyrst/ and sayde vnto hym: we have founde Messias/ whych ys be interpretacion anno:

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Q Q

The Gospell.

united: And brought hym to Iesus. And Iesus behelde hym and sayde: Thou arte Simon the sonne off Jonas/ Thou shalt be called Cephas: which is by interpretacon a stone.

The dayes folowynge Iesus wolde goo into galile/ and founde Philip/ and sayde vnto hym: folowe me. Philip was of Betsaida the cite of An: drew and Peter. Philip foude Nathanael/ and sayde vnto hym: We have foude hym off whom Moses wrote in the lawe/ and the prophet: Iesus the sonne of Ioseph of Nazareth. And Nathanaell sayde vnto hym: Can there eny goode thyng come out off Nazareth? Philip sayde to hym: Come and se.

Iesus sawe Nathanael commynge to hym/ and sayde of hym: Beholde a right Israhelite/ in whom is no gyle. Nathanael sayd vnto hym: From whence knewest thou me? Iesus answered and sayde vnto hym: Before that Philip called the/ when thou wast vnder the fygge tree/ I sawe the. Nathanael answered and sayde vnto hym: Rabi/ thou art the sonne off God/ Thou art the kynge of Israhel. Iesus answered and sayd vnto hym: Because I sayde vnto the/ I sawe the vnder the fygge tree/ thou belevest. Thou shalt se greater thyngs then these. And he sayde vnto hym: Verely/ verely/ I sape vnto you: here after/ shall ye se heven open/ and the angels off God ascendynge/ and descendynge over the sonne off man.

The Seconde Chapter.

Pol. 120.

AND the thryde daye / was there a marriage in Cana a citie of Galile. And Iesus mot her was there. Iesus was called also and his disciples vnto the marriage. And whē the wyne fayled / Iesus mother sayde vnto hym: they haue no wyne. Iesus sayde vnto her: woman / whāt haue I to do with thee: myne houre is not yett come. His mother sayde vnto the ministers: whāt soeuer he sayeth vnto you / do itt. There were stondynge sixe water pottes of stone after the maner of the purifyng of the iewes / containynge getwo or thre fyrtyns a peece.

Iesus sayde vnto them: Fyll the water pott with water / and they fylled them vp to the brayde brym. And he sayde vnto them: Drawe outt nowe / and beare vnto the gouernour of the feaste And they bare itt. When the ruler off the feaste had tasted the water that was turned vnto wyne / nother knewe whence it was (Butt the ministers which drue the water knew) He called the brydegrome / and sayde vnto hym: All men att the begynnynge / sett forth goode wyne / And when men be dronke / then thatt which is worsser: Butt thou hast kept backe the goode wyne hether to.

This begynnynge off myracles did Iesus in Cana of Galile / and shewed his glory / and his disciples beleued on hym. After thatt descended he in to Capernaum / and hys mother / and hys brethren / and his disciples: But continued not longe there.

And the iewes efter was even at honde / And Iesus went vp to Ierusalem / and founde in the

Q ij

Q

The Gospell.

temple those that solde open and shepe / and doves / and chaungers of money sittinge. And he made a scourge off smale cordes / and daue the all out off the temple / bothe shepe and open / and powred doune the changers money / and ouerthruetheir tables. And sayde vnto them that solde doves: Gave these thyngs hence / and make not my fathers house / an house off marche and yse. His disciples remembred / howe that yt was writen / The iele of thyne house / hath eue eaten me.

Then answered the iewes and sayde vnto hi: what toldest thou vnto vs / seynge that thou dost these thyngs? Jesus answered / and said vnto them: I destroye this temple / and in thre dayes I will rayse it vpe agayne. Then sayde the iewes: In xlvj. yeares this temple was build and wilt thou rayse it vpe in thre dayes? But he spake of the temple off his boddy. As some there fore as he was rysed from deeth agayne / his disciples remembred that he thus sayde vnto the / And they beleved the scripture / and the wordes whych Jesus had sayde.

Whē he was at Jerusalem / at ester in the feast / many beleved on his name: whē they sawe the signes which he did: but Jesus put not hym selfe in their hondes / because he knewe all men / and neded not / that any man shulde testify off man. For he knewe what was in man.

The. iij. Chapter

There was a man off the pharisees named Nicodemus a ruler amonge the iewes. He

Jo. 121.

cam to Iesus be nyght / and sayde vnto hi: Master / we knowethat thou arte / a teacher whyche arte come from god. For no man coulde do suche miracles as thou doest / except God were wyth hym: Iesus answered / and sayde vnto hym: Verely verely I saye vnto the: except that a man be bozen a newe / he cannot see the kyngdō of god. Nicodemus sayde vnto hym: howe can a man be bozen / when he is olde? can he enter into bys moders body and be bozen agayne? Iesus answered: verely verely I saye vnto the: except that a man be bozē of water / and of the sprete / he cans not enter into the kyngdom of god. That whych is bozen of the flesshe / is flesshe. And that which is bozen of the sprete / is sprete. Marvayle nott that I sayd to the / ye must be bozen a newe. The wynde bloweth where he listeth / and thou hearest his sounde: butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is bozen of the sprete.

Nicodemus answered and sayde vnto hi: howe can these thyngs be? Iesus answered and sayde vnto hym: Art thou a master in Iſrahell / and knowest nott these thyngs? Verely verely / I saye vnto the / we speake that we knowe / and testify that we have sene: And ye receave not oure witness. Yff I have tolde you erthely thyngs and ye have not beleved: howe shulde ye beleve if I shall tell you of heavenly thyngs?

And noo man hath ascended vppe to heven / butt he that cam doune from heven / that ys to saye the sonne of man / which is in heven.

And as Moyses lifte vppe the serpent in wyl:

Q. liij

Q

The Gospell.

dernes/ even soo must the sonne off man be lifte
vpe/ that noo man which beleveth in hym per-
ishe: but have eternall lyfe.

God soo loved the worlde/ that he gave his o-
ly sonne for the entent/ that none that beleve in
hym shulde perishe: Butt shulde have everlas-
tyng lyfe. For God sent not his sonne into the
worlde/ to condempne the worlde: But that the
worlde through hi/ myght be saved. He that
beleveth on hym shall not be condemned. But
he that beleveth nott/ is condemned all redy/
be cause he beleveth nott in the name off the on-
ly sonne off God. And this is the condemnaci-
on: Light is come into the worlde/ and the men
have loved darcknes more then light/ be cause
their dedes were evyll. For every man that es-
vyll doeth/ hateth the light: nether cometh to
light/ lest his dedes shulde bereproved. Butt
he that doth the trueth/ cometh to the light/ that
his dedes myght be knowe/ howe that they are
wroght in God.

After that ca Iesus and his disciples into the
iewes londe/ ad there abode with them and baz-
ptised/ and Ihon also baptised in Enon besydes
Salim/ because there was moche water there/
and they cam/ ad were baptised. For Ihon was
not yet cast into preson.

There arose a question bitwene Ihons disci-
ples and the iewes about purifyng. And they
cam vnto Ihon/ and sayde vnto hym: Master/
beholde he that was with the beyonde iorda/ to
whom thou barest witnes/ baptiseth/ ad all me
come to hym. Ihon answered/ and sayde: A ma

Of S. Ihon. Fo. cxxiij.

cā receave nothyng at all except it be geve hym from heven. Ye youre selves are witnessses / howe that I sayde: I am nott Christ: butt am sent before hym. Ze that hath the byde is the bydegrome: But the frende off the bydegrome which stondest by and heareth hym / reioyseth greatly of the bydegromes voyce. Therefore this my ioye is fulfilled. Ze must increace: and I muste decreace.

Ze that commeth from an hye is above all: he that is off the erth is of the erth / and speaketh off the erth. Ze that commeth from heven / is above all: And testifieth that he hath sene / and herde: and his testimony noo mā receaveth. Whosoever receavith his witness / the same hath sealed that God is true. For he whom God hath sent speaketh the word off God. For God giveth nott the spere by measure. The father loveth the sonne / and hath geven all thyng into his honde. Ze that beleveth on the sonne / hath everlastyng lyfe. And he that beloveth nott the sonne / shall nott se lyfe: but the wraethe of God bydeth on hym.

The. iiij. Chapter.

AS sone as the lord had knowedge howe that it was come to the eares off the pharises / that Iesus made and baptised moodisciples then Ihon (thought that Iesus hym selfe baptised not: butt his disciples) he lefte ieremy / and departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. The cam he to a cite of Samaria called Sichar

¶ iiij

Q

The Gospell.

besydes the possessio that Jacob gave to his sonne Joseph / and there was Jacobs well. Jesus then weried in his iorney / sate thus on the well.

¶ It was about the sirtie houre: There came a woman of Samaria to drawe water. Jesus sayde vnto her: Geve me drynke (for his disciples wer gone awaye vnto the tounne to beve meate.) The woman off Samaria sayde vnto hym: howe is itt / thatt thou beinge a iewe acrest drynke of me / which am a Samaritaner? (for the iewes medle not with the Samaritans) Jesus answered and sayde vnto her: if thou knewest the gyfte of God / and whout is / that sayeth to the geve me drynke: thou woldest have asked of hym / and he wolde have geven the water as lyfe. The woman sayde vnto hym: Syr thou hast noo thyng to drawe it withall / and the well is depe: from whence then hast thou that water off lyfe? Arte thou gretter then oure father Jacob / which gave vs this well / and he hymselfe dranke there of and his chyldren and his cattell?

Jesus answered and sayde vnto her: whosoever drynketh of this water / shall thirst agayne. But whosoever shall drynke of the water hat I shall geve hym / shall never be moare a thyrst: But the water that I shall geve hym / shal be in hym a well of water spryngynge vp in to everlastynge lyfe. The woman sayde vnto hym: Syr geve me of that water / that I thyrst not / nether come hee der to drawe. Jesus sayde vnto her: Go and call thy husband / and come hydder. The woman answered and sayde vnto hym: I have no husband. Jesus sayde to her: Thou hast well

Fol: 123.

Of S. Ihon. Fo. cxxiiij.

sayd / I have no husbände. For thou haste had
fve husbandes / and he whom thou nowe hast /
is not thy housband. That saydest thou truly.

The woman sayde vnto hym: Syr I percea-
ve that thou arte a prophet. Our fathers wor-
shipped in this mountayne: and ye saye thatt in
Jerusalem is the place where men ought to pra-
ye. Iesus sayde vnto her: woman trust me / The
houre cometh / when ye shall nether in this mo-
untayne / nor yet att Jerusalem / worshippinge the
father. ye worshippinge ye wot neare what we kn-
owe what we worshippinge. For salvacion comm-
eth of the iewes. But the houre cometh / and now
is / when the true worshippers shall worshi-
ppe the father in spete / and in verite. For veri-
ly such the father requyret to worshippinge hym.
God is a spete / and they that worshippinge hym /
must honoure hym / in spete and verite.

The woman sayde vnto hym: I wot well Mes-
sias shall come / which is called Christ. When
he is once come / he will tell vs all thyng. Iesus
sayde vnto her: I thatt speake vnto the / am he.
And even at that poynte / cam his disciples / and
marvelled that he talked with the woman. Yet
no man sayde vnto hym: what meanest thou / or
why talkest thou with her? The woman leste
her water pott behynde her / and went her waye
into the cite / and sayde to the men there: Come se
a man whiche tolde me all thynges thatte ver I
dyd. Is not he Christ? Then they went out off the
cite / and cam vnto hym.

In the meane whyle his disciples prayed hym
saynge: Master eat. He sayde vnto them: I ha-

Q v

Q

The Gospel.

ye meate to eate / that ye knowe nott off. Then sayd the disciples bitwene them selues: hath eny man brought hym meate? Iesus sayd vnto the: My meate ys to fulfill the will off hym that sent me / And to synnyss he hys worde. Saye not ye: There are yett foure monethes / and then cometh harvest: Beholde I saye vnto you / lyfte vpper youre eyes / and loke on the regions: For they are whyte allready vnto harvest. And he that repeth receaveth rewarde / and gaddereth frute vnto lyfe eternall: That bothe he that soweth / myght reioyce also / and he thatt repeth. And here in ys the sayinge true / that won some: th / And another repeth. I sent you to repte that wheron ye bestowed no labour. Other men laboured / And ye are entred into their Labours.

Many off the Samaritans off the cite beleved on hym / For the womans sayinge / whych testifyed: Getolde me all thyngs that ever I did. Then when the Samaritans were come vnto hym / They besought hym / that he wolde tary wyth them. And he aboode there two dayes. And many moe beleved because off hys awne wordes. And sayde vnto the woman: Nowe we beleve nott because off thy sayinge. For we have herde hym oure selues / and knowethatt thys ys even in dede Christ the savioure off the worlde.

After two dayes / he departed thence / and went awaye into galile. And Iesus filse hym testifyed / that a prophet hath none honoure in hys awne countre. Then as sone as he was come to

Of S. Ihon. Fo. cxxv

Galile the Galileas receaved hym which had sene all thyngs that he did at Jerusalem on the feast. For they wēt also vnto the feast daye. And Iesus cam agayne into Cana of Galile where he tourned water into wyne.

And there was a certayne ruler whose sonne was sycke at Capernaum. As sone as he heard that Iesus was come out of ieruz into Galile he went vnto hym and besought hym that he wolde descende and heale his sonne: For he was even redy to deye. Then sayde Iesus vnto hym: Excepte ye se signes and wonders ye beleve not. The ruler sayde vnto hym: Syr come awaye or ever that my chyld deye. Iesus sayde vnto him go thy waye thy sonne liveth. And the man beleved the wordes that Iesus had spoken vnto hym and went his waye. And anon as he went on his waye his servaunt mett hym and tolde hym sayinge: Thy sonne liveth. Then enquired he of them the houre when he began to amende. And they sayde vnto hym: Yester daye the seventh houre the fever left hym. And the father knew that it was the same houre when Iesus sayde vnto hym: Thy sonne liveth. And he beleved and all his household. This ys agayne the seconde myracle that Iesus did after he came out of ieruz into Galile.

The. v. Chapter.

After that there was a feast off the iewes and Iesus went vpp to Jerusalem. There is at Ierusalem by the slaughter house a pole called in the hebreue tonge bethesda havinge firs

Q 6

The Gospell.

pe porches / in them laye a greate multitude off
sicke folke / off blynde / halt / and wyddered / wa-
ytyng for the movynge off the wather. For an
angell went doune at a certayne ceason into the
pole an stered the water. whosoever then fyrst
after the sterynge off the water stepped doune /
was made whoale off wath soever disease he ha-
d. And a certayne mā was there / which had be-
ne diseased. xxxviij. yeares. When Iesus sawe
hym lye / ad knewe that he nowe longe tyme had
bene diseased / he sayde vnto hym. Wilt thou be
whoale? The syke answered hym: Syr I have
no mā when the water is moved / to put me into
the pole. Butt in the meane tyme / whill I am
about to come / another stoppeth doune before
me.

Iesus sayde vnto hym: ryse / take vp thy beed /
and walke. And immediatly that mā was who-
le / and toke vp his beed / and went. And the sas-
me daye was the saboth daye. The Iewes ther-
fore sayd vnto hym that was made whole: It is
the saboth daye / it is nott lawfull for the to cary
thy beed. He answered them: he that made me
whole / sayde vnto me: Take vp thy beed / and
gett the hence. Then asped they hym: what man
is that which sayd vnto the / take vp thy beed ad
walke. And he that was healed wist not who yt
was. For Iesus gatt hym silfe awaye / be cause
that there was pzeace of people in the place.

After that / Iesus founde hym in the temple /
ande sayd vnto hym: Beholde thou art made
whole / se thou synne no moore / lest a worsseth-
ge happen vnto the. The man departed / and

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toldethe iewes that yt was Iesus / the whyche
had made hym whole. And therfore the iewes
did persecute Iesus / and sought the meanes to
slee hym / because he had done these thyngs on
the saboth daye. Iesus answered them: My fa-
ther worketh hidderto / and I worke. Therfore
the iewes sought the moore to kill hym / not only
be cause he had broken the saboth: but sayde al-
soo that god was his father / and made hym selfe
eequall with god.

Then answered Iesus and sayde vnto them:
verely / verely / I saye vnto you: the sonne can do
nood thyng of hym selfe: but that he seyth the fa-
ther do. For whatsoever he doeth / that doeth
the sonne also. For the father loveth the sonne /
and sheweth hym all thyngs / whatsoever he hi
selfe doeth. And he will shewe hym gretter thyngs
then these / be cause yeshoulde marvayle. For
lyk wyse as the father rayseth vppe the deed / and
quyckeneth them / even soo the sonne quyeneth
whom he woll. Neither iudgeth the father any
man: but hath committed all iudgment vnto the
sonne / be cause that all men shulde honoure the
sonne / even as they honoure the father. Get that
honoureth nott the sonne / the same honoureth
not the father which hath sent hym. Vyrely ve-
rely I saye vnto you: Get that heareth my mor-
des / And beleveth on hym that sent me / hathe
everlastyngelyse / and shall not come in to dam-
nacion: but is scaped from death vnto lyse.

Verely / verely I saye vnto you: the tyme shall
come / and nowe ys / when the deed shall heare
the voyce off the sonne of god. And they that he-

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are shall live. For as the father hath life in hym
 selfe: so lyke wyse hath he geven to the sonne to
 have lyfe in hym selfe. And hath geven hym po-
 wer alsoo to iudge in that he is the sounne off mā.
 Marvayle nott at this / that the houre shall co-
 me / in the whych all that are in the graves / shal
 all heare his voice / and shall come forth / they
 that have done goode vnto the resurreccion off
 life. And they that have done evyll / vnto the re-
 surreccion off dampnacion.

I can of myne awne selfe do noo thyng at all.
 as I heare I iudge / and my iudgment ys iust /
 because I seeke nott myne awne wyll: Butt the
 will off the father which hath sent me. For I be-
 are witness off my selfe / my witness ys nott true.
 There ys another thatt beareth witness off me.
 And I am sure that the witness whych he bea-
 reth off me is true.

He sent vnto Ihou and he beareth witness vnto
 the trueth: but I receave no recorde of man. Ne-
 verthelesse / these thyngs I saye / that ye myght
 be safe. He was a burninge and a shynynge
 light / and ye wolde for a season have reioysed in
 his light. But I have gretter witness / then the
 witness off Ihou. For the workes whych my fa-
 ther hath geven me to fynde out: The same wor-
 kes whych I do / beare witness off me / thatt my
 father sent me. And my father hym selfe / which
 hath sent me / beareth witness off me. Ye have
 nott herd his voice att any tyme / Nor yett ha-
 ve sene his shape. And his wordes have ye nott
 abydyng in you: For ye beleve not hym whom
 he hath sent.

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Of. S. Iohn. fo. cxxviij.

Search the scriptures / for in them / yethyn: /
ye have eternal lyfe: And they are they whych
testify off me. And yett will ye nott come to me
that yemight have lyfe. I receve nott prayse off
men: Butt I loove you / that ye have nott the
love off God in you. I am come in my fathers
name / and ye receave me not. If another shall
come in hys awne name / hym wyll ye receave.
howe can ye beleve / whych receave prayse won
of another / and seke not the prayse which cometh
of god only:

Suppose nott / that I wyll accuse you to my
father: There is won that accuseth you / verely
Moses in whom ye truste. For had ye beleved
Moses / ye wolde have beleved me: For he wrote
of me. But when ye beleve not hys wattynges:
howe shall ye beleve my wordes.

The. vi. Chapter.

After that wēt Jesus his waye over the see
of galile nye to a cite called Tiberias. And
a greate multitude folowed hym / because they
hadde sene the myracles that he did o them wh-
ich were diseased. Jesus went vp into a moun-
tayne / and there he sate with his disciples (And
ester a feast of the iewes / was nye) The Jesus
liste vppe hys eyes / and sawe a greate company
come vnto hym / and sayde vnto Phillip: when-
ce shall we bye breed that these might eate: This
he sayde to prove hym. For he hym sylfe knewe
what he wolde do.

Phillip answered him / two hundred peny wor-
the of breed are not sufficient for the / that every

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The Gospell.

man have a litell. Then sayde vnto hym / won
off his disciples (Andrew Simon Peters bro:
ther) There ys a ladde here / whych hath fyve
barly loaves / and two fysshes : butt what ys that
amonge so many? Jesus sayde: Make the peo:
ple to sit doune. (There was moche grassee in the
place) And the men sate doune / in nombre / a:
bout fyvet housande. Jesus toke the bread / and
gave thank / and gave to his disciples / as his
disciples / to them that were sett doune. And lik:
wyse of the fysshes / as moche as they wolde.

When they had eten ynought / he sayde vnto
his disciples: gadder vppethe brokē meate that
remayneth: that nothinge be loost. They gadde:
red it togadder / and filled twelve basket / wyth
the broken meate / of the fyve barly loaves / which
broken meate remayned vnto them that had eat:
ten. Then those men / when they had senete my:
racle that Jesus did / sayde: This is off a trueth
the same prophet whych shall come ito the worl:
de. Jesus knewe wel ynough / that they wolde
come / and take hym vppe / to make hym kynge:
and therefore departed he agayne / into a moun:
taine / hym selfe alone.

When even was come his disciples went vnto
the see / and entred into a shyppe. And went
over the see vnto capernaum. And anon it was
darke / and Jesus was not come to them. And
the see arose with a greete wynde. whē they had
rowed aboute a xxv. or a xxx. furlong / they sawe
Jesus walke on the see / and to drawe nye vnto
the shyppe / and they were afrayed. He sayd vnto
them: It is I / be nott a frayde. Then wolde

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Off. S. Ihon. Jo. cxxviii.

they have receaved hym into the shippe/ and the shippe was by and by at the londe whither they went.

The daye folowynge/ the people which stode on the other syde of the see/ sawe that there was none other shyppe there save that won wher in his disciples were entred/ and that Iesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone. (There cam o/ ther shippes from Tiberias nye vnto the place/ where they ate breed/ whē the lorde had blessed) Then when the people sawe that Iesus was not therenether hys disciples / They also toke ship/ pyng and cam to Caparnaū settinge for Iesus.

And when they had founde hym on the other syde of the see/ they sayd vnto hym: Master whē comest thou hidder? Iesus answered them and sayde: verely verely I saye vnto you: ye seke me/ nott because ye sawe the myracles: but because ye ate of the breed/ and were filled. Laboure not for the meate which perissbeth/ but for the meate that endureth vnto everlastynge lyfe/ whiche meate the sonne of mā shall geve vnto you. For hym hath god the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of god? Iesus answered and sayd vnto them: This is the worke of god/ that ye beleve on him/ whom he hath sent. They sayde vnto hym: what signe shewest thou then? that we maye se and beleve the. Wh/ at doest thou worke? oure fathers did eate manna in the desert/ as yt ys wrytten: He gave them breed from heven to eate. Iesus sayde vnto thet

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The Gospell.

verely verely I save vnto you: Moses gave you
not breed from heven: but my father geveyth you
the true breed from heven. For he is the breed of
God / which commeth doune from heven / and
geveyth lyfe vnto the worlde.

Then sayde they vnto hym: Master ever moo-
re geve vs this breed. And Iesus sayde vnto th-
em: I am that breed of lyfe. He that commeth to
me / shall not hunger: and he that beleveyth on me
shall never thirst. But I save vnto you: that ye
have sen me / and yett beleve ye not. All that my
father geveyth me / commeth to me: and hym th-
at cometh to me / cast I not out at the doores. For
I cam doune from heven: nott to do myne awone
will: butt his will whiche hath sent me. And th-
is is my fathers will which hath sent me / tha too
all which he hath geven me / I shulde loose noo
thyng: but shulde rayse it vp agayne at the last
daye. And this is the wyll off hym that sent me /
That every man whych seith the sonne / And
beleveyth o hym / have everlastyng lyfe. And I
wyll rayse hym vp att the last daye.

The iewes murmured att itt / because he say-
de: I am thatt breed which is come doune from
heven. And they sayde: Is nott this Iesus the
sonne of Ioseph / whose father / and mother we
knowe? Howe ysyt then thatt he sayeth / I cam
doune from heven? Iesus answered and sayde
vnto them: Murmur not betwene youreselves.
No man can come to me except my father which
hath sent me / drawe hym. And y will rayse hym
vp at the last daye. It is written in the prophe-
tes: And they shall all be taught of God. Every

Pl: 128.

Of S. Ihon. So. cxxij.

man which hath berde / and learned of the fath-
er / commeth vnto me / not that eny man hath
sene the father / save he which is off God. The
same hath sene the father.

Verely verely I saye vnto you / he that bele-
veth on me hath verlastyngelyfe. I am that breed-
ed of lyfe. Your fathers did eate manna in the
wildernes / and are deed. This is that breed w-
hich commeth from heven / that he which off it ea-
teth / shulde also not deye. I am that livinge br-
eed which cam doune from heven. If eny man
eate of this breed / he shall live forever. And the
breed that I will geve / is my flesshe / which I
will geve for the lyfe of the worlde.

The iewes strove amonge them selves sayin-
ge: How can this felowe geve vs his flesshe to
eate? Jesus sayde vnto them: Verely / verely I
saye vnto you / except ye eate the flesshe off the so-
nne of man / and drynke his bloude / ye shall not
have lyfe in you. Whosoever eateth my flesshe /
and drynketh my bloudde / the same hath etern-
all lyfe: And I will rayse hym vp at the last da-
ye. For my flesshe is meate in dede: and my blou-
dde is drynke in dede. He that eateth my flesshe
and drynketh my bloudde / dwelleth in me and I
in hym. As my livinge father hath sent me / e-
ven so lyve I by my father: and he that eateth
me / shall live by me. This is the breed which ca-
m from heven: Not as your fathers have eaten
manna and are deed. He that eateth of this bre-
ed shall live ever.

These thing sayd he in the synagoge as a beta:

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The Gospell.

ught in capernaum. Many of his disciples/when they had herde this/sayd: This is an herde sayinge. Who can abyde the hearynge of it? Jesus knew in hym silfe/that his disciples murmured at hit/and sayde vnto them: Doth this offende you? what and if ye shall se the sonne of man ascende vp where he was before? It is the spirit that quykeneeth/the fleshe proffeteth nothyng. The wordes that I speake vnto you are spirit and lyfe. But there are some off you that beleue not. For Jesus knewe from the begynnyng/whiche they were that beleued not. And who shulde betraye hym. And he sayde: Therefore sayd I vnto you: that no man can come vnto me/except it were geuen vnto hym of my father.

From that tyme many of his disciples went awaye from hym/and companied no moore with hym. Then sayde Jesus to the twelue: will ye also goo awaye? Simon Peter answered hym: Master to whom shall we goo? Thou hast the wordes off eternall lyfe/And we have beleued/and knowen/that thou arte Christ the soone off the lyvyng God. Jesus answered them: Save not I chosen you twelue? And yett one off you is the devyll: he spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym/and was one of the twelue.

The vij. Chapter.

After that Jesus went about in Galile/a/and wolde not goo about in iewry/for the iewes soughtt to kyll hym. The iewes tabernacle feast was at honde. His brether therefore sayde

unto hym. Gett thy selfe hence and goe into a cary that thy disciples may see thy wayes that thou doest. There is no man that doeth any thyng secretly and he hym selfe seeketh to be knowe. If thou do sochethyng / shewe thy selfe to the world. For as yet his brethren beleved not in hym.

Then Iesus sayd unto them: My tyme is not yett come / youre tyme is all waye redy. The world can not hate you. Men hate. Because I testify of you / thatt the workes offit are evyll. Gooe uppe unto this feast / I will nott goo uppe yett unto this feaste / For my tyme is nott yett full come. These wordes he sayde unto them / and abode still in Galile. As sone as his brethren were gone uppe / then went he also uppe unto the feast / nott openly / butt as it were privately. Then sought hym the Jewes at the feast / and sayde: Where is he? And moche murmuringe was there of hym amonge the people. Some sayde He is goode. Wether sayde naye / but he deceaveth the people. No man spake openly of hym / for feare of the Jewes.

In the myddes of the feast / Iesus went uppe into the temple / and taught. And the Jewes marvelled / saynge: Howe knoweth he the scriptures? seynge that he never learned. Iesus answered them / and sayde: My doctrine is nott myne / butt hys thatt sent me. If any man wyll do hys will / he shall knowe of the doctrine / whether it be of god: or whether I spake of my selfe. For that speaketh of his selfe / seeketh his awne prayse. Butt whosoever seeketh his prayse that sent him / he is true / and now rightewynesse is in hym.

R iij

The Gospell

Did not Moses gebe you a lawe? And yet none off you kepeth the lawe? Why goo ye a bouthe to kill me? The people answered and sayde: Thou hast the deuyll. Whogoeeth aboute to kill the? Jesus answered / and sayde vnto them / I have done won worke / and ye all marvayle. Moses therfore gave vnto you circūcision / not because it is of Moses / but of the fathers. And yet ye on the saboth daye circūcise a man. If a man on the saboth daye receave circūcision with out breakeynge of the lawe off Moses: Disdayne ye at me / be cause I made a man every whit whoale on the saboth daye? Judge not after the viter a / perauince: but iudge rightewes iudgement.

Then sayd sum of the of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh boldly / and they saye nothyng to hi. Do not oure ruelars knowe in dede / that this is very Christ? Butt we knowe this man whence he is / but whē Christ cometh / no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe / and whence I am ye knowe: and I am nott come off my silfe. Butt he thatt sent me is true / whom ye knowe nott. I knowe hym: for I am off hym / and he hath sent me. Then sought the iewes to take hym: butt no mā layde hondes on hym / be cause his tyme was nott yett come. Many off the people beleved on hym / and sayde: When Christ cometh: Will he do moo myracles then this man hath done?

The pharises herde that the people murmur:

red suche thyngs about hym: and the pharises and scribes sent ministers forth to take hym. Then sayde Iesus vnto them: Yett am I a lyt tell whyle with you / and then goo I vnto hym that sent me. Ye shall seke me / and shall nott fynde me: And where I am / thither can ye nott come. Then sayde the iewes bitwene them selues: Whither will he goo? that we shall nott fynde hym. Will he goo amonge the gentyls / which are scattered all a broode / and teache the gentyls? What maner off sayingeys thys that he sayde: ye shall seke me / and shall nott fynde me: And where I am thither can ye nott come?

In the last daye / that grett daye off the feast: Iesus stode and cryed sayinge: If eny man thyrst / lett hym come vnto me and drynke. Whoso euer beleueth on me / as sayeth the scripture / out off his belly shall flowe ryuers off water off lyfe. This spake he off the sprete / which they then at beleued on hym shuld receaue. For the holy gost was not yet there / because that Iesus was nott yett glorified. Many off the people / when they herde this sayinge sayd: This is / no doute / a prophet. Wother sayde: this is Christ. Some sayde: shall Christ come out off galile? Sayeth nott the scripture that Christ shall come off the seed off David: and out off the toune off Bethleem where David was? So was there dissencion amonge the people for hys sake. And some off them wolde haue taken hym: butt noo man layed hondes on hym.

Then cam the ministers to the hye prestes / ad

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pharises. And they sayde vnto them: why haue ye not brought hym? The seruants answered: never man spake as this man speaketh. Then answered them the pharises: Are ye also discarved? Doth eny of the ruelers / or off the pharises beleve on hym: butt the comen people whiche knowe not the lawe are a cursed. Nicodemus sayde vnto them (He that cam to Iesus by nyght whych was one off them) Doth oure lawe iudge eny man / before it be herde / and knowen / what he hath done? They answered / and sayde vnto hym: Arte thou also off Galile? Search ye and loke / for out of Galile aryseth noo prophet. And every man went vnto his awne house.

The. viij. Chapter.

Iesus went vnto the mounte Olíuete / and early in the mornynge cam agayne into the temple / and all the people cam vnto hym / And he satte doune / and taught them. The scribes and pharises brought vnto hym a woman taken in aduouty / and sett her in the middes and sayde vnto hym: Master this woman was taken in aduouty / even as the dede was a doynge. Moses in the lawe commaunded vs that such shoulde be stoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myght have / wher off to accuse hym. Iesus stouped doune / and wyth hys synger wrote on the grounde. And whill they continued aryng hym / he lifte hym sylf vppe / And sayde vnto them: lett hym that ys a monge you wyth out synne / cast the fyrst stone at her. And agayne he stouped

downe and wrote on the grounde. As sone as they herde that they went out won by won the eldest fyrst. And Iesus was leste a lone / and the woman stondynge in the myddes. When Iesus had lyste vpppe hym sylfe agayne / and sawe noo man butt the woman: He sayde vnto her: Woman / where are those thyne accusars? Hath no man condempned the? She sayde: Syr no man. Iesus sayde: Nether do I condempne the. Go hence and synne no moare.

Then spake Iesus agayne vnto them / sayinge: I am the light off the worlde: He that foloweth me shall nott walke in darcknes: butt shall have the light of lyfe. The pharises sayde vnto hym: thou bearest reccorde of thy sylfe: thy recordeys not true. Iesus answered and sayde vnto them: And yf I beare reccorde off my sylfe / my recorde is true for I knowe whence I cam / and whither I goo. Ye cannot tell whence I come / ad whither I goo. Ye iudge after the fleshe. I iudge no man / ad yf I iudge / then ys my iudgment true. For I am not a lone: butt I and my father that sent me. It ys also written in youre lawe / that the testimony of two men ys true. I am won that beare witnes off my sylfe / and my father that sent me beareth witnes off me. Then sayde they vnto hym: Where is thy father? Iesus answered: ye nether knowe me / nor yet my father. Yf ye had knowen me / ye shulde have knowen my father also. These wordes spake Iesus in the tresury / as he taught in the temple. And no man layde honhe on hym / For hys tyme was nott yett come.

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The Gospell.

Then sayde Iesus agayne vnto them: I goo my waye/ and ye shall seeke me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll hi selfe/ because he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are frs beneth/ I am from above. Ye are of this worlde/ I am nott off thys worlde. I sayde therfore vnto you/ that ye shall deye in youre synnes. For except ye beleve that I am he/ ye shall deye in youre synnes.

Then sayde they vnto hym/ who arte thou? And Iesus sayde vnto them: Even the very same thyng that I saye vnto you. I have many thynges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thyngs whych I have herde of hym. They vnderstode not that he spake of his father.

Then sayde Iesus vnto them: When ye haue lift vppe an hye the sonne off man then shall ye knowe that I am he/ and that I do nothyng off my selfe/ Butt as my father hath taught me/ even so I speake. And he that sent me ys with me. My father hath nott lefte me alone/ For I do alwayes those thyngs that please hi. As he spake these wordes / many beleved on hym.

Then sayde Iesus to those iewes which beleved on hym: If ye continue in my sayinge/ then are ye my very disciples: and ye shall knowe the trueth: And the trueth shall make you free They answered hym: We are Abrahams seede/ and were never bondeto any man: why sayest thou

Int: 132.



then: ye shalbe made fre.

Jesus answered them: verely verely I saye vnto you/ that whosoever committeth synne/ is the seruaunt of synne. And the seruaunt abydeth nott in the housse foze ver: Butt the sonne abydeth ever. If the sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seed: butt ye seke meanes to kyll me because my sayings have noo place in you. I speake that I have sene wyth my father: And ye do that whych ye have sene wyth youre father.

They answered and sayde vnto hym: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams children/ ye wolde do the dedes of Abraham. But nowe ye goo about to kill me/ a man that have tolde you the truthe/ which I have herde off my father. This did not Abraham. He do the dedes of youre father. Then sayde they vnto hym: we were nott borne of fornicacion. We have won father that is god. Jesus sayde vnto them: yf god were youre father/ then wolde ye have loved me. For I procede forth and come from god. Nether cam I of my sylse/ butt he sent me. Why do ye nott knowe my speache? Because ye cannot abyde the hearynge off my wordes.

Ye are of youre father the devyll/ and the lust off youre father/ ye will folowe: He was a murtherer from the begynnyng/ And abooden nott in the trueth/ because there ys noo trueth in hym. When he speaketh a lye/ then speaketh he off hys awne. For he ys a lyar/ and the fa-

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ther therof. And because I tell you the trueth/
therfore beleue ye nott me.

Which of you can rebuke me off synne? If I
say the trueth/ why do not ye beleue me? For that
is of God/ heareth goddes wordes. Ye therfo:
re heare them not/ be cause ye are nott of God.

The answered the iewes and sayde vnto hym:
Saye we nott well that thou arte a Samaritan
ad hast the deuyll? Iesus answered: I haue not
the deuyll: butt I honour my father/ ad ye haue
dishonoured me. I seeke nott myne awne prayse:
There is won that seeketh it and iudgeth.

Verely verely I saye vnto you/ yf a man ke:
pe my sayinge/ he shall never se deeth. Then sa:
de the iewes to hym: Howe knowe we that thou
hast the deuyll. Abraham is deed/ and also the
prophett/ and yett thou sayest: yf a mā kepe my
sayinge he shall never tast deeth. Arte thou gre:
ater then oure father Abraham? which is deed?
ad the prophett/ are deed. Whome makest thou
thy silfe?

Iesus answered: If I prayse my silfe/ my
prayse is nothyng worth. It is my father that
prayseth me/ whiche saye is poure God. And
yet haue ye not knowen hym: butt I knowen hym.
And yf I shulde saye/ I knowe hym nott/ I sh:
ulde be a lyare lyke vnto you. butt I knowe hym/
and kepe is sayinge.

Youre father Abraham was glad to se my d:
aye/ and he sawe it and reioysed. Then sayde the
iewes vnto hym: Thou arte not yet. I. yere olde/
and hast thou sene Abraham? Iesus sayd vnto
them: Verely verely I say vnto you: yet Abra:

Of. S. Iohn Fo. cccciii.

hain was I am. Then tof they vpps stones to caste at hym. but Iesus bad hym silfe and went out of the temple.

The. ix. Chapter

And as Iesus passed by he sawe a mā which was blynde from his birth. And his disciples axed hym sayinge: Master who did synne: this mā or his father and mother: that he was borne blynde? Iesus answered: Neither this mā hath synned nor yet his father ad mother: but that the workes of God shulde be shewed o hym I must worke the woyle off hym that sent me: whill it is daye. The nyght cometh when nomā can worke. As longe as I am in the worlde I am the light of the worlde.

As sone as he had thus spoken he spate o the grounde and made claye of the spetle and rubbed the claye on the eyes off the blynde and sayde vnto hym: Goo wesshe the in the pole of Siloe (which by interpretacion signifieth sent) He went his waye and wesshed and ca agayne seinge. The neghbour? ad they that had sene hym before howe that he was a begger sayde: Is not this he that sate and begged? Some sayde: this is he. other sayd: he is lyke hym. He bym silfe sayde: I am even he. They sayde vnto hym: Howe are thyne eyes openned then? He answered and sayde: The man that is called Iesus made claye and anointed myne eyes and sayd vnto me: Goo to the pole Siloe and wesshe. I went and wesshed and receaved my sight. They sayde vnto hym: where is he? He sayde: I cannot tell.

The Gospell.

Then brought they to the pharises / him that a litell before was blynde (Sit was the saboth daye when Iesus made the claye / and opened his eyes) Then a gayne the pharises also axed hym howe he had receaved his sight. He sayde vnto them: He putt claye upon myneeyes / And I washed / and I se. Then sayde some of the pharises: This mā is not of god / because he kepeth not the saboth daye. other sayde: howe can a mā that is a synner do suche myracles? And there was stryfe amongethem. Then spake they vnto the blynde agayne: What sayst thou of hym / because he hath openned thyneeyes? And he sayde: Heys a prophet.

The iewes did nott beleve off the felowe / howe that he was blynde / and had receaved his sight: vntill they had called the father and mother off hi that had receaved his sight. And they axed them saying: Is this poure sonne / whome ye saye was borne blynde? Some doth he nowe se then? His father and mother answered them and sayde: we wote wele that this is oure sonne / and that he was borne blynde: Butt by what meanes he nowe seyth / that can we nott tell or who hath openned his eyes can we nott tell. He is olde ynough / are hym / lett hym answer for hym sylfe / off thyngs that pertayne to hym sylfe. Suche word spake his father / and mother / because they feared the iewes for the iewes had conspyred all redy that yff any man did confesse that he was Christ / he shulde be excommunicat out of the Sinagoge. Therefore sayde his father and mother: he is olde ynough / are hym.

Pot/34.

Of S. Ihon. fo. cccv

Then agayne called they the man that was blynde and sayd vnto hym: Geve God the praise we knowe thatt thys man ys a synner. He answered and sayde: Whither he be a synner or noo / I cannot tell: Won thyng I am sure off that I was blynde / and now I se. Then sayd they to him agayne: What did he to the? Some opened he thyne eyes? He answered the / I tolde you verwhyle / And ye did nott heare. Wherefore wolde ye heare ytt agayne? Wyl ye alsoo be hys disciples? Then rated they hym / and sayde: Thou arte hys disciple. We are Moyses disciples. We are sure that God spake wyth Moyses. Thys felowe we knowe not from whence he ys.

The man answered / and sayde vnto the: this is a merueleous thyng that ye wote nere whence he is / and yet hath he openned myne eyes. We knowe wele ynough that God heareth noo synners: But yf eny man be a worshipper of God: and do what his will is / him heareth he. Sence the worlde began was it nott herde that eny mā openned the eyes off won that was borne blind. if this man were not of god / he coulde have done noo thyng. They answered and sayd vnto him: thou arte altogedder borne i synne: ad dost thou teache vs? And they cast hym out.

Jesus herde that they had excommunicate him / and as sone as he had founde hym he sayd vnto hym: dost thou beleve on the sonne of God? He answered and sayde: And who ys yi lord / that I myght beleve on hym? And Jesus sayde vnto hym: Thou hast both sene hym / and he it is that

The Gospel.

talketh with the. And he sayde: lorde I beleve. And worshipped hym. Jesus sayde: I am come vnto iudgement / into this worlde: that they which se nott myghte / and they which se myght be made blynde. And some off the pharises which were with hym / herde these wordes / and sayde vnto hym: Are we then blynde? Jesus sayde vnto the: yf ye were blynde / ye shulde haue no synne: but now ye saye we se / therefore youre synne remaineth.

The .v. Chapter.

Verely verely I saye vnto you: Whosoever entreth not in by the dore / into the shepe folde / but clymeth vppesome other waye: he is a thefe and a robber. He thatt goeth in by the dore / is the shepheard of the shepe. To this man the porter openneth the dore / and the shepe heare hys voyce / And he calleth hys awne shepe by name / and leadeth them out / and when he hath sent forth the hys awne shepe / he goeth before the / and the shepe folowe hym. For they knowe hys voyce. A straunger they will nott folowe / butt will fflye from hym. For they knowe nott the voyce of straungers. This manner of sayinge spake Jesus vnto them. And they vnderstodenott / what thynges they were / whych he spake vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: thatt I am the dore of the shepe. Allevē as many as cam before me / are theves and robbers: butt the shepe did nott heare them. I am the dore. by me / yf eny man enter

in he shalbe safe/ and shall goo in and out/ and fynde pasture. The these commeth not but for to steale and kyll/ and destroye. I cam that they myght have lyfe/ and have yt more abundantly.

I am a goode shepheard / a goode shepheard geueth his lyfe for his shepe. An heyred seruaunt which is not the shepheard / nether the shepe are his awne seith the wolfe comynge / ad leueth the shepe / and flyeth / and the wolfe catcheth / and scattereth the shepe. The heyred seruaunt flyeth be cause he is an heyred seruaunt / ad careth not for the shepe. I am that goode shepheard / ad knowemy shepe / and am knowen of myne. As my father knoweth me: even soo knowe I my father. And I geue my sylfe for my shepe / and other shepe I have / which are not off this folde. The also must I bringe / and they shall heare my voyce. And there shalbe won flocke / and won shepheard.

Therfore doth my father love me / be cause I put my lyfe from me / that I myght take it agayne. No man taketh it from me: butt I put yt away off my sylfe. I have power to put it fro me / and power I have to take it agayne. Thys commaundment have I receaved of my father. Agayne there was dissencion amonge the iewes for these sayings / and many of them sayd: He hath the devyll / and is madde: why heare ye hym? othter sayde these are nott the wordes off hym that hath the devyll: Can the devyll open the eyes off the blynde?

It was at Jerusalem the feaste of the dedica-

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C The Gospell

cion / and itt was wynter: And Iesus walked in Solomons hall. Then cam the iewes rounde about hym / and sayde vnto hym: How longe dost thou make vs doute? Xff thou be Chryst / tell vs playnly. Iesus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name / beare witnes off me: butt ye beleve not / because ye are not of my shepe. As I sayde vnto you: my shepe / heare my voyce / and I knowe them / and they folowe me / and I geve vnto the eternall lyfe. and they shall neuer perishe / neither shall eny man plucke them out off my honde. My father which gave them me / is greater the all men / and no man is able to take the out off my fathers honde / and I and my father are one.

¶ Then the iewes agayne toke vppe stones / to stone hym with all. Iesus answered them: many goodde workes have I shewed you from my father: for which off them wyll ye stone me? The iewes answered hym sayinge: For thy goodde workes sake we stone the not: butt for thy blasphemy. and because that thou beinge a man makest thy selfe God. Iesus answered them: Is it not written in youre lawe: I have sayde / ye are goddes? Xf he called them goddes vnto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym / whom the father hath sanctified / and sent into the worlde: Thou blasphemest / because I sayd I am the sonne of god? Xf I do not the workes off my father / beleve me not. Butt though ye beleue not me / yett beleve the workes / that ye maye knowe and beleve that the father is iame / and I in hym.

Of S. Ihon. fo. cxxvij.

Agayne they went aboute to take hym / but he escaped out of their bondes / and went awaye a gayne beyonde Jordan / into the place where Ihon before had baptised / and there aboode. and many resorted vnto hym / and sayd: Ihon did no miracle. Butt all thyngs that Ihs spake of this mā are true... And there many beleued on hym.

The yj. Chapter.

A Certayne man was sicke / named Lazarus of Bethania the tounne off Mary ad her sister Martha. It was that Mary which annoynted Iesus with oynment / and wept his fete with her heere / whose brother Lazarus was sicke / and his sister sent vnto hym sayinge: Aorde behold / he whō thou lovest is sicke. Whē Iesus that herde he sayd: this ifirmite is not vnto deeth. But for the laude of god / that the sonne off god myght be praysed by the reason of it. Iesus loved Martha and her sister / and Lazarus. After he herde thatt he was sicke / then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: let vs goo into iewry agayne. His disciples sayde vnto hym: Master / the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Iesus answered: are there not twelve houres in the daye? If a mā walke ī the daye he stōbleth not / because he seith the light of this worlde. yf a mā walke in the myght he stōmbleth / because there is no light in hym. This sayd he. And after that he sayde vnto theioure frende Lazarus slepeth / but I goo to wake hym outt of slepe. Then sayde

S ij

¶ The vii. Chapter.

his disciples: **L**orde if he slepe / then shall he do wele ynough. Iesus spake of his deeth: but they thought that he had spoken of the naturall slepe. The sayde Iesus vnto them playnly / Lazarus is deed / and I am gladde for youre sakes / that I was not there / because ye may beleue. Now erthelesse let vs goo vnto hym. Then sayde Thomas (which is called Didimus) vnto the disciples: let vs also goo / that we maye deye with hi.

¶ Then wet Iesus / and founde / that he had lyne in his grave foure dayes alreedy. Bethani was nye vnto Ierusalem / aboute .xv. furlong^s of. And many of the iewes cam to Martha and Mary to conforthe them over their brother. Martha as sone as she herde that Iesus was comynge / went / and met hym. Mary sate stille at home.

¶ Then sayde Martha vnto Iesus: **L**orde yff thou haddest bene her / my brother had not bene deed: but neverthelesse / I knowe that whatsoeuer thou arest of God / God will geue it the. Iesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe wele / he shall ryse agayne in the resurreccion att the last daye. Iesus sayde vnto her: I am the resurreccion and lyfe. Whosoever beleveth on me: yet though he were deed / yet shall he lyue: and whosoever liueth / and beleveth on me / shall never deye. Belevest thou this? She sayde vnto hym: yelorde: I beleve that thou arte Christ the sonne of God / which shall come in to the worlde.

¶ And as sone as she sooth had sayde she went her waye / and called her sister secretly sayinge: The master is come and calleth for the. She as sone

Of S. Ihon. fo. cxxviij.

as she herdethatt/ arose quickly/ and cam vnto hym. Iesus was not yet come into the toun: but was in the place where Martha mett hym. The Iewes then which were with her in the housse/ and comforted her (when they sawe Mary that she rose vppe hastily/ and went out) folowed her sayng: She goeth vnto the grave/ to wepe there. ¶ Then when Mary was come/ where Iesus was and sawe hym/ she fell doune at his fete/ sayinge vnto hym: Lorde if thou haddest bene here/ my brother had not bene deed. When Iesus sawe her wepe/ and the Iewes also wepe/ whych cam with her. He grieved in his spret/ and vexed hym silfe and sayde: Where have ye layed hym? They sayde vnto hym: Lorde come and se. And Iesus wept. Then sayde the Iewes: Beholde howe he loved hym. Some off them sayde: Could not he which openned the eyes of the blynde/ have made also/ that this man shulde not have dyed? Iesus agayne gromynge in hym silfe cam to the grave/ it was a cave/ and a stone layde on it. ¶ Iesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde vnto hi: Lorde by this tyme he stenketh. For he had bene deed foure dayes. Iesus sayde vnto her: Sayde I not vnto the/ that if thou diddest beleve/ thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Iesus lifte vppe his eyes ad sayd: Father I geve the thanke because that thou hast herde me/ I knewe welk that thou hearest me all wayes: but because of the people that stode by I sayde it that they myght beleve/ that thou hast sent me.

Stij

¶ The Gospell.

¶ And when he thus had spoken / he cryed with a loud voyce / Lazarus come forth for the / and he that was deed cam forth bounde hand and fote / with bondes after the manner as they were wonte to bynde their deed with all. And his face was bounde with a napkyn. Iesus sayde vnto them: loo / se hym / and lett hym goo. Then many of the Iewes which cam to Mary / and had sene the thyng / of which Iesus did / beleved on hym. But some off them went their wayes to the pharises / and tolde them what Iesus had done.

¶ Then gadered the hye prestes and pharises a counsell and sayde: what dowe? This mā doeth many miracles. If we lett hym scape thus all men will beleve on hym. And theromaynes shal all come and take awaye oure countre and people. And won of them named Cayphas: which was the hye prest that same yere / sayde vnto them: Ye perceave nothyng att all nor yett consider that it is expedient for vs / that won mā dye for the people / and nott that all the people perishe. This spake he nott of hym selfe: butt beyng the hye prest that same yere / prophesied he that Iesus shulde dye for the people / and not for the people only: butt that he shulde gadder togedder in wō the children of God which were scattered abroad. From that day kept they a counsell togedder for to put hym to deeth.

Iesus therfore walked no more openly among the iewes: butt went his waye thence vnto a countre ny to a wildernes into a cite called effraym / and there haunted with his disciples. The iewes after was nye att hand / and many went

¶ Of S. Ihon. fo. cxxxiij.

out of the countre vppe to Ierusalem before the
eſter to purify them ſelves. Theſe ſought they for
Jeſus. and ſpake bitwene theſe ſelves as they ſto:
de in the temple: What thynke ye ſeynge he com-
meth not to the feaſt. The hye preſtes and pha-
riſes had geuen a cōmaundment that yf eny mā
knew where he were he ſhulde ſhewe it that they
myght take hym.

¶ The. xij. Chapter.

The Jeſus before ſixe dayes of eſter. cam to
bethany where Lazarus (which was de-
ed) was. who Jeſus rayſed from deeth. There
they made hia ſupper. and Martha ſerued: butt
Lazarus was wo of them that ſate at the table
with hym. Then toke Mary a pounce off oynt-
ment called nardus. perfectē and precious. and
anoynted Jeſus fete. and wept his fete with her
heer. and all the houſe ſmelled off the ſavie off
the oyntment. Then ſayde won of his diſciples
named Judas iſcariot. Simōs ſone. which af-
ter warde betrayed hym: why was not this oyn-
tment ſolde for thre hondrede pence. and geuen
to te povre? This ſayde he. not that he cared for
the povre: butt be cauſe he was a thefe. and kept
the bagge. and bare that which was geuē. The
ſayde Jeſus: Lett her alone. agaynſt the daye
off my buryinge ſhe kept it. The povre all wayes
ſhall ye have with you. butt me ſhall ye nort all
wayes have.

Moche people off the ſewes had knowledge
that he was there. And they cam nort for Je-
ſus ſake only. butt that they myght ſee Lazarus

¶ The Gospell.

also whom he rayſed fro deeth. The hye preſtes held a counſell that they myght put Lazarus to deeth alſo/ be cauſe that for his ſake many of the Jewes went awaye/ and beleved on Jeſus.

¶ On the morowe moche people which cā to the feaſt (when they herde that Jeſus ſhulde come to Jeruſalem) toke bzaunches off palme trees and went and mett hym / and cryed Hoſanna/ bleſſed is he that i the name of the lordecōmeth/ Kyng of iſrahell. Jeſus gott a yonge aſſe and ſate theron / acordynge to that wich was wrytten : feare nott doughter of ſion: beholde thy Kyng cōmeth ſittynge on an aſſes coolte. Theſe thynges vnderſtode not his diſciples at the fyrſt: but whē Jeſus was glorified/ thē remembryd they that ſoche thynges were wrytten of hym/ and that ſoche thynges they had done vnto hym.

¶ The people that was with hym/ when he called Lazarus out off his grave/ and rayſed hym from deeth/ bare recorde. Therfore met hym the peple/ be cauſe they herde that he had done ſoche a myracle. The phariſes therfore ſayde amonge themſelves : We ſe that we prevaile nothyng: loo all the worlde goth after hym.

¶ There were certayne grekes amonge thē/ which cam to praye at the feaſt/ the ſame cā to Philip which was of Bethſayda a cite in galile/ and deſired hym ſayinge: Syr we wolde fayne ſe Jeſus. Philip cam and tolde Andrew. and agayne Andrew and Philip tolde Jeſus. And Jeſus answered them ſayinge: the houre is cometh at the ſonne of man muſt be glorified.

¶ Verely verely I ſaye vnto you/ except the whe

C Of S. Ihon. Fo. cpl.

ate corne fall into the grounde and deye / it byd-
eth alone. yf it deye it bzengeth forth moche fruz-
te. Ze that loveth his life shall destroye it: And
he that hatheth his lyfe in this worlde / shall kee-
pe it vnto lyfe eternall. Xf eny mā mynister vn-
to me / lett hym folowe me / ad where I am there
shall also my minister be. And if eny man minis-
ter vnto me / hym will my father honoure.

C Nowe is my son letroubled / and what shall
I saye? Father delvoure me from this houre: but
therfore cam I vnto this houre. Father glorify
thy name. Then cam there a voyce from heaven /
I have glorified it / and will glorify it agayne.
Then sayde the people that stode by and herde /
it thoundreth. Other sayde: an angell spake to
hym. Jesus answered and sayde: this voyce ca-
nott because of me: but for youre sakes.

C Nowe is the iudgement of this worlde. nowe
shall the prynce off this worlde be cast out a do-
res. And I (yf I were liste vppe from the erthe)
will drawe all men vnto me. This sayde Jesus
signyfyinge what deeth he shulde deye. The pe-
ople answered hym: We have herde of the lawe
that Christ bydeth ever: ad howe sayest thou the
that the sonne of man must be liste vppe: who is
that sonne of mā? Jesus sayde vnto them: yet a
lytell whyle is the light with you: walke whill ye
have lightt / lest the darcknes come on you. Ze
that walketh in the darke / wotteth not whither
he goeth. Whyll ye have light / beleve o the light
that ye maye be the children of light.

C These thynges spake Jesus and departed / ad
hid hym silse from them. And though he hade

S v

¶ The Gospell.

done so many myracles before thē / yet beleved not they on hym / that the sayinge of Esayas the prophet myght be fulfilled / that he spake. For de who shall beleve oure sayinge? And to whom ys the arme off the lord declared? Therefore coulde they not beleve / be cause that Esaias sayth agayne: He hath blinded their eyes / and hardened their hertes / that they shuld not se with their eyes / and vnderstonde with their hertes / and shulde be converted and I shulde heale thē. Soche thyngs sayde Esaias when he sawe bys glory / and spake of hym. Neverthelesse amonge the chiefe rulers many beleved on hym / but because of the pharises they wolde not be a knowe off it / lest they shulde be excommunicate. For they loved the prayse that is geven off men / more then the prayse / that cometh of god.

¶ Iesus cryed and sayd: he that beleveth on me beleveth nott on me / butt on hym that sent me. And he that seeth me / seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darcknes / and yf eny man heare my wordes and beleve nott / I iudge hym not. For I cam not to iudge the worlde: butt to save the worlde. Yet that putteth me awaye / and receaveth nott my wordes / hath won that iudgeth hym. The wordes that I have spokē shall iudge hym in the last daye. For I have not spokē off my silfe: but my father which sent me gave me a commaundment what I shulde saye / and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastyng. Whatsoever I speake therefore / even as

C Of. S. Iohn. fo. cxi.
my father bademe so I speake.

C The. viij. Chapter.

Before the feast of easter when Iesus knewe that hys houre was come / thatt he shulde departe out of this worlde vnto the father. Whe he loved his which were in the worlde / vnto the ende he loved them. And when supper was ended / after that the devyll had put in the hert off Judas iscariot Simons some to betraye him. Iesus knowynge that the father had geven him all thinge into his bondes. And that he was come from God / and went to God / he rose from supper / and layde a syde hys opper garment / and toke a towell / and gyrde hym sylfe. After that poured he water into a basyn / and began to washe hys disciples fete / and to wyppen them with the towell / where with he was gyrde.

Then cam he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesse my fete? Iesus answered and sayde vnto hym: what I do thou wotest nott nowe / thou shalt knowe here after. Peter sayd vnto hym: Thou shalt not wesse my fete whill the worlde stondeth. Iesus answered hi: yff I wass he not thy fete / thou shalt have no part with me. Simon Peter sayde vnto hym: Lorde nott my fete only: butt also my hondes and my heed. Iesus sayde to hym: he that is wessed / nedeth not but to wesse his fete / butt is clene every whit / And ye are clene: butt nott all. For he knewe his betrayer. Therefore sayde he: ye are not all clene.

¶ The Gospell.

¶ After he had wesshed their fete / and receaved his clothes / and was sett doune agayne / he sayde vnto them: wor ye what I have done to you? ye call me master and lorde / ad ye saye wele / for so am I. If I then youre lorde and master have wesshed your fete / ye also ought to wesshe one anothers fete. For I have geuen you an ensample that ye shulde do as I have done to you. Verely verely I saye vnto you / the seruaunt is not gretter then his master. Neither the messenger gretter then he that sent hym.

If ye vnderstonde these thynges / happy are ye if ye do them. I speake not off you all / I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth bread with me / hath lifte vpp his bele against me. Nowe tell I you before it come: that when yt is come to passe / ye myght beleve that I am he. Verely verely I saye vnto you: he that receaueth whom soeuer I sende / receaueth me. And he that receaueth me / receaueth hym that sent me.

When Iesus had thus sayde / he was troubled in his spere / and testified sayinge: verely verely I saye vnto you / that won off you shall betraye me. Then the disciples lofed won on another doutinge of whom he spake. There was one of his disciples which leaned on Iesus besome / whom Iesus loved. To hym beckened Simon Peter that he shulde aye who it was off whom he spake. So he as he leaned on Iesus breast sayde vnto hym: Lorde who ys it? Iesus answered / heyt ys to whom I geue a soppe / when I haue deipt hit. And he wet a soppe / and gaue ytt

Fol: 141.

to Judas iscarioth Simons sonne. And after the soppe Satan entred into hym.

Then sayde Iesus vnto hym: thatt thou dost do quicly. That wist noo man at the table/ for what intent he spake vnto hym. Some off them thought/ be cause Judas had the bagge/ thatt Iesus had sayd vnto hym/ by thosethyngs that we have nede of agaiſt the feaſt: or that he ſhulde geve ſomethynge to the povre. As ſonethen as he had receaved the ſoppe/ he went immediatly out. And it was nyght. When he was gone out/ Iesus ſayde: nowe is the ſone of man glorified. And God is glorified by hym. If God be glorified by him/ God ſhall alſo glorify him/ in him ſylfe: and ſhall ſtraight waye glorify hym.

¶ Deare children/ yet a lytell whyle am I with you. Ye ſhall ſeke me/ and as I ſayde vnto the ierwes whither I goo/ thither can ye nott come. All ſoo to you ſaye I nowe. A newe commaundment geve I vnto you/ that ye love to gedder/ as I have loved you/ that eve ſoo ye lowe one another. By thys ſhall all mē knowe that ye are my diſciples/ yf ye ſhall have love won to another.

Simon Peter ſayd vnto hym: lorde whither goeſt thou? Iesus answered hym: whither I goo thou canſt not folowe me nowe/ thou ſhalt folowe me afterwar des. Peter ſayd vnto hym lorde why cannot I folowe the nowe? I will geve my lyfe for thy ſake. Iesus answered hym: Wilt thou geve thy lyfe for my ſake? Veroly veroly I ſaye vnto the/ the cocke ſhall nott crowe/ till thou have denyed me thryſe.

¶ The Gospell.

¶ The viiij. Chapter.

And he sayde vnto hys disciples: Lett nott youre hertes be trubled / beleve in God / and beleve i me. In my fathers housse are many mansions. If it were not so / I wolde have tolde you. I goo to prepare a place for you. I will come againe / and receve you eve vnto my selfe / that wher I am / there maye ye be also. And whither I goo ye knowe / and the waye ye knowe.

Thomas sayde vnto hi: Lord we knowenot whyther thou goest. Also howe is it possible for vs to knowe the waye? Jesus sayde vnto hym I am the waye / verite / and lyfe. No man cometh vnto the father / but by me. If ye had knowen me ye had knowen my father also. And now ye knowe hym. And ye have sene hym.

Phillip said vnto hi: lord shew vs thy father and it suffiseth vs. Jesus sayde vnto hi: have I bene so longe time with you: and yet hast thou not knowen me? philip / he that hath sene me / hath sene the father. And howe sayest thou the: shewe vs the father? Belevest thou nott that I am in the father / and the father in me? The wordes that I speake vnto you / I speake not of my selfe: but the father dwellige i me is he that doeth the workes. Beleve that I am in the father / and the father in me. At the leest beleve me for the very workes sake.

Verely verely I saye vnto you whosoever belleweth on me / the workes that I doo / the same shall he do / and gretter workes then these shall he do / be cause I go vnto my father. And what

fol: 142.

soever ye are in my name that will I do, that the father might be glorified by the sone. And ye shall have any thing in my name I will do it.

And ye love me kepe my commandment, and I will praye my father, and he shall geve you another comforter, that he maye byde with you ever, which is the spere of trithe whome the worlde cannot receave, because the worlde seyth hi not, neither knoweth hym. But ye knowe hi, for he dwelleth with you, and shal be in you. I will not leave you comfortlesse: I will come vnto you.

But it is yet a litell while and the worlde seyth me noo moare: but ye shall seme. For I live, and ye shall live. That daye shall ye knowe that I am in my father, and my father in me, and I in you.

He that hath my commandment and kepeth the, the same is he that loveth me, and he that loveth me shal be loved of my father, and I will love hi, and will shewe myne awne selfe vnto hi. Judas sayd vnto him (not Judas iscariot) lord, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered and sayde vnto hym: yf a man love me and wyll kepe my saynges, my father also will love him, and we wolle come vnto hi, and wyll dwell wyth hym. He that loveth me not, kepeth not my saying. And the wordes which ye heare are not myne, but my fathers, which sent me.

This have I spokē vnto you beyng yett present with you. But that comforter which ys the holy gost (whom my father will sende in my name) shall teache you all thing, and bringe all thynges to youre remembraunce, whatsoever

C The Gospel.

I have tolde you.

Peaſe I love with you / my peaſe I geve vn-
to you. Not as the worlde geveſh / geve I vnto
you. Lett not youre hertes be greved / neſher fe-
are ye. Ye have herde howe I ſaide vnto you: I
goo ad come agayne vnto you. If ye loved me /
ye wolde verely reioyce / becauſe I ſaide / I goo
vnto the father. For the father is gretter the I /
And nowe have I ſhewed you / befoze it come /
that when it is come to paſſe / ye myght beleve.

Here after will I not talke many wordes vn-
to you. For the cheſe ruelar off thys worlde com-
meth / ad hath nought in me. But that the worl-
de maye knowe that I love my father / And as
my father gave me comoundment / even ſoo do
I. Ryſe lett vs goo hence.

C The. xv. Chapter.

I Am the true vyne / and my father ys an hus-
bandeman. Every braunche that beareth
nott frute in me / He will take awaye. And every
braunce that beareth frute will he pouрге that
it maye be lge moare frute. Nowe are ye cleane /
be the meanes of the wordes which I have ſpo-
ken vnto you. Byde in me / and I in you. As the
braunche cannot beare frute off it ſylſe / excepte
it byde in the vyne: no more can ye excepte ye ab-
yde in me.

I Am the vyne / and ye are the braunches. He
that abydeſh in me / ad I in hym / the ſame bryn-
geth forth moche frute. For without me can ye
do nothyng. If a man byde nott in me / he ys
caſt forth as a braunche / and is wyddered: and

Fol. 143.

men gadder them / and cast them into the fyre /
and they burne. Wff ye byde in me / and my wor-
des also bide in you: are what ye will / ad it shal-
be geve you. Heare i is my father glorified / that
ye beare moche frute / and be made my disciples.

As my father hath loved me / eve soo have I
loved you. Continue in my love. Wff ye shall kepe
my comaundmēt / ye shall byde in my love / eve
as I have kept my fathers comaundment / ad
byde in his love. These thinge have I spoē vn-
to you / that my ioye myght remayne in you / and
that youre ioye myght be full. Thys ys my com-
maundmēt / that ye love togedder as I have lo-
ved you. Greter love thē this hath no mā / then
that a man bestowe his lyfe for his frendes. We
are my frendes / yf ye do whatsoever I comaun-
de you. Hence forth call I you nōt servaunt:
For the servaunt knoweth nōt what his lorde
doeth. Butt you have I called frendes: For all
thyngs that I have herde of my father / I have
openned to you.

We have not chosē me / but I have chosen you
and orderned you that ye goo / and bringe forth the
frute / ad that youre frute remayne / that what-
soever ye shall are off my father in my name he
shulde geve it you.

This comaunde I you / that ye love togedder.
yf the worlde hate you / ye knowe that he hated
me before he hated you. Wff ye were of the worlde
de / the worlde wold love his awne. We cause ye
are not of the worlde / but I have chosen you out
of the worlde / therfore hateth you the worlde.
Remember my sayinge / that I sayde vnto you

¶

The Gospell

the seruante is not greater then his lorde. yf they
have persecuted me so will they persecute you
If they have kept my sayings so will they kepe
yours.

But all these thyngs will they do vnto you for
my names sake / be cause they have nott knowen
hym that sent me. If I had not come and spoke
vnto them / they shulde have no synne: butt now
we have they nothyng to cloke there synne with
all. He that hateth me / hateth my father. If I
had nott done workes amonge them which none
other man did / they shulde be with oute synne.
But nowe haue they sene / and yet have hated b
o the me and my father: Even thatt the sayinge
myght be fulfilled that is written in theyr lawe.
They hated me with outt a cause. Butt when the
comforter is come / whom I will sende vnto you
from the father / which is the sprete of verite / wh
ich proceedeth off the father / he shall testifie off
me. And ye shall beare witnes also / because ye
have bene with me from the begynnyng.

The xvi. Chapter.

These thyngs have I sayde vnto you beca
use ye shulde nott be hurte in youre sayth.
They shall excommunicat you / ye the tyme shall
come / thatt whosoever killeth you / will thynke
that he doth God true service. And suchethyngs
will they do vnto you / be cause they have not kn
owen the father nether yet me. These thyngs ha
ve I tolde you / that when that houre is come / ye
shulde remember them / that I tolde you so. Th
ese thynges sayde I not vnto you at the begynn

Of S. Ihon. fo. cplv.

punge/ because I was present with you.

Butt nowe goo I my waye to hym that sent me/ and none of you areth me: whither goest thou: but because I have sayde suche thynges vnto you/ youre hertes are full off sorowe. Neuer thelesse I tell you the trueth it is expedient for you that I goo a waye. For yf I goo nott a waye/ then at comforter will nott come vnto you. If I departe I will sende hym vnto you. And when he is come/ he will rebuke the worlde off synne/ and of rightwesnes/ and of iudgement. Of synne/ because they beleue not on me: Of rightwesnes/ because I goo to my father/ and ye shall see me no moare: And of iudgement/ because the chiefe rueler of this worlde/ is iudged alredey.

I have yet many thyngs to saye vnto you: but ye cannot beare them a waye nowe. When he is wons come (I meane the sprete of verite) he will leade you into all trueth. He shall nott speake of hym selfe: but whatsoeuer he shall heare/ that shall he speake/ and he will shewe you thyngs to come. He shall glorify me/ for he shall receave of myne/ and shall shewe vnto you. All thynges that my father hath at myne. Therefore sayd I vnto you that he shall take of mine/ and shewe vnto you.

After a whyle ye shall nott see me/ and agayne after a whyle ye shall see me: For I goo to my father. They sayd some of his disciples bitwene themselves: what is this that he sayth vnto vs/ after a whyle ye shall not see me/ and agayne after a whyle ye shall see me: and that I goo to my father. They sayde therefore: what is this that he sayth after a whyle: we cannot tell what he sayth. Iesus

C ij

The Gospell.

perceaved / that they wolde are hym / and sayde vnto them: This is it that ye enquire of bitwene youre selves / that I sayd / after a whyle ye shall nott se me / and agayne after a whyle ye shall se me. Verely verely I saye vnto you ye shall wepe and lament / and the worlde shall reioyce. Reshall sorowe: but youre sorowe shall be tourned to ioye

A woman whē she traveyleth hath sorowe / be cause her boure is come: but as sone as she is delivered off her chyld she remembreth no moare her anguysshe / for ioye that a man is borne in to the worlde. And ye nowe are in sorowe: butt I will se you agayne / and youre hertes shall reioyce / and youre ioyes shall no man take fro you. And in that daye shall ye are me no question. Verely verely I saye vnto you / whatsoeuer ye shall aske the father in my name / he will geve it you. See therto have ye a red nothige / i my name. And ye shall receave it: that at youre ioye maye be full.

These thinge I have I spoken vnto you in proverbes. The tyme will come whē I shall no more aspeake to you in proverbes: butt I shall shewe you playnly fro my father. At that daye shall ye are in myne name. And I saye not vnto you that I will speake vnto my father for you. For my father hym self loveth you / be cause ye have loved me. and beleved that I cam out from god. I wet out from the father / and cam into the worlde: I leve the worlde agayne / and go to the father.

His disciples sayd vnto hym: loo nowe speakest thou playnly / and thou vsest no proverbe. Nowe knowe we that thou vnderstoddest all thynges / and nedest not that any man shulde aske the

Of. S. Ihon fo. clyvj.

any question. Therefore beleve we that thou art
mist from god. Jesus answered the. Nowe yedo
beleve. Beholde the houre draweth nye/ and ys
alredy come/ that ye shalbe scattered every man
his wayes/ and shall leave me alone. And yet am
I not alone. For my father is with me.

These wordes have I spoken unto you that i
meye myght have peace. In the worlde shall ye
have tribulacion: but be of good cheare/ I have
overcomet the worlde.

The. xviij. Chapter.

These wordes spake Jesus and liste vpp his
eyes to heven/ and sayde: father the houre
is come glorify thy sonne that thy sone maye glo-
rify the. As thou hast geven hym power over all
fleshe/ that he shulde geve eternal life to as ma-
ny as thou hast geven him. This is life eternall
that they myght knowe the that only very God:
and whom thou hast sent Jesus Christ.

I have glorified the o theerth. I have syny-
sheed the workes whych thou gavest me to do.
And nowe glorify me thou father in thy awne
presence/ with the glozy which I had with the
fater the worlde was. I have declared thy name
unto the men whych thou gavest me out off the
worlde. Thyne they were/ and thou hast geven
them me/ and they have kept thy sayinges. No-
we have they knowen that all thigf whatsoever
thou hast geven me/ are of the. For I have geve
unto them the wordes which thou gavest me/ and
they have receaved them/ and have knowen su-
rely that I came out from the: and have beleved

T iiij

The Gospel.

that thou diddest send me.

I praye for them. I praye not for the worlde: but for them which thou hast geuen me / for they are thyne / and all myne are thyne / and thyne are myne. And I am glorified in the. And now am I no more in the worlde / but they are in the worlde / and I come to the. Wholy father kepe in thyne awne name them which thou hast geuen me / that they maye be one as we are. Whyll I was with them in the worlde / I kepte them in thyn name. Those that thou gavest me / have I kepte / and none of them is lost / but that lost chylde / that the scripture myght be fulfilled.

Nowe come I to the / and these wordes speake I in the worlde / that they myght have my toye full in them. I have geuen them thy doctryne / and the worlde hath hated them / because they are not of the worlde / even as I am not of the worlde. I desyre not that thou shuldest take the out of the worlde: but that thou kepesthem from evyll. They are not of the worlde / as I am not of the worlde. Sanctify them in thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde / evē so have I sent them into the worlde / And for their sakes sanctify I my selfe / thatt they also myght be sanctified thorow the trueth.

I praye not for them alone: butt for them also / so which shall beleve on me thorow their preachinge / that they all maye be one / as thou father art in me / and I in the / that they maye be also one in vs / that the worlde maye beleve that thou hast sent me. And that glory that thou gavest

Of S. Ihon.

So. colviij.

vestme I have geue the / that they maye be woꝛne / as we are wone. I am in the and thou arte i me / that they maye be made perfecte i won / ad that the world maye knowe that thou hast sent me / ad hast loved them / as thou hast loved me.

Father I will that they which thou hast geue me / be with me where I am / that they maye see my glory which thou hast given me. For thou hast loved me before the makinge of the worlde O righteous father the very worlde hath nott knowen the: butt I have knowen the / and these have knowen that thou hast sent me. And I have declared vnto them thy name / and will declare it / that the love wherewith thou lovedst me / be in them / and that I be in them.

The. viij. Chapter.

When Iesus had spoken these wordes he wet forth with this disciples over the bricke Cedron / where was a garde / into the which he entred with his disciples (Judas also which betrayed hym knewe the place / for Iesus oft tymes resorted thither with his disciples) Judas then after he had receaved a bonde off men / and ministers of the hypprestes / and of the pharises cam thither with lanterns / ad spherbrondes / ad wepens. Then Iesus knowynge all thyngs that shulde come on hym / went forth and sayde vnto them : whom seke ye ? They answered hym : Iesus off nazareth. Iesus sayde vnto them : I am he.

Judas also which betrayed hi stode by with the. As sone as he had sayd vnto them I am he /

T iiij

The Gospell.

they went backewardes and fell to the grounde.
 He asked them agayne wchome seleyer they say:
 he: Jesus off Nazareth. Jesus answered / I say
 vnto you / I am he. If ye seleme / lett these
 goo their waye / That the sayinge might be ful
 filled which he spake of them which thou gavest
 have I not lost one.

Simon Peter had a swearde / and drew hym
 out / and smote the hyeprestes servaunt / and cut
 off his right eare. The servautes name was
 Malchus. Then sayde Jesus vnto Peter: put v
 ppe thy swearde into the sheath: shall I not dry
 nke of the cuppe which my father had geven me?
 Then the company / and the Captayne / and the
 ministers off the iewes / toke Jesus and bounde
 hym / and ladde hym awaye to Anna fyrst. For
 he was father lawer vnto Cayphas which was
 the hyepreste thatt same yere. Cayphas was he
 that gave counsell to the iewes that it was expe
 dient that wch man shulde deye for the people.

Simon Peter folowed Jesus / and another
 disciple / that disciple was known of the hyepre
 ste / and went in with Jesus into the pallys off
 the hyepreste. Peter stode att the doore with out.
 Then went out thatt other disciple which was
 known vnto the hyepreste / and spake to the
 damsell thatt kept the doore / and brought in pet
 er. Then sayde the damsell that kept the doore vn
 to Peter: Arte nott thou wone off this mannes
 disciples? He sayde: I am nott. The servautes
 and the ministers stode there / and had made a
 fyre off coles. For it was colde / and they warme
 ed them selves. Peter also stode amonge them as

Of S. Ihon. fo. cclviij.

nd warmed hym silse.

The hye presteared Jesus of his disciples / and of his doctrine. Jesus answered hym: I spat openly in the worlde. I ever taught in the synagoge and in the temple whither all the iewes resorted: and in secrete have I sayde nothyng: wherest thou me? Are they whiche berde me what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoken / one off the ministers which stode by / smote Jesus on the face sayinge: Answerest thou the hye preste so? Jesus answered hym: If I have evyll spoken / beare witnes of the evyll: yf I have well spoken / why smytest thou me? Annas sent hym bounde vnto Cayphas the hye preste.

Simon Peter stode and warmed hym silse / and they sayde vnto hym: Arte not thou also wo of his disciples? He denyed itt / and sayde: I am not. Won of the seruaunt of the hye preste (his cosyn whose eare Peter smote of) sayde vnto hym: did not I se the in the garde with hym? Peter denyed it agayne. and immediatly the cocke crew.

Then ledd they Jesus from Cayphas into the housse of iudgement. Sit was in the mornynge / and they them selves went not into the iudgement housse lest they shulde be defyled / butt that they myght eate Pascha. Pilate then went oute vnto them and sayde: What accusacion brynge ye agaynst this man? They answered and sayd vnto hym: If he were nott an evyll doer / we wolde not have deliuered hym vnto the. Then sayd Pilate vnto them take hym vnto you / and iudge hym after youre awne lawe. The iewes sayde

T v

Imhof ex 2

The Gospell.

vnto hym. It is nott lawfull for vs to putt eny man to deeth. That the wordes of Iesus myght be fulfilled which he spake / signifyinge what deeth he shulde deye.

Then Pilate entred into the iudgement house agayne / and called Iesus / and sayd vnto him: Art thou kynge of the iewes? Iesus answered: sayst thou that off thy sylfe / or did other tell yt the of me? Pilate answered: Am I a iewe? Thyne awne nacion an hye prestes have delivered the vnto me. What hast thou done? Iesus answered: my kynngdome is not of this worlde. If my kynngdome were of this worlde the wolde my ministers suerly fight / that I shulde not be deliuered to the iewes / but nowe is my kynngdome not from hence. Pilate sayde vnto hym: Art thou a kynge then? Iesus answered: Thou sayst that I am a kynge. For this cause was I borne / and for this cause cam I into the worlde / that I shulde beare witnes vnto the trueth. All that are of the trueth heare my voice. Pilate sayde vnto hym: what is trueth?

And whē he had sayde that / he went out agayne vnto the iewes / and sayde vnto the: I fynde in him no cause at all. Ye have a custome amonge you / that I shulde deliuer you wō loosse at ester. will ye that I loose vnto you the kynge of the iewes. They cryed they all agayne sayinge: Not he / but Barrabas. Barrabas was a Robber.

The xij. Chapter.

Uhen Pilate toke Iesus and scourged hym. And the souldiers wove a croune off thore

nes and put it on his heed. And they did on hym a purple garment / and sayd: hail kynge off the iewes. And they smote hym on the face. Pilate went forth agayne / and sayde vnto them: beholde I brynge him forth to you / that ye maye knowe that I fynde no faute in hym. Then cam Iesus forthe wearynge a crowne of thornes / and a robe of purple. And Pilate sayd vnto them: Beholde the man. When the hye prestes and ministers sawe him / they cryed sayinge: crucify him / crucify hym. Pilate sayde vnto the: Take ye hym and crucify hym: for I fynde no cause in hym. The iewes answered hym: We have a lawe / and by oure lawe he ought to deye: be cause he made hym selfe the sonne of God.

When Pilate herde that sayinge / he was the moare a frayde / and went agayne i to the iudgment housse / and sayde vnto Iesus: whence arte thou? Iesus gave hym none answer. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I have power to crucify the / and have power to loose the? Iesus answered: Thou coudest have no power at all agaynst me / except it were geuen vnto the from a bove. Therefore he that delivered me vnto the / is moare in synne. And from thence forth sought Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou lett hym goo / thou arte not Cessars frende. Whosoever maketh his selfe a kynge / is agaynst Cesar.

Whē Pilate herde that sayinge he brought Iesus forthe / and sate downe to geve sentence / in a place called the pavement: Butt in the he brue

The Gospell.

tonge / Gabbatha. (Zitt was the saboth even which falleth in the ester fest / and aboute the firste houre) And he sayde vnto the iewes: Beholde youre kyng. They cryed awaye with hym / awaye with hym / Crucify hym. Pilate sayde vnto them: Shall I crucify youre kyng? The hye prestes answered: We have noo kyng but Cesar. The he delivered he hym vnto them to be crucified.

And they toke Iesus and ledde hym awaye. And he bare his crosse / and went forth into a place called the place off deed mens sculles (which is named in hebzue / Golgatha) where they crucified hym. And with hym two other: one either syde won / and Iesus in the myddes. Pilate wrote his title / and put it on the crosse: The waye kyng was / Iesus off anzareth / kyng off the iewes. This tytle reed many off the iewes. For the place where Iesus was crucified / was nye to the cite. And it was writen in hebzue / greke / and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott / kyng off the iewes: butt that he sayde / I am kyng of the iewes. Pilate answered: what I have written / that have I written.

The soudiers / when they had crucified Iesus / toke his garment / and made foure partes / to every soudier a parte / and also his coote. The coote was with out seme woven vppon thowowe and thowowe. And they sayde won to another: Let vs nott deuydest: butt cast lootes who shall haue it. That the scripture myght be fulfilled which sayth: They parted my rayment amogthe / and on my coote did cast lottes. And the soudiers

did soche thynges in dede.

There stode by the cross of Iesus his mother / and his mothers sister / Mary the wyfe off Cleophas / and Mary magdalene. When Iesus sawe his mother / and the disciple stondynge whos he loved / he sayde vnto his mother: Woman be holdethy sonne. The sayde he to the disciple: be holdethy mother. And from that houre the disciple toke her for his awne.

After that when Iesus perceaved that all thynges were performed / that the scriptures myght be fulfilled / he sayde: I thirst. There stode a vessell full off veneger by. They filled a sponge with veneger / and wond it about with yfoppe / and put it to his mowth. As sone as Iesus had receaved of the veneger / he sayd: It is fynnesshed / and bowed his heed / and gave vpp the goost.

The iewes the be cause it was the saboth eve that the bodies shuld not remayne apō the crosse o the saboth daye (For that saboth daye was an hye daye) besought Pilate that their legges myght be broken and that they myght be taken doune. The cam the souldiers and brake the legges of the fyrst / and of the other which was crucified with Iesus. When they cam to Iesus and sawe that he was deed al redy / they brake not his legges: butt one off the souldiers with a speare / thrust hym into the syde / and forth with cam there out blude and water.

And he that sawe it bare recorde / and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. These thynges were done that the scripture shulde be fulfilled: We shall

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not breake a boone of hym. And agayne another scripture sayeth: They shall loke on hym / whō they pearſed.

Aſter that / Joſeph off Aramathia (whyche was a diſciple of Jeſus: but ſecretly for feare off the iewes) beſought Pilate that he myght take doune the body off Jeſus. And Pilate gave him licence. And there came alſo Nicodemus which at the begynnyng came to Jeſus by nyght / and brought of mirre and aloes mingled togedder aboute an hundred pounce waight. Then toke they the body of Jeſu and wonded it in linnen clothes with thoſe coſſecrations as the māner of the iewes is to bury. In the place where Jeſus was crucified / was a garden / and in the garden a newe ſepulchre / wherein was never man layde. There layde they Jeſus be cauſe of the iewes ſaboth even / for the ſepulchre was nye at hande.

The. xx. Chapter.

The morowe after the ſaboth daye came Mary Magdalene early when it was yet darcke / vnto the ſepulchre / and ſawe the ſtone rowled awaye from the tounge. Then ſhe ranne / and came to Simon Peter / and to the other diſciple whom Jeſus loved / and ſayde vnto them: They have taken awaye the lord out off the tounge / and we cannot tell where they have layde hym. Peter went forth and that other diſciple / and came vnto the ſepulchre. They ranne bothe together / and that other diſciple did out runne Peter / and came fyrſt to the ſepulchre. And he ſtooped doune and ſawe the linnen clothes / yet went

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Of S. Ihon. fo. di.

he not in. Then cam Simon Peter folowynge hym/ and went into the sepulcre/ and sawe the linnen clothes lye/ and the napkyn that was aboute hys heed nott lyinge wyth the linnen clothes/ but wrapped togedder in a place by yt selfe. Then went in also that other disciple whych cam fyrst to the sepulcre/ and he sawe and beleved. For as yett they knew nott the scriptures/ that he shulde ryse agayne from doeth. And the disciples went awaye agayne vnto their awne home.

Mary stode with out att the sepulcre wepyng: As she wept/ she bowed her sylfe into the sepulcre and sawe two angels clothed in whyte sittinge the one att the heed/ and the other att the fete where they had layde the body of Iesus. They sayde vnto her: womā why wepest thou? She sayde vnto them: They have taken awaye my lorde/ and I wote not wherether they have layde hi. When she had thus sayde/ she turned her sylfe backe and sawe Iesus stondynge/ and knewe not that it was Iesus. Iesus sayde vnto her: woman why wepest thou? Whom sekest thou? She suppoosynge that he had bene the gardener/ sayde vnto hym: Syr if thou have borne hi hence tell me where thou hast layde him/ and I will take hym awaye. Iesus sayde vnto her: Mary. She turned her sylfe/ and sayde vnto hym: Rābboni which is to saye masier. Iesus sayde vnto her: touche me not/ for I have nott yet ascended to my father. Butt goo to my brothren and saye vnto them/ I ascende vnto my father/ and your father: my God/ and youre god. Mary mag

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Salene came and tolde the disciples that she had sene the lorde / and that he had spoken sochethinges vnto her.

The same daye at nyght / whych was the morowe after the saboth daye / when the doores were shutt (where the disciples were assembled togedder for feare of the iewes) cam Iesus ad stode in the myddes / ad sayd to them: peace be with you. And when he had so sayde / he shewed vnto them his hondes and his fete / and his syde. The werethe disciples glad whē they sawe the lorde. He sayde vnto them agayne: peace be with you. As my father sent me / even so sende I you. Whē he had sayde that / he blawe on them / and sayde vnto them: Receaue the holy goost: whosoever synnes ye remyt / they are remitted vnto them: And whosoever synnes ye retayne / they are retayned.

Thomas one off the twelve / called didimus / was not with them when Iesus cam. The other disciples sayd vnto hym: we have sene the lorde. And he sayde vnto the: except I se in his hondes the prent of the nyles / and put my synger in the holes off the nyles / and thurst my honde into hys syde / I will not beleve.

And after viij dayes agayne / the disciples were with in / ad Thomas was with them. Iesus cam when the doores were shet / and stode in the myddes and sayde: peace be with you:

Thē sayde he to Thomas: putt thy synger here / and se my hondes / and putt forth thy honde and thurst hym into my syde / and be nott woth out sayth: but beleve. Thomas answered ad sa:

Of. S. Ihon. So. clij.

ye vnto hym: my lord/ and my God. Iesus sa-
ye vnto hym: Thomas because thou hast sene
me/ therfore hast thou beleved: Happly are they
that haue not sene/ and yet haue beleved.

And many other signes did Iesus i the presens
ce of his disciples / which are not written in this
boke. These are written that ye myght beleueth,
at Iesus is Christ the sonne of God. and that ye
in beleuyng myght haue life thowre his name.

The xxj. Chapter.

After thatt Iesus shewed hym selfe agayne
at the see of tyberias. And on this wyse sh-
ewed he hi selfe. There were togedder Simo Peter
and Thomas/ which is called Didimus: and
Nathanael of Cana a cite of galile / and the sons
nes off Zebedei/ and two other off the disciples/
Simon Peter sayde vnto them: I goo a fysshyn-
ge. They sayde vnto hym: we also wyll goo wth
the. They went their waye and entred into a shi-
ppe strayght waye/ and that nyght caught they
noo thyng. When the moonyng was nowe co-
me/ Iesus stode on the shore/ Neverthelesse the
disciples knewe not that it was Iesus. Iesus sa-
ye vnto them: Syes/ haue ye eny meate? They
answered hym noo. And he sayde vnto them: cast
out youre netton the right syde of the shippe/ and
ye shall fynde. They cast out/ and anon they we-
re notable to drawe it for the multitude of fyssh-
es. Then sayde the disciple whom Iesus loved
vnto peter: It is the lorde. When Simon Peter
herde that it was the lorde/ he gyrded his mantell
to hym (for he was naked) and sprang into the

Handwritten signature and mark:
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The Gospell.

*errata
for layde*
see. The other disciples cam by shippe: For they
were nott farre from londe / butt as itt were two
hondred cubitt / And they drew the net with fis-
shes. Als sone as they were come to londe / they
sawe hoot coles layde and fische laye ther on / and
breed. Iesus sayde vnto them: brynge of the fische
hes which ye have nowe caught. Simon Peter
stepped forth and drew the nett to londe full of
greate fische / an hondred and .liij. And for all
there were so many / yet was not the net broken.
Iesus sayde vnto them: come and dyne. And no-
ne of the disciples durste ape hym: what arte thou?
For they knewe that it was the lorde. Iesu-
s then cam and toke breed / and gave them / ad
fische lyk wyse. And this is nowe the thyrde tyme
that Iesus apered to his disciples / after that he
was risen agayne from deeth.

When they had dyned / Iesus sayde to Simō
Peter: Simon Ioāna / lovest thou more then
these? He sayde vnto hym: ye lorde / thou know-
est that I love the. He sayde vnto hym: fede my
lambes. He sayde to hym agayne the seconde tyme:
Simon Ioanna / lovest thou me? He sayde
vnto hym: ye lorde thou knowest that I love the.
He sayde vnto hym: fede my shepe. He sayde vnto
hym the thyrde tyme: Simon Ioanna / lovest
thou me? Peter sorowed because he sayde the thyr-
de tyme / lovest thou me / and sayde vnto hym:
Lorde / thou knowest all thyng / thou knowest
that I love the. Iesus sayde vnto hym. fede my
shepe.

Verely verely I saye vnto the / whē thou wa-
st yonge / thou gerdest thy silfe / and walkedst

Of S. Ihon. Fo. clij.

whither thou woldest. but when thou arte olde
thou shalt stretche forth thy hondes / and a noth
er shall gyde the / and leade the whither thou
woldest not. That spake he signyfyinge by what
deeth he shulde glorify God.

And when he had saydethus / he sayd to hym
Solow me. Peter turned about / and sawe that
disciple whom Iesus loved folowynge (which
also leened on his brest at super) and sayde: lord
which is he that shall betraye the? When Peter
sawe hym / he sayde to Iesus: Lord what shall
he here do? Iesus sayd vnto hym: If I will ha
ve hym to tarytill I come / what is that to the?
folowethou me. Then went this sayinge a bro
ode amonge the brethren / that that disciple sh
ulde nott deye. And Iesus saydenott to hym / he
shall not deye: butt yff I will that he tarytill I
come / what is that to the? The same disciple
is he / which testifieth off these thynges / and
wrote these thynges. And we knowe
we / thatt hys testymony is true.

There are also many other
thynges which Iesus
did: the which yff
they shulde be
written every wo
on / I suppose the wo
rld coulde nott cōtayne the
bookes that shulde be
written.

Here endeth the Gospell
off Sainct Ihon.

v f

The Actes off The Apostles.

The fyrst Chapter.



In my fyrst treatiſe (Deare frende Theophilus) I have written off all that Ieſus began to do and teache vntill the daye in the whiche he waſt ake vp / after that he thowethe holy gooſt / had geuen commaundement vnto the Apoſtles / whiche he choſe: to who alſo he ſhewed hym ſilſe alive / after his paſſion by many tokens / aperyng vnto them fourty dayes / and ſpake vnto them off the kyngdom of god / and gaddered them togedder / and comaunded them / that they ſhulde not departe from Jeruſale: but to wayte for the promys of the father / wher of ye have herde off me. For I hon baptiſed wyth water butt ye ſhal be baptiſed with the holy gooſt / and that wyth in this ſeawe dayes.

When they were come togedder / they aſked of hym ſayinge: Maſter wilt thou at this tyme reſtore agayne the kyngdom of iſrahel? He ſayde vnto them: It is not for you to knowe the tymes or the ſeaſons which the father hath putt in hym / awoone power: butt ye ſhall receave power off the holy gooſt which ſhall come on you. And ye ſhal

So. cliij.

be witnesses vnto me in Ierusalem / and in all
Iewery / and in samary / and even vnto the worlde
desende.

And when he had spoken these thyngs / whyll
they behelde he was taken vp / and a cloude recea-
ved hym vp out of their sight. And as they fas-
tened their eyes in heven / as he went / loo two
men stode by them in white clothyng / which al-
so sayde nye men of galile / why stonde ye gasyn-
ge vp into heven? This same Iesus which is ta-
ken vp from you into heven / shall soo come / eve
as ye have sene hym goo into heven.

Then returned they vnto Ierusalem fro mo-
unt oliuete / which is nye to Ierusalem / cōtey-
nyng a saboth dayes iorney. And whē they we-
re come in / they went vp into a parler / where a-
bode both Peter ad James / Iho and Andrew /
Phillip ad Thomas / Bartlemew ad Mathew /
James the sonne off Alpheus / and Simon Ze-
lotes / and Judas James sonne. These all con-
tinued with one acorde / in prayer / ad supplica-
cion with the women / and Mary the mother off
Jesu. And with his brethren.

And in those dayes Peter stode vp in the myd-
des of the disciples and sayde (The nōmbre off
names were aboute an hondred ad twenty) Ye
men and brethren / thys scripture must nedf be
fulfilled which the holy goost thorow the mou-
th of David spake befoze of Judas / which was
gyde to them that toke Iesus. For he was nōm-
bred with vs and obtayned sellishsp in this mi-
nistracion. And he hath now possessed a plott
of ground with the rewarde off iniquyte. And

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when he was hanged / brast a sondre in the mys-
ddes / and all his bowels gusshed out. And it is
known vnto all the inhabitors off Ierusalem.
In somochet that that felde is called in their mos-
ther tonge / Acheldema / that is to saye the bloud
felde.

It is written in the booke off psalmes / His hab-
itation be voyde / and noo man dwellynge thes-
rin: and his bisschoprye lett another take. Whi-
erfore off thes men which have companied wi-
th vs (all the tyme that the lorde Iesus went out
and in amonge vs / begynnynge att the baptim
of Ihon vnto that same daye that he was taken
vp from vs) must one be ordeyned to be a witn-
es with vs of his resurreccion.

And they apoynted two / Ioseph called Bar-
sabas (whose syrnyme was Justus) and Mat-
thias. And they prayed saynge: Thou lorde whi-
che knowest the herts of all men shewe whether
thou hast chosyn of these two / that the one maye
take the rourne of this ministracion / and apost-
leshippe from the which Judas by transgressiō
fell / that he myght goo to his awne place. And
they gave forth the their lottes / and the lott fell on
Matthias. And he was counted with the eleve
apostles.

The. Seconde. Chapter.

When the fyfth daye was come / they we-
re all with one accorde gaddered toge-
der in won place. And sodenly there ca-
a sounde from heven as it had bene the commys-
nge off a myghty wynde / and it filled all the ho-

Act 154.

Of The Apostles. So. dv.

ussewhere they sate. And there apered vnto the cloven tongues/ as they had benespre/ and it sate apon each of them: and they were all filled with the holy goost/ and began to speake with other tongues/ even as the sprete gave them utterance.

There were dwellinge at Jerusalem iewes/ devoute men/ which were off all nacions vnder heaven. When this was noyed aboute/ the multitude came togedder and were astonyed/ because that every man herde them speake his awne tounge. They wondred all/ and marveylled sayinge amōge themselves: Loke/ are not all these which speake off galile? And howe heare we every mā his awne tounge wherein we were boren? Parthians/ Medes/ and Elamites/ and the inhabitants of Mesopotamia/ off Turky/ Cappadocia/ Pontus/ ad of Asia/ Phrygia/ Pamphylia/ and of Egypte/ and off the parties off Libya/ which is besyde Syrene/ And straungers off Rome/ Jewes and proselites/ Grekes and Arabians: We have herde them speake with our awne tongues the greate workes off god. They were all amased/ and wondred sayinge wnto another: what meaneth this? Other mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven/ and lift up his voyce/ and sayde vnto them: Men of Jewry/ ad all ye that inhabit Jerusalem: be this knowen vnto you/ and with youre eares heare my wordes. these are not drunken/ as ye wene/ For itt is yet butt the thyrde houre off the daye: but this is that which was spoke by the prophet

V illij

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The Actes

Johell: It shalbe i the last dayes (sayth God)
of mysprete I will poure out apō all flesshe. And
yours sonnes / and youre doughters shall proph-
esy / youre yonge men shall se visions. And your
olde men shall dreame dreames. And on my ser-
vants / and on my honde maydens I will poure
out off mysprete in those dayes / And they shall
prophesy. And I will shewe wonders in hevea
bove / and tokens in the erth benethe / bloud and
fyre / and the vapour off smoke. The sun shalbe
turned into darknes / and the mone into bloud /
before that greate / and that notable daye of the
lorde come. And the tyme shall come that whoso-
euer shall call on the name of the lorde / shalbe
saved. Women off Israhel / heare these wordes.
Jesus of Nazareth / a man approved off God
amonge you with myracles and wonders / and
signes which God did by hym in the myddes off
you / as ye youre selves knowe: hym have ye ta-
ken by the hondes of vnrightewes persones / af-
ter he was delivered by the determinat counsell
and foreknoweledge of God / and have crucifi-
ed and slayne hym / whom god hath rayssed upp
and lowsed the sorowes of death / because it was
vnpossible that he shulde be holden of it. David
speaketh of hym: Afore honde / sawe I God al-
wayes before me: For he is on my right honde /
that I shulde nott be moved. Therefore did my
hart reioyce / and my tonge was glad. Moreover
also / my flesshe shall rest i hope because thou shalt
not leue my soul i hell / nether shalt suffre thy
saint to see corrupcion. Thou hast shewed me the
wayes of lyfe / Thou shalt make me full off ioye

Pol: 155.

with thy countenaunce.

Men and brethren / lett me freely speake vnto you of the patriarke David: For he is both deed and buryed / and his sepulcre remayneth with vs vnto this daye. Therfore sence he was a prophet / and knewe that God had sworne with a nothet to hym / that the frute of his loynes shulde sit on his seate: He sawe before / and spake of the resurrection of Christ / that his soule shulde not be lefte in hell: nether his flesshe shulde see corruption. This Iesus hath God rayssyd vppe / where of we all are witnesses.

Sence nowe that he by the right honde of god exalted is / and hath receaved off the father the promys off the holy goost / he hath shewed for the that whiche ye nowe see and heare. For David is not ascended into heven / but he sayde: The lord sayde to my lord sit on my right honde / vntill I make thy fooes / thy fote stole. So therfore lett all the housse of Israhel knowe for a suerty / that God hath made the same Iesus whome ye have crucified / Lord and Christ.

When they herde this / they were pricked in their hertes / and sayd vnto Peter / and vnto the other apostles: Ye men and brethren / what shal we do? Peter sayde vnto them: Repent and be baptised every one off you in the name of Iesus Christ / For the remission off synnes / and ye shall receave the gyfte off the holy goost. For the promys was made vnto you / and to your chyl dren / and to all that are as farre / even as many as oure lord God shall call. And with many other wordes bare he witnes / and exhorted them

v v

V

from 102

The Actes

saying: Save your selves from this vntowars
de generacion. They that gladly receaved hys
preachynge were baptised. And the same daye/
there were added vnto them aboute a threthous
sande soules.

And they continued in the Apostles doctrine
and fellyshippe/ and in breakynge of bread/ and
in prayer. And feare cam over every soule. And
many wondres and signes were shewed by the
apostles. All that beleved gathered the toged-
der/ and had all thynges comen. And sold their
possessions and goddes/ and parted them to all
men/ as every man had nede. And they continu-
ed dayly with one acorde in the temple/ and bra-
ke bread in every housse/ and ate their meate to-
gedder with gladnes/ and singlenes of hert pra-
ysynge god/ and had favour with all people/
and the lord added to the congregacion dayly
them that shulde be saved.

The .iiij. Chapter.

Peter and Iohn went vp to gedder into the
temple at the nynte houre of prayer: and
there was a certayne mā balt from his mothers
wombe/ whom they brought ad layde at the gas-
te of the tēple called beautifull/ to see his almes
of them that entred into the temple. When be sa/
we Peter and Ioh/ that they wolde to the tem-
ple/ he desired to receave an almes/ Peter faste-
ned his eyes on hym with Iohn and sayd a loke
on vs/ and he gave hede vnto them/ trustynge to
receave somethynge of them. Then sayd Peter/
Silver and golde have I none/ incheas I have

Pal. 156.

Of The Apostles. Fo. clviij.

Geve I the. In the name of Jesu Christ off Nazareth/ ryse vppe and walke. And he toke hym by the right honde/ and lifte him vppe. And immediately his fete and ancle bones receaved strength/ and he sprange/ stode/ and also walked/ and entred with them into the temple walkinge/ and leapyng/ and laudynge god.

And all the people sawe hym walke and laude God. And they knewe hym/ that ytt was he whiche sate and begged at the beautifull gate of the temple. And they wondred/ and were sore astonnyed at that which had happened vnto him. As the halt which was healed helde Peter and Ihon/ all the people ranne amased vnto them in Solomons hall.

When Peter sawe that he answered vnto the people: Remen off Israhell/ why marvaile ye at this? Or why loke ye so stedfastly on vs/ as though by oure awne power/ or holynes we had made thys mangoo? God off Abraham/ Isaac/ and Jacob/ the God off oure fathers hath glorified hys sonne Jesus/ whom ye betrayed/ and denyed in the presence of Pilate/ when he had iudged hym to be lowe: but ye denyed the holy and iust/ and despyred that he shulde geve you a murtherer/ and kyll the lord off Iyse who god hath raised from deeth/ of the which we are witnesses: And hys name thorow the sayth off hys name hath made thys man sounde whom ye see and knowe. And the sayth which ys by hi/ hath to thys man geven thys health/ in the presence of you all.

And now brethren I wote wele that thorow

The Actes

ignoraunce ye have done yt / as did also your
heddes. But God which shewed before by the
moughth off all hys prophet that Christ shulde
suffre hath thus wyse fulfilled it. Repet yet her
fore and turne that your synnes maye be done
awaye whē the tyme of comferte cometh / which
we shall have of the presence of the lorde / and whē
god shall sende hi / which before was preached
vnto you / that is to wite Jesus Christ / whych
must he vercrease vntill the tyme that all thyng
gʒ be restored agayne / which god hath spokē by
the moughth off all hys holy prophet sence the
worlde began.

For Moses sayd vnto the fathers: A prophet
shall your lorde god raise vp vnto you / won of
your brethren / lyke vnto me / hym shall ye hea-
re / all thigʒ whatsoever he shall saye vnto you.
For the tyme will come / that every soule which
shall not heare that same prophet shall be cō-
fyled frō the people. Also all the prophet frō Samu-
ell / and thence forth as many as have spoken /
have in lʒ wyse tolde of these dayes. We are the
chyl dren of the prophet / and to you pertayneth
the testament that god hath made vnto our fa-
thers saying to Abraham: Even in thy seed shall
all the kynreds of the erth be blessed. First vnto
you hath god raised vp his sonne Jesus / and hi
he hath sent to blyss you / that every one off you
shulde turne from his wickednes.

The. liij. Chapter.

As they spake vnto the people / the priest / and
the ruler off the temple / and the saduces

Act. 157.

Of The Apostles. So. clviij.

cam upon them / takynge greuously that they taught the people and preached in the name off Iesus the resurrection from deeth. And they layde bondes on them / and put them in holdervn: till the next daye. For itt was nowe even tyde. Many of the which herde the wordes beleved / and the noubre off the men was aboute fyve thousande.

Butt chaunsed on the morwe that their ruelers / and senlours / and scribes / as Annas the chiefe prest / and Cayphas / and Ihon and Alexander / and as many as were off the kynned off the hye prest / were gaddered to gedder at Ierusalem / and set them in the myddes / and axed by what power / or i what name have ye done this syrs? Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people / and senlours of israhel / if we this daye are examined of the gode dede done to the sycke man by what meanes he is made whoale: beytt knowne vnto you all / and to all the people of israhel / that in the name of Iesus Christ of nazareth / whom ye crucified / and whom god raysted from deeth agayne / this man stondest heare present before you whoale. This is the stone cast a syde of you bylders which is sett in the chiefe place of the corner. Neither is there health in any other. Nor yet also is there any other name geven to men wherein we must be saved.

When they sawe the boldnes off peter and Ihon / And knew that they were vnlerned men and laye people / they marvelled / and they knew them / that they were with Iesu. Seinge al-

The Actes

so the man whych was healed stondynge wyth them they coulden nott saye agaynst yt/ but commaunded them to goo a fyde out of the counsell/ And commened amonge them selues sayinge: what shall we do to these men? For a manyfest signe is done by them/ and is openly knowen to all them that dwell in Iherusalem/ and we can nott denye it: But that it be noyted no father amonge the people/ lett vs threaten and chaurge them that they speake henceforth to noo man in this name.

And they called them/ and comaunded them that in noo wyse they shulde speake or teachen in the name off Iesu. Butt Peter and Iohn answered vnto them and sayde: whither yt be right in the syght of god to obeie you moare then god iudge ye. For we cannot butt speake that which we haue sene and herde. Soo they threatened they them and lett them goo/ And sounde noo thyngs howe to punyssh the them/ because of the people: For all men lauded God for the myracle whych was done. For the man was above forty yeres olde/ on whom this myracle of healinge was shewed.

As sone as they were let goo they cam to thes ir felowes/ and shewed all thatt the hyeprestes and seniours had sayde. When they herde that/ with one mynde they lyfte vp their voyces to god and sayde: Lorde/ thou arte God which hast made heven and erth/ the see and all thatt in the ys/ whych by the moughth off thy seruant Dauid hast sayd: Why did the heathen grudge/ and the people in nagen vayne thynges. The kyns

Of The Apostles. fo. cliij.

g^r off theerth stode vp and the ruelars cam to
gedder agaynst the lorde. And agaynst his
Christ.

For off a trueth agaynst thy holy chyldre Jes
sus/whom thou hast annoynted/bothe Herode
and also Poncius Pilate wyth the gentyls/ and
the people off Israhel/ gaddered themselves to
gedder forto do whatsoever thy honde and thy
counsell determened before to be done. And no
we lorde beholde their threatenynge/ and gras
unte vnto thy seruaunt wyth all confydence to
speake thy worde. So that thou stretche forth
thy honde that healyng/ and signes/ and won
ders be done by the name off thy holy chyldre Jes
sus. And as sone as they had prayed/ the pla
ce moved wheare they were assembled to ged
der/ and they were all filled with the holy goost/
and they spake the worde of god boldely.

The multitude of them that beleved/ were off
won hert/ And off won soule. Also none off
them sayde/ that eny thyng off those whych he
possessed was his awne: Butt had all thynges
commen. And with greates power gave the A
postles witnes off the resurrection off the lorde
Jesu. And grett grace was with them all. Ne
ther was there eny amonge them that lacked.
For as many as were possessers off lond or ho
usses/ solde them and brought the pryce off tho
thyngs whych were solde/ and layed ytt downe
att the Apostles fete. And distribution was
made vnto every man accordynge as he hade
nede.

And Ioses which was also called of the apo

The Actes.

files Barnabas (that is to saye the sonne of coꝝ
solacion / beyng a leuite / and off the countrie off
Cyprus) had londe / and sold itt / and layde the
pryce doune at the apostles fete.

The v. Chapter.

A Certayne man named Ananias with Sa-
phira his wyfe solde a possession / and kept
te awaye parte of the pryce (his wyfe also beyng
ge of counsell) and brought a certayne parte ad
layde itt doune att the apostles fete. Then sayde
Peter: Ananias how is it that satan hath filled
thyne hert / thatt thou shuldest lye vnto the holy
goost / and kepe awaye parte off the pryce off the
lyvelod: Pertayned it not vnto the only? And af-
ter it was solde / was not the pryce in thyne aw-
ne power? Howe is it that thou hast concealed
this thyng in thyne herte? Thou hast not lyes
vnto men / but vnto God. When Ananias her-
de these wordes / he fell doune and gave vp the
goost. And grett feare cam on all them that these
thynges herde. And the yongemen roose vp and
put hym a parte / and carryed hym out / and bu-
yed hym.

¶ It fortunied as it were aboute the space of iij.
houres after / that his wyfe cam in ignoraunt of
that which was done. Peter sayde vnto her: Tell
me / solde yethelonde for so moche? And she say-
de yefor so moche. Peter sayd vnto her: why ha-
veye agreed to geber / to tempt the spete off the
londe? Loo / the fete off them which have buryed
thy husbnde are at the dore / and shall carry the
out / thes he fell doune straigh t waye at his fete

Ed. 159.

Of The Apostles. So. clv.

and yelded vp the goost. They yonge men cam in
 and founde her ded/ and caried her out and buried
 her by her husbände. And grett feare cam on all
 the congregacion. And on as many as herde it.

By the hōdes of the Apostles were many sig-
 nes and wondres shewed amonge the people.
 And they were all togedder wyth one acorde in
 Solomons hall. And of other durst noo man io-
 yne hym silfe to them: but the people magnifyed
 them. The nōmbre of them that beleued in the
 lorde bothe of men and women grewe moare and
 moare in somoch that they brought their sick
 to the strettes/ and layde them on beddes and pa-
 lett/ that at the left waye the shadowe off Peter
 when he cam by/ myght shadowe some of them.
 There cam also a multitude out off the cites ro-
 und about vnto Jerusalem/ bryngyng with the
 their sick and them whych were vexed with vn-
 cleane sprettes. And they were healed every won.

The chiefe preste arose vp and they that were
 with hym (which is the secte off the Saduces)
 and were full of indignacion/ and layde hondes
 on the apostles/ and put them in the cōmen pres-
 son: but the angell of the lorde by night opened
 the prison doore/ and brought them forth/ and
 sayde: goo steppe forth/ and speake in the tem-
 ple to the people all the wordes of this lyfe. Whe-
 n they herde that / they entred into the temple erly
 in the mornynge and taught.

The chiefe prest cam and they that were with hi
 and called a counsell togedder/ and all the sen-
 iours off the chyldeen off israhel / and sent to the
 prison to sett them. When the ministers cam and

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X

Amos 11

The Actes.

founde the nott in the prison / they cam agayne and tolde sayinge: The prison founde we shut with all diligence / and the keepers stondynge wth out before the doores: but when we had opened we founde no man within. When the chiefe prest of all and the ruler of the temple / and the hye prestes herde these thynges / they douted off them / where vnto this wolde growe.

Then cam won and shewed them: Loo the mē thatt ye putt in prison stonde in the temple / and preache to the peple. Then went the ruler of the temple with ministers / and brought them with out violence. For they feared the people lest they shulde have bene stoned. And when they had brought them / they sett them before the counsell. And the chiefe prests axed them sayinge: Did nott we straytely commaunde you that ye shulden not reache in this name? and beholde ye have filled Jerusalem with youre doctrine / and ye intende to brynge this mans bloud upon vs.

Peter and the other apostles answered / and sayde: We ought moare to obey God then men. The God of oure fathers raysed vp Iesus / whom ye slewe and hanged on tre. Symbeinge a ruler and a saveoure hath god exalted with his right honde / for to geve repentaunce to Istraell and forgiveness of synnes. And we are his recordes as concernynge these thynges: and also the holy goost / whom God hath geven to them that obey hym. When they herde that they clave asunder / and sought meanes to slee them. Then stoodethere vp won in the counsell / a pharisey named Gamaliell / a doctour off lawe / had in auc:

Of the Apostles. Po. clxi.

torite amonge the people and cōmaunded to put the apostles a syde a lytell space. And sayde vnto them: Men of Israhell take heed to youre selues what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas bostryng hym selfe / to whom resorted a nombre off men / about a foure hondred / which was slayn / and they all which beleued hym were scatred a broode and brought to nought. After this man arose there vp won Judas off Galile / in the tyme whē tribute begā / and drew awaye moche people after hī. He also perished: and all euen as many as hartened to hym are scattered a brood.

And nowe I sape vnto youre frayne youre selues from these men / and let them alone: For yff this counsell or weake be of men / itt will come to nought: but and if it be of God / ye cā not destroye it / lest haplye be foude to stryue agaynst god. And to hym they agreed / and called the apostles / and bett them / and cōmaunded that they shulde not speake in the name of Jesu / and lett the go.

And they departed from the counsell reioysyng that they were counted worthy to suffre rebuke for his name. And dayly in the temple / and in every housse they ceased nott / teachyng and preachyng Iesus Christ.

The vi. Chapter.

In those dayes as the nombre of the disciples grewe / there arose a grodge amonge the greekes agaynst the ebrues / because theyr wordes wer despysed in the dayly mynystracion. The twelve called the multitude of the disci-

Æ ij

The Actes

ples to godder and sayde: it is nott mete that we shoulde leave the worde of god ad serve at the tables: wherfore brethren loke ye out amonge you seven me of honest reporte/ full of the holy goost and wisdo/ which we maye apoynte to this nedfull busines: but we wolle geve oure selves continually to prayer/ and to the ministracion off the worde. And the sayge pleased the whoale multitude wele. And they chose Steve a man full off sayth/ and off the holy goost/ and Philip/ and Prochorus/ and Nicanor/ and Timon/ and Permenas/ ad Nicholas a proselite of antioche/ which they sett before the apostles/ ad they prayed and laydethair bondes on them.

And the worde of god encreasyd/ and thenos umbre of the disciples multiplied in Jerusalem greatly/ And a grett company of the prestes were obedient to the saythe. Steven full off saythe and power did grett wonders/ and myracles amonge the people. The there arose certayne off the Synagoge/ which are called lebertines/ and Sireneis/ and Alexandrians/ and Cilians/ and Asians/ and disputed with Steven. And they couldenot resist the wisdom/ ad the spete/ with which spete he spake. Then sent they i men which sayd: we have herde hym speake blasphemous wordes agaynst Moses/ ad agaynst god/ and they moved the people/ and the senlours/ and the scribes: and they cam apon hym and caught hym/ and brought hym to the counsell/ and brought forth falce witnesses whych sayde: This man ceasith not to speake blasphemous wordes agaynst thys holy place and the lawe/ for

Act. 16.

Of The Apostles. So. clxij.

we herde hym saye / This Iesus off Nazareth
shall destroye this place / and shall chaunge the
ordinances whych Moyses gave vnto vs. And
all that sate i the counsell looked stedfastly on hi
and sawe hys face as it had bene the face off an
angell.

The. vii. Chapter.

Then spake the these prest : ys ytteven soor
And he sayde: ye men / brethren / and satb
ers / harken to. The God off glory apered vnto
oure father Abraham whil he was yet i niofor
potamia / befoze he dwelt in charra / and sayd
vnto hym: come out of thy contre / and from thy
fynned / and come into the lond whych I shall
shewe vnto the. Then cam he out off the lons
de of caldey / and dwelt in charra. And after that
as sone as his father was deed / he brought him
into this lande / where in ye nowe dwell / and he
gave him none inheritaunce in it / no not one fo
te of grounde. And promised that he wolde geve
it to hym and to hys seed after hym / when as yet
he had no chylde.

God verele spake on thys wyse / thy seed shall
be a dweller in a straunge londe / and they shall
put them in bondage / and shall entreate them
evyll. iiij. C. yeaes. And thenacio: to whom thy
ey shalbe in bondage / will I iudge (sayde god)
and after that shall they come forth / and serve
me in this place. And gave hym the testament of
circumcision / and he begat Isaac / and circum
cised hym the viij. daye / and Isaac begat Jacob.
and Jacob the twelve patriark.

℞ iii

The Actes.

And the patriarkⁱ havinge indignacion for
lde Ioseph into Egypte/ and God was with hym
and delivered hym out off all his adversties. ad
gave hym faveour and wisdom in the sight off
Pharao kynge off Egypte/ And Pharao made
hym governer over Egypte/ and over all his ho
uholdes.

Then cam there a dertth over all Egypt/ and
Canaan/ and grett affliction/ and our fathers
founde no sustenance. When Jacob herde that
there was corne in Egypte/ he sent oure fathers
fyrst/ ad when he had sent them the secounde ty
me/ Ioseph was knowen off his brethzen/ and
Iosephs kynred was made knowne vnto Pha
rao. Then sent Ioseph and caused his father to
be brought and all his kynne/ thre score and .xv.
soules. And Jacob descended into Egypte/ and
deyed bothe he and oure fathers/ and were tra
nslated into Sichem/ and were put in the sepul
cre that Abraham bought for money of the son
nes of Emor/ at Sichem.

When the tyme off the promes druenye (wh
ich God had promysed with an othe to Abrah
am) the people grewe and multiplied in Egi
pte till another kynge arose which knewe nott off
Ioseph. The same dealte suttelly with oure kyn
red/ and evyll intreated oure fathers/ and mas
de them to cast awaye their chyldren/ that they
shulden not remayne alyve. The same tyme was
Moses borne/ and was a proper chyld in the
sight of God/ which was nourished vp in his fa
thers house thre monethes. When he was cast
out Pharaes doughter toke hym vp/ and nour

Of The Apostles. Fo. clxiiij.

sped hym vp for her awne sonne. And Moses was learned in all manner off wisdom of the Egyptians and was mighty in dedes and in wordes.

When he was full forty yere olde / it cam ins to his hert to visit his brethren / the chyldren off Israel. And when he sawe one off them suffre wronge / he defended hym / and avenged his quarrell that had the harme done to hym / and smote the egypcian. For he supposed hys brethren wolde have vnderstonde howe that God by his hondes shulde geve them health: butt they vnderstode nott.

And the next daye he shewed hym selfe vnto them as they strove / and wolde have sett them at one agayne saynge: Syrs ye are brethren why hurte ye won another: butt he that did his neighbour wronge / thrust hym awaye saynge: Who made the a ruelar ad a iudge amonge vs? Why wilt thou kill me / as thou diddest the egypcia yester daye? Then fled Moses at that worde / and was a stranger in the londe off Madian / Where he begat two sonnes.

When .xl. yeres were expired / there apere to hym in the wildernes of mounte Sina the angel off the Lorde in a flam off fyre in a bussh. When Moses sawe itt he wondred at the sight / and drue neare to beholde itt. And the voyce off the Lorde spake vnto hym: I am the God of thy fathers / the God of Abraham / the God of Isaac and the God off Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to hym Putt off thy shewes from thy fete / for the place

Æ iiii

The Actes.

where thou stondeſt is holy grounde. I haue perfectly ſene the affliction off my people whych is in Egypte/ and I haue berde theyr groynge/ and am come doune to deliuer them. And now come and I will ſend the into Egypte.

The ſame Moſes whom they forſoke ſayynge: whomade the a ruelar and a iudge: God ſent bothe a ruelar and a deliverer/ by the hondes of the angell which apered to hym in the bouſſhe. This man brought them out ſhewynge wonderſ and ſignes in Egypte/ and in the reed ſee/ and in the wildernes xl. yeares. This is that Moſes which ſayde vnto the chyldren off Iſrahell: A prophet ſhall youre lord God rayſe vp vnto vs ou of youre brethren lyke vnto me/ hym ſhall ye heare.

This is he that was in the cōgregacion/ in the wildernes with the angell which ſpake to him in the mounte Syna. and with oure fathers. Thys man receaved the worde of lyfe to geve vnto vs/ to whom oure fathers wolde not obeye: But caſt it from them/ and in their hertes turned backe agayne into Egypte/ ſayinge vnto Aaron: Make vs goddes to goo before vs. For we wote nott what is become of this Moſes that brought vs out of the londe off Egypte. And they made a calfe in thoſe dayes/ and offered ſacrifice vnto the ymage/ and reioyſed in the workes of theyr awne hondes.

Then God turned hym ſiſe/ and gave them vp/ that they ſhulde worſhipp the ſtarres of the ſkye/ as it is written in the boke of the prophet: O ye off the houſſe off Iſrahell: have ye geuen

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Of the Apostles. Fo. clviij.

unto me offerynges or sacrifice / by the space off xl. yeres in the wilderness: And ye toke vnto you the tabernacle off Moloch and the starre off poure god Remphan / figures which ye made to worshipp them. And I will translate you beyonde Babilon.

Oure fathers had the tabernacle of testimony in wilderness / as he had apoynted them speake vnto Moyses / that he shulde make it accordyng to the fashion that he had sene / which tabernacle oure fathers receaved / and brought it in with Josue into the possession of the gentyls / which gentyls god drave out before the face of oure fathers vnto the tyme of David / which founde favour before god / and desired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an housse.

But he that is hrest of all dwelth not in temples made with hondes / as sayth the prophete: *Heven is my seate / and erth is my fote stole / what housse will ye bylde for me sayth the lord: or what is my resting place: hath nott my honde made all these thynges?*

Ye stiffnecked and of vncircumcised hertes and eares: ye have all wayes resisted agaynst the holy goost: as youre fathers did / so do ye. Which off the prophetes have not youre fathers persecuted: And they have slayne them / which shewed before off the comynge off that iust / whom ye have betrayed and moadred. And ye also have receaved a lawe by the ordinaunce off angels / and have not kept itt.

When they herde these thynges / their hertes

¶ v

missed

The Actes

clove a sunder / and they gnasshed on hym with their tethe. He beyng full of the holy goost loked vp with his eyes into heven and sawe the maieste off God / and Iesus stondynge on the ryght honde of god / and sayde: loo / I se the heavens open / and the sonne off man stonde on the ryght honde of god. Then they gave a shute with a loude voyce / and stoppes their eares and ranne apon hym all at once / and caste hym out off the cite / and stoned hym. And the witnesses layde doune their clothes att a yonge mannes fetenamed Saul. And they stoned Steven callynge on and sayge: Lorde Iesu receave my sprete. And he kneled doune and cryed with a loude voyce: lorde impute not this synne vnto them / For they wote not what they do. And whē he had thus spoken he fell a slepe.

The. viij. Chapter.

Saul had pleasure i his deeth. At that tyme was there a grett persecucion agaynst the congregacion which was att Iherusalem / and they were all scattered abroad thorowout the regions of Iury and Samaria / except the apostles. The devout men dressed Steven / and made greatt lamentacion over hym. Saul made havoc off the congregacion entrynge into every housse / and drewe out bothe man and woman / and thrust them into pryson. They that were scattered abroad went every where preachyng the worde. Then cam philip into a cite off Samaria and preached Christ vnto them. And the pe-

Fin: 164.

Of The Apostles. So. d. xv

ople gave hede vnto those thyngs which Philip spake wyth one acorde / in thatt they herde and sawe themiracles which he did. For vncleue spretes cryinge with loude voyce cam out of many which were possessed off them / Many taken with palseys / and many that halted were healed. And there was gret ioye in that cite. There was a certayne man called Simon / which before tyme in the same cite / vsed witchecraft ad be witched the people / sayng that he was a mā that coulde do greates thigs. Whom they regarded / from the lest to the grettest sayinge: thys ys that power of god / which is called grett. Sym they sett moche by / because of longe tyme wyth sorcery he had deluded their wittes. As some as they beleved Phillip's preachynge off the kyngdome off God and off the name of Jesu Christ / they were baptised bothe men and women. The Simon hym selfe beleved and was baptised / And continued with Phillip / and wondered beholdynge the miracles and signes / which were shewed.

When the Apostles which were at Jerusale berde saye that Samaria had receaved the worde of god they sent vnto them Peter and Iohn / which when they were come / prayed for them / thatt they myght receave the holy goost. For as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then layde they their bondes on them / ad they receaved the holy goost.

When Simon sawe thatt thorowe laytynge on off the Apostles bondes on them / the holy

The Actes

goost was geuen: he offered them money sayynge: Geue me also this power/ that on whom so ever I laye bondes/ he may receaue the holy goost. Then sayde Peter vnto hym: Perissh thou and thy money togedder. For thou weneest that the gyfte of god maye be obteyned with money: thou hast nether partenoze sellishippe/ this busines. For thy hert is not right i the sight of god. Repent therfore of this thy wickednes/ and praye God that the thought off thyne hert maye be forgiven the. For I perceaue that thou arte full of bitter gall/ and wrappd in iniquyte.

Then answered Simo and sayde: Praye ye to the lorde for me that none off these thynges which they have spoken fall on me. And they whē they had testified/ and preached the worde of the lord/ dereturned to Jerusalem and preached the gospel in many cites of the Samaritans.

The angell of the lorde spake vnto Phillip sayynge: Arise and goo towardes midde daye vnto the waye which leadeth from Jerusalem vnto Gaza/ which is in the desert. Se arose and went on/ and beholde a man off ethiopia which was gelded/ and of grete auctorite with Candace queene of the ethioplans/ which had the rule off all her treasure/ cam to Jerusalem for to praye. as he returned home agayne sittynge in his charrett he redde Esay the prophet.

The sprete sayde vnto Phillip: Goo neare and ioyn thy selfe to yonder charret. Phillip ranne to hym/ and herde hym rede Esay the prophet and sayde: Vnderstondest thou what thou redest? And he sayd: howe can I/ except I had a gyde?

Ms. 165.

Of The Apostles. So cxxij.

And he desyred Philip that he wold come vp ad sit with hym. The tyme off the scripture which he redde was this. He was ledde as a shepe to be slaynes: And lyke a lambe dom before his shere: so opened he nott his mough: in that he submitted hym selfe: his iudgement was exalted: who shall declare his generation: for his life is take from the erthe. The gelded man answered Philip and sayde: I praye the off whom speaketh the prophet this: of hym selfe: or off some other man?

Philip opened his mough: ad began at the same scripture: and preached vnto hym Iesus. And as they went on their waye: they cam vnto a certayne water: and the gelded man sayde: Se here is water: what shall lett me to be baptised? Philip sayde vnto hym: If thou beleue with all thyne hert: thou mayst. He answered sayinge: I beleue that Iesus Christe is the sonne of God. And commaunded the charet to stonde still. And they went doune bothe ito the water: bothe Philip ad also the gelded mā. And he baptised hym. As sone as they were come out off the water the spere off the lorde caught Philip. And the gelded man sawe hym no moore. And he wet on his waye reioysynge: butt Philip was founde at Azotus. And he walked thorowe out the countre preachynge i their cites: till he cam to Cesarea.

The. ix. Chapter.

Saul yet pzetbynge out threatnyngs and slaughter agaynst the disciples of the lorde:

The Actes

went vnto the hyepreste / and desired of hym letters to damascō / to the synagoges: that yf he for undeany of this waye whether they wer men or women / he myght brynge them bounde vnto Jerusalem. As he went on his journey / hit fortuned that he drueneye to damascō / and sodenly there shyned rounde about hym a lyght from heven. And he fell to the erth / and herde a voyce saynge to hym: Saul / Saul / why persecutest thou me? And he sayde what arte thou Lord? The lord sayd / I am Iesus whom thou persecutest / it shalbe harde for the to styde agaynst the prycke. He bothe tremblynge and astonyed sayde: Lord what wilt thou have me to do? And the lord sayde vnto hym: Arise and goo into the cite / and ytt shalbe tolde the what thou shalt do.

The men which accompanied him on his waye stode amazed / for they herde a voyce / butt saw no man. Saul arose from the erth / And whē he had openned his eyes he saw no man. Then leddet they hym by the honde / and brought him into damascō. And he was iij. dayes wyth out sight / and nether ate nor dranke.

There was a certayne disciple att damascō named ananias / to hym spake the lord in a vision: Ananias. And he sayde: I am here lord. And the lord sayde vnto hym: arise and goo into the strete whychys called strayght / and sette in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth / And hath sene in a vision a man named Ananias commynge in vnto hym / And puttyng bys

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Of The Apostles. Fo. clxxij.

hondes on hym / thatt he myght receave hys sight.

Ananias answered: Lorde I have herde by many off thys man / howe moche hurte he hath done to thy sanctes att Iherusalem / and in thys place he hath auctoiste off the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessel vnto me / to beare my name before the gentyls / and kyngs / ad the chyldren off Iſrahel. For I wyll shewe hym howe grett thynges he must suffre for my names sake.

Ananias went bys waye and entryd into the housse and putt his hondes on hym and sayde: brother Saul the lorde that apperyd vnto the i the waye as thou camst / sent me vnto the / that thou myghtest receve thy sight and be filled with the holy goost. And immediatly there fell fro his eyes as ytt had bene scales and he receaved his sight / and arose and was baptised. And receaved meate and was comforted.

Then was Saul a certayne dayes wyth the disciples which wer at Damascon. And streight waye he preached Christ in the Synagoggs howe that he was the sonne off God. All that herde hym wer amased and sayde: ys nott this he that spoylled them whych called on this name in Iherusalem? And cam hydder for the entent that he shulde brynge them boude vnto the hye prestes? Saul encreased in strengthe / And confounded the Jewes which dwelte at Damascon affirminge that this was very Christ.

The Actes.

*mata
layinges
left out*

After a good while the iewes toke counsell as
monge them selues to kyll hi. But there awayte
wer knowen of Saul. And they watched att the
gatt daye and nyght to kyll hym. Then the disci-
ples toke hym by nyght / and putt hym thozow
the wall and lett hym doune in a basket.

When Saul cam to Iherusalem he assayed to
cople hym selfe with the apostles / and they wer
all afrayde of hym and beleved not that he was
a disciple. But Bernabas toke hym ad brought
hym to the apostles and tolde them howe he had
senethe lorde in the waye and had spoken wyth
hym: and how he had done boldly at damascos
in the name off Jesu / And he had his conversa-
cion with them att Iherusalem / and quitt hym
selfe boldly in the name off the lorde Jesu. And
he spake and disputed wyth the greke and they
went aboute to slee hym. When the brethren
knew of that / they brought hym to cesarea / and
sent hym forth to tharsus. Then had the congre-
gacions rest thozowoute all iewry and galile ad
samary / and wer edified / and walked in the fe-
are of the lorde / And multiplied by the comferte
of the holy gost.

It chaunced that as Peter walked throughou-
te all quarters / he ca to the sainctes which dwelt
at lydda and there he founde a certaine man na-
myd Eneas / whych had kepte hys bed viij. yere
sicke of the palsy. Then sayde Peter vnto hym:
Eneas / the lorde Jesus Christ make the whole.
Arise and make thy bed. And he arose imme-
dyatly. And all that dwelt at lydda and sars-
sawe hym / and tourned to the lorde.

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Of The Apoffles. Fo. clviii.

There was at Joppa a certayne woman (which was a disciple named Tabitha / which by interpretation is called dorcas) she was full off good workes and almes dedes / which she did. But chaunced in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in a chamber: Because lydda was nye too Joppa / and the disciples had herd that Peter was there / they set vnto hym / desyryng hym that he woldenot be greued to come vnto them.

Peter arose and cam with them: when he was come they brought hym in to the chamber / and all the widows stode rounde aboute hym wepyng / and shewyng the coott and garmentt whych dorcas made whill she was with the. Peter putt them all forth and kneeled doune and prayde and turned hym to the body / and sayde: Tabitha arise. She opened her eyes / and when she sawe Peter she sat vpp. And he gave her his honde and lyst her vpp / and called the saintes and wyddoes and shewed her alyue. And hit was knowenethrowout all Joppa / and many beleved on the lorde. And hit fortuneth that he taried many days in Joppa with one Simon a tanner.

The. v. Chapter.

There was a certayneman in Cesarea called Cornelius / a captaine of the souldiers of italy / a deuouteman / and won that feared God with all his housholde / which gave moche almes to the people / and prayde God alwaye. The same man sawe in a vssion epydently aboute the nyghtthe houre of the daye the angell of god

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The Actes.

commynge in vnto hym / and sayinge vnto hym:
Cornelius. when he loked on hym / he was afra-
yde / and sayde: what is it lord? He sayde vnto
hym: Thy prayets ad thy almeses ar come vppe
in to remēbraunce in the presence of God. And
nowe sende men to Joppa / and call for one Si-
mon named also Peter. he lodgeth with won S-
imon a tanner / whose housse is by the see syde.
He shall tell the / what thou oughtest to doo. W-
hen the angell which spake vnto Cornelius was
departed / he called two of his housholde / and a
devoute souldier off them thatt wayted on hym /
to whom he tolde all the mater / and sent them to
Joppa.

On the morowe as they went on their iorney
ād drewe nye vnto the cite / Peter went vppe in to
the vpermost parte of the housse to praye / abo-
ut the vii. houre. Then wexed he an hongred / ād
wolde have eaten. whill they maderedy for hym
He fell into a traunce / and sawe heven openned /
and a certayne vessell come doune vnto hym / as
it had bene a greateshere / knytt at the iij. corne-
ra / and was lett doune to the erth / wherein wer
all maner of iij. foted beastes of the erth and v-
ermenād wormes / and foules off the ayer. And
a voyce spake vnto hym from heve: Ryse Peter
Ryll and eate. Peter sayde: God forbyd lord /
for I have never eaten eny thyng that is commun-
en or vncleane. And the voyce spake vnto hym a-
gayne the seconde tyme: What God had clen-
sed thatt makethou not commen. This was doune
thryse And the vessell was receaved vppe agay-
ne into heven.

*errata for
hath*

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Of the Apostles. So. cxiij.

Whyle Peter mused in hym selfe what this vision which he had sene meant/ beholde the men which were sent from Cornelius/ had made inquryr/ance for Simons house/ and stode before the doore. And called outewo and asced whether Simon which was also called Peter/ were lodged there. Whyll Peter thought on this vision/ the sprete sayde vnto hym: Loo/ men seke the. arise therfore/ get the doune/ and goo with them/ and doute not. For I have sent them. Peter wet doune to the men which were sent vnto hym from Cornelius/ and sayde: Loo/ I am he/ whom ye seke. what is the cause wherfore ye are come? They sayde vnto hym: Cornelius the captayne a iuste man/ and won thatt feareth God/ and off good reporte amonge all the people of the iewes was warned by an holy angell/ to sende for the i to his house/ and to heare wordes of the. Then called he them in/ and lodged them.

On the morowe Peter went with them/ and certayne brethzen from Joppa accompanied hym. And the thyrde daye entred they into Cesaria. Cornelius wayted for them/ and had called to gedder his kynsmen/ and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met hym/ and fell doune at his fete/ and worshipped hym. Peter toke hym vppe/ sayinge: I vyn I my selfe am a man. And as he talked with hym he cam in/ and founde many that were come to gedder. And he sayde vnto them: Ne dooe knowe howe thatt hyt trys an vnlawefull thyng

The Actes.

for a man beyng a iewe to company or come vnto an alient: But god hath shewed me that I shuld not call any mā common or vncleane: therfore cam I vnto you with outen scruple/ as sone as I was sent for. I am yourtherfore: for what intend/ have ye sent for me?

And Cornelius sayde: This daye nowe. iiii. dayes I fasted/ and at the nythe houre I prayde in my housse/ and beholde/ a mā stode before me in bright clothyng/ and sayde: Cornelius/ thy prayer is herde/ and thy almesdedes are had in remembraunce in the sight of God. sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse off one Simon a tanner by the see syde/ the which as sone as he is come/ shall speake vnto the. The sent I for the immediatly/ and thou hast well done for to come. Nowe are we all here/ present before god to heare all thynges that are commaunded vnto the of God.

Peter opened his mouth and sayde: Of a truth I perseave/ that God is not parcial/ but in all people he that feareth hym and worketh righteuesnes/ is accepted with hym.

Yet nowe the preachynge that God sent vnto the chyldren off Israhell/ preachynge them peace by Iesus Christe (which is lord over all thynges) which preachynge was published thorowoute all iewery/ and began in galile/ after the baptim preached by Ihon/ After thatt God had annoynted Iesus off Nazareth with the holy goost/ and with power/ he went aboute doinge goode/ and healyng all that were oppres-

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Of the Apostles. Fo. cxx.

sed with dyvles / for God was with hym. And we are witnessses off all thynges which he did in the londe of the iewes and at Jerusalem / whom they slew / and hounge on tree. Hym God ressed vppeth the hyrde daye / and shewed hym openly / not to all the people / butt vnto vs witnessses cho- syn befoze off God / which ate and dronke with hym / after he arose from death. And he comaunded vs to preache vnto the people and to testifi- e / that it is he that is ordered of God a iudge off quicke and deed. To hym geueth all the prophe- tes witnes / that thow his name shall receave remission of synnes all that beleve in hym.

While Peter yet spake these wordes / the holy gost fell on all them which herde his preachynge. And they of the circuncision which beleued were astonyed / as many as cam with Peter / because that on the gentyls also was shedd oute the gyfte of the holy gost. For they herdethem speake with tonges / and magnify God. Then answered Peter: can eny man forbyd water that these shoulde not be baptised / which have receaved the holy gost as wele as we? And he comaunded them to be baptised in the name of the lord. Then prayde they hym / to tary a feawe dayes.

The xj. Chapter.

HIt came to the eares of the apostles and brethren which were in iewry / that the brethren also had receaved the worde of God. When Peter was come vpp to Jerusalem / they of the circuncision disputed wyth hym / sayinge Thou wentest in vnto men uncircumcised / and stept

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The Actes.

with them.

Peter begā and expounde the thyng in order to them saynge: I was in the cite of Joppa prayinge / and in a traunte I sawe a vision / A certen vessell descende as it had bene a large lynnyn clothe / lett doune from heuyn by the fower corners / And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fower efored beast off the erth / and vermen ad wormes / and foules off the ayer. I herde also a voyce / sayinge vnto me: Arise Peter / slep and eate. And I sayd: God forbyd lorde / for nothyng comen or vncleane hath att eny tyme entred into my mought. The voyce answered me a gayne from heven count not thou those thyngs comen / which God hath clensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

And beholde immediatly wer thre men come vnto the housse where I was / sent from Cesarea vnto me. And the sprete sayde vnto me / that I shulde goo with them / with out doutinge. moreover these sixe brethæen accompanied me. And we entred into the mans housse. and he shewed vs / how he had sene an angell in his housse / which stod and sayde to hym: Send men to Joppa / and call for Symon / named also peter / he shall tell the wordes / wher by both thou and all thyng housse shal be saved. As I began to preach / the holy goost fell on them / as he dyd on vs at the begynnynge. Then cam to my remembrance the wordes of the lorde / howe he sayde: Iohn verely baptised with watter / butt ye shal be

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Of The Apostles. So. cxxj.

baptised with the holy goost. For as moche then as God gave the lyke giftes / as he dyd vnto vs / when we beleued o the lord Jesus Christ: what was That I shulde have with stonde God? when they herde this / they helde their peace and glorified God / saynge: Then hath God also to the gentylls graunted repentaunce vnto lyfe.

They which were scattryd abroad thorowe the affliction that arose aboute steven / walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche / preachynge the worde to no man / butt vnto the iewes only. Some off them were men off Cypers and off Syrene / which when they were come into Antioche / spake vnto the grek / and preached the lord Jesus. And the bonde off the Lorde was with them / and a greate nombre beleued and turned vnto the lorde.

Troynge off this cam vnto the eares off the congregacion / which was in Jerusalem / And they sente forth Barnabas thatt he shulde goo vnto Antioche. Which when he was come / and had sene the grace off the lorde / was glad / and exhorted them all / thatt with purpose off hertt they wolde continually cleave vnto the lorde. For he was a persfacte man / and full off the holy goost and off faithe. And moche people was added vnto the lorde. Then departed Barnabas to Tarsus / for to seke Saul / and when he had founde hym / he brought hym vnto Antioche. It chaunfed thatt a whole yere they had their conversacion with the congregacion there / and taught moche people in somoche thatt

The Actes

the disciples off Antioche were the fyrst that were called Christen.

In those days cam prophet from Ierusalem vnto Antioche. Ther stode vppon won off them named Agabus. And signified by the spire that there shulde be grett deth throughtoute all the worlde. which cam in passe in the emproure claudius dayes. The the disciples every man accordinge to his habilitie purposed to sende socoure vnto the brethren which dwelt in ierusalem. whych thyng they also did. and sent it to the seniours by the hondes of Barnabas and Saul.

The. vij. Chapter.

IN that tyme Herode the kynge layed honours on certayne of the congregaciō to vere them. He kyllled James the brother off Iohn with a swerde. and because he sawe that it pleased the iewes. he proceeded forther to take Peter also. The were the dayes of vnleued breed. And when he had caught hym. he put hym in prison. and deliuered hym to iij. quaternions off souldiers to be kepte. entendinge after ester to bringe hym forth to the people. The was Peter kepte in prison. But prayer was made without ceasinge off the congregacion vnto god for hym. When herod wolde have brought hym oute vnto the people. the same nyght slepte Peter bitwene ij. souldiers. bounde with two chaynes. And the keepers before the dore kepte the prison.

And beholde the angell of the lorde was there present. and a light shyned in the lodge. And he

Of The Apostles. Fo. clxxij.

smote Peter on the syde / and steryd hym vppe say-
yng: aryse vppe quych. And the cheynes fell of
from his bondes. and the angell sayd vnto him:
gyrde thy silfe and bynde on thy sandalles / And
so he dyd. And he sayde vnto hym: cast on thy
mantle aboute the / and folowe me. And he cam
oute and folowed him / and wist not that it was
truth which was done by the angell / butt thou-
ght he had sene a vision. When they were past
the fyrst and the seconde wathe / they cam vnto
the yeron gate / that ledeth vnto the cite / which
opened to them by his awne accorde. And they
went oute and passed thorowe won stret / and by
and by the angell departed from hym.

And whē Peter was come to hym silfe / he sas
yde: nowe I knowe off a surety / that the lorde
hath sent his angell / and hath delyvered me frō
the honde off Herode / and from all the waytyn-
ge fore of the people of the iewes. And as he co-
sydred the thyng / he cam to the housse of Mary
the mother of one Jhon which was called mar-
ke also / wheremany were gaddered to gedder in
prayer. As Peter knocked at the entry dore / a
damsell cam forth to herke named Rhoda. And
when she knewe Peters voyce / she opened nott
the entry for gladnes / but ran in and told howe
Peter stode before the entry. And they sayd vn-
to her: thou arte mad. And she bare them doune
that hit was even so. Then sayd they: it is hye
angell. Peter contynued knocking. When they
had openned the dore / and sawe him / they were
astonyd. He benefened vnto them with his honde
to holde them peace / and tolde them by what me-

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The Actes

and the lorde had brought hym oute of prison/ And sayde: goos bewe thys vnto James and to the brethern. And he departed and went into a nother place.

As sone as ytt was daye there was nolytell a doo amonge the souldiers/ what was becom off Peter. When Herode had called for hym/ and founde him not/ he examyned the keepers/ and comaunded to departe. And he descended from Jewry to Cesarea/ and there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once/ and made intercessio vnto blastus the kyngs chamberlein/ and desired peace/ be cause their countrey was noysshed be the kyngs londe. Apon a daye apoynted/ the kyng arayed hym in royall apparell/ and set hym in his seate/ and made an oracion vnto them. And the people gave a shute/ sayinge: It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote hi/ because he gave not God the honoure/ and he was eatyn of wormes/ and gave vppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Ierusalem/ and fulfilled their office/ and toke with the Thon/ which was also called Marcus.

The. viij. Chapter.

UHere were at antioche/ in the congregaci/ on/ prophet and doctours/ as Barnabas and Symon/ called Myger/ And lucius of ceryne/ and Manaben Herodethe tetrarkes noysse/

Of The Apostles. Fo. clxxiij.

lowe/ and Saul. As they served God/ and fasted/ The holy gost sayd: seperat me Barnabas ad Saul/ for the worke where vnto I have called them. Then fasted they and prayed/ and put their hondes on them/ and let them goo. And they after they wer sent of the holy gost/ cam vnto seleucia/ and from thence they sayled to cyprius. And when they wer come to salamine/ they shewed the worde off god in the synagogs/ vnto the iewes. And they had Ihon to their minister.

When they had gone over all the ple vnto the cite of Paphos/ they founde a certayne sozserer/ a falce prophet which was a iewe/ named Bariesu/ which was with the rueler off the countre won Sergius Paulus a prudent man. the same ruler called vnto hym Barnabas and Saul/ and desired to heare the worde of god The Sozserat Elemas (for so was his name by interpretation) with stode them/ and sought to turne away the rueler from the faith. Then Saule which also is called paul beinge full off the holy goost/ set bys eyes on hym/ and sayde: O full off all sotelte and dysseitfulnes the chylde off the devyll/ ad the enemye of all righteousnes thou ceasest not to pervert the strayght wayes off the lorde. And nowe beholde the honde off the lorde is apon the/ and thou shalt be blide ad not se the sune for a season. And immediatly fell on hym a myste and a darknes/ And he went aboute seekinge them thatt shulde leade hym by the honde. Then the rueler when he sawe what had hapened/ beleved/ ad wondred at the doctryne off the lorde.

The Actes

When Paule and they that were with hym / had shpped from paphus / they cā to Pergaa cite of Pamphilia. There departed Thon from them / and returned to Jerusalem. Butt they wandred thorowethecountres / from perga to Antiochea cite in thecountre of Pisidia / ad went in to the synagoge on the saboth dave / and sare doune. After the lectur of the lawe and the prophet / the ruelers of the synagoge sent vnto the saynge: Ye men ad brethren / yf ye have eny sermon to exhortethe people / save on.

Paul stode vppe and beckened with his honde and sayde: Men off Israhel / and yet that feare God / geve audience. The God of this people chose oure fathers / and exalted the people / whē they dwelt as strawngers in the londe of Egypt / and with a mighty arme brought them outt off it / and aboute the tyme off .xl. yeares suffred he their maners in the wildernes. And destroyed vij. nations ī the londe of Canaan / and devided their londe to them by Lott. And afterwarde he gave vnto the iudges aboute the space of .iiij. C. and .l. yeres vnto the tyme off Samuel the prophet. And after that they desyred a kynge / and God gave vnto them Saul the sonne off Cis / a man off the tribe of Beniamin / by the space off xl. yeres. And after he had putt hym doune / he set vppe David to be their kynge / to whome he gavewitnes / saynge: I have founde David the sonne of Jesse / a man after myne awne hert / he bes hall fullfyll all my will.

Of this manes sede hath God (accordinge to his promes) brought forth to the people off Is-

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Of The Apostles. Fo dxxiii.

rael a sauiour w^o Iesus when I thou hadst first preached before his comynge the baptim off repentance to Iſrahel. When I thou hadst fulfilled his course he sayde: Whome ye thynke that I am: the same am I not: but beholdethere cometh won after me whose shewes of his fete I am not worthy to lose.

Ye men and brethren/ children off the generation of Abraham / and whosoever amonge you feareth God / to you is this wo. de of helth sent. The inhabitants of Ierusalem/ and their ruelers because they knewe hym nott/ nor yet the voyce of the prophet which are redde every saboth daye/ have fulfilled them in condemnyng hym And when they founde no cause of deeth in hym/ yet desired they Pilate to kyll hi. And when they had fulfilled all that were written of hym/ they toke hym doune from the tree and putt hym in a sepulchre: But God rayſed hym agayne from deeth/ ad he was sene many dayes of them/ which cam with hym from galile to Ierusalem which are his witnesses vnto the people.

And we declare vnto you/ howe that the promes made vnto the fathers / god hath now fulfilled vnto vs the children/ in that he rayſed vppye Iesus agayne/ eue as it is written i the fyrste psalme: Thou arte my sonne/ this same daye began I the. As concernynge that he so rayſed hym vppye from deeth/ nowe no more to returne to corruption/ he sayd o this wyse: The holypromyses made to David I will kepe faithfully. Wherefore he saith also i another place: Thou shalt not suffer thy sanctie to se corrupciō. For David

The Actes

after he had in his tyme fulfilled the will of god/
heslepte / and was layd with hys fathers / and
sawe corrupcion. Butt he whom god reysed aga-
yne / sawe no corrupcion.

Behit knowne vnto you therfore yemen and
brethre / that thorowethis man is preached vn-
to you the foryevnes of synnes / And by him are
all that beleve iustified from all thyngs from the
which ye coulde nott be iustified by the lawe off
Moses. Beware therfore lest that fall on you /
which is spoken off in the prophet: Beholde ye
despisers / and wonder / and perishe ye: for I do
a worke in youre dayes / which ye shall not bele-
ve / yf a man wolde declare it you.

When the Jewes wer gone oute of the Syna-
gog the gentyls besought them that they wolde
preache the worde of god to them bitwene the sa-
both dayes. When the congregacion was bro-
ken vppe many of the iewes and vertuous pro-
felit folowed Paul and Barnabas / which spa-
ke to them and exhorted them to continue in the
grace off God. And the next saboth daye cam.
Almoſte the whole cite to gedder to heare the wo-
rde off God. When the iewes sawe the people /
they were full off indignacion and spake agaynst
those things which wer spoken off Paul / They
spake agaynst it / and dyspraysed it / raylinge on
it. The Paul and Barnabas wered bolde / and
sayde: it was mete that the worde off God shul-
de fyrst have bene preached to you / Butt sence
ye putt it from you / and thynke youre selves on-
worthy off everlastynge lyfe / loo / we tounne to

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Of The Apostles. Fo. cxxxv

the gentyls. For so hath the lorde comaunded vs: I have made the a lyght to the getyls / that thou be helth vnto the ende of the worlde.

The gentyls herde / and were glad and glorified the worde of the lorde / and beleved even as many as wer ordened vnto eternall lyfe. And the worde off the lorde was publiffhed thorowoute all the region. Butt the iewes moved the worshypfull and honorable women / and the chesemen of the cite. And reysed persecucion agaynst Paul and Barnabas / And expelled them oute off their cost. Butt they shuke of the duste of their fete agaynst them / and cam vnto Iconium. And the disciples wer fylled with ioye and with the holy goost.

The.iiii. Chapter.

It fortuneth in iconium that they wet both togedder in to the Synagoge of the iewes / and so spake / that a gret multitude both off the iewes and also off the grekys beleved. Butt the vnbelevinge iewes / steryd vppe and vnquyeted the myndes off the gentyls agaynste the bretheren. Longe time abode they their and quit theselues holdly with the helpe of the lorde / the which gave testimony vnto the worde off his grace / And causyd signes and wonders to be done by their hondes. The people off the cite were divided: and parte helde with the iewes / and parte with the apostles.

The Actes.

Whē there was a saute made both of the gentyls and also off the taxes with their rulers/ to put them to shame and to stonethē/ they wer ware of it/ and fled vnto listra and derba/ cites off Licaonia/ and vnto the region that lyeth rounde aboute/ and there preached the gospell. And there sate a certayne man at listra weake in his fete/ beinge halt from his mothers wombe/ and neuer walkyd. The same herde Paul preache/ which behelde hym and perceaved that he had faith to be whole/ and sayd with a loude voyce: stond vpperight on thy fete. And he stert vpper/ and walked. whē the people sawe what Paul had done/ they lifte vp their voyces/ sayinge i the speache of Licaonia: Goddes ar come doune to vs in the lyknes off men. And they called Barnabas/ Jupiter/ And Paul Mercurius/ because he was the preacher. Thē Jupiters preste/ which dwelt before their cite/ brought open and garlond vnto the churche porche/ and wolde have done sacrificise with the people.

Whē the apostles/ Barnabas and paul herder that/ they rent their clothes/ and ran i amonge the people/ cryinge and sayinge: syrs. why do ye this? We are men lyke vnto you/ and preache vnto you/ that ye shulde turne from these vanities vnto the lyvinge god/ which made heve and erth and the see and all that i them is/ the which in times past suffered all nacions to walke i their owne wayes. Everthelesse he leftenot hym selfe with oute wtnes/ in that he shewed his benefaites/ in gevyng vs rayne from heve and frut full ceasons/ fyllinge oure hertt with fode and

Of The Apostles. Fo. dxxxvj.

gladnes. And with these sayings / sease refrayned they the people / thatt they had not done sacrifice vnto them.

Thether cam certayne iawes from Antioch and Iconiu / and optayned the peoples consent and stoned Paul / and drew hym oute of the cite / supposynge he had bene deed. As the disciples stode rounde aboute hym / he arose vppe and cam into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite / and taught many / they returned agayne to Listra / and to Iconium and Antioche / and strengthened the disciples soules / exhortinge them to continue in the faith / affyrminge that we muste throuwe moche aduersite entre into the Kyngdom of god. And when they had ordered them seniors by eleccion in every congregacion / after they had prayde and fasted / they comended them to god on whom they beleved.

And they went over all Pisidia and cam into paphlagonia / and when they had preached the worde of god in perga / they descended into Attalia / and thence departed by shipp to Antioche / fro whence they wer deliuered vnto the grace of god / to the worke which they had fulfilled. When they wer come and had gathered the congregacion togedder / they reharsed all that god had done by them / and howe he had opened the doore of faith vnto the gentyle. And there they abode longe tyme with the disciples.

The. xv. Chapter.

And there cam certayne fro iunij and taught

3

2

h m f e r d

The Actes.

the brethren: excepte ye be circumcysed after the maner of Moses ye can not be saved. Then arose there diffencion and disputynge not a litle vnto Paul and Barnabas agaynste them. And they determened that Paul and Barnabas and certayne other of them shulde ascende to Ierusalem vnto the apostles and seniours aboute this questio. After they were brought on their waye by the congregacion / they passed over Phenices and Samaria / declarynge the conversacion off the gentyls / and they brought gret ioye vnto all the brethren. When they were cometo Ierusalem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharises / which dyd beleve sayinge thatt itt was nedfull to circumcise them and to inioine them to kepe the lawe of Moses. The apostles and seniours came to gedder to reason of this matter.

When there was moche disputynge / Peter rose vppe and sayd vnto them: Ye men and brethren / ye knowe howe that a goode while agoe / God chose amonge vs that the gentyls by my mouthe shulde here the worde off the gospell and beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy gost even as he dyd vnto vs / And he putt no difference bitwene them and vs / and with fayth purified their hertes. Nowe therfore why tempte ye God / thatt ye wolde putt a yoke on the disciples neckes which nether our fathers nor we were able to beare: Butt we beleve thatt thorow the

Fol: 176.

Of the Apostles. Fo. clxxxv.

grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

As sone as they helde their peace James answered sayinge: Men and brethren hearken vnto me. Simeon tolde howe God at the beginninge dyd visit the gentyls and receaved of them people vnto his name. ad to this agreith the word of the prophet as it is writte: After this I will returne and will bylde agayne the tabernacle of David which is falle doune and that which is falle in desey of it will I bilde agayne ad I will set it vpp: that the residue of me myght seeke after the Lorde and also the getyls vppon whom my name is called on sayth the lorde which doth all these thynges: knowne vnto God are all his werkes from the begynnyng of the woelde. Wherefore my sentece is that we trouble not the which of the gentyls are returned to God: but that we write vnto them that they abstayne themselves from filthines of ymages fro fornicaciō from straglyd and fro bloude. For Moses of olde tyme in every cite hath the that preache hym and he is reede in the synagog every sabboth daye.

The pleased it the apostles and seniours with the whole congregacion to send chosyn me of their owne cōpany to Antioche with Paul and Barnabas. They sent Judas called also Barsabas ad Silas which were chese me amōg the brethren ad gave the letters i their hōd after this maner

The apostles seniours ad brethren send gre-

The Actes.

tynges vnto the brethren which are of the gent/
 yls in Antioche Siria and cilicia. For as moche
 as we have herde thatt certayne wich departed
 from vs / have troubled you with wordes / and
 combred youre myndes sayinge: Ye must be cir-
 cumcised / and kepe the lawe / to whom we gave
 no soche commaundment. It semed therfore to
 vs a goode thyng / when we were come to gedd-
 er with won accorde / to sende chosyn men vnto
 you / with oure beloved Barnabas and Paul /
 men that have ieoperded theyr lives / for the na-
 me of oure lord Iesus Christ. We have sent th-
 erfore Judas and Syllas / which shall also tell
 pou the same thynges by mouth. For hit semed
 goode to the holy gost and to vs / to put no grev-
 ous thyng to you more then these necessary thy-
 nges / that is to saye that ye abstayne from thy-
 nges offered vnto the ymages / from bloud / from
 strangled / and fornicacion. From which if ye ke-
 pe youre selves / ye shall do well. So fare ye
 well.

when they were departed / they cam to Antio-
 che and gaddred the multitude to gedder and de-
 livered the pistle. Whē they had redde it / they res-
 ioyced off that consolacion. Judas and Syllas
 beinge prophetes / exhorted the people with mo-
 che preachynge / and strengthened them. After the-
 y had detarved there a certayne space / they were
 lett goo in peace off the brethren vnto the apostl-
 es. For with stondynge it pleasyd Syllas to aby-
 de there still. Paul and Barnabas continued in
 Antioche teachynge / and preachynge the worde
 of the lord whith other many.

Of the Apostles. Jo. cxxxviii.

Butt after a certayne space Paul sayde vnto Barnabas: Lett vs goo agayne and visite oure brethzen in every cite/ where we haue shewed the worde of the lorde/ and se howe they do. Barnabas gave counsell/ to take with them Thon called also Marke: But Paul thought it not mete to take hi vnto theyr company whiche departed from them at Pamphylia/ and went nott with them to the worke. Soo sharp was the dissencion bitwenethem/ thatt they departed asunder won from the other. And Barnabas toke Marke and sayled vnto Cypers. Paul chose Syllas and departed delivered off the brethzen vnto the grace of God. And he wet thorowe all Cyria ad Cilicia/ stablissynge the congregacions.

The xvi. Chapter.

Then cam he to Derba and to Listra/ And beholde a certayne dysciple was there named Thimotheus a womans sonne whych was a iewe and beleued/ but his father was a greke of whom reported well the brethze of Listra/ ad Iconium. Paul wolde thatt he shulde goo forth with hym/ and toke and circumcised hym because of the iewes whiche were in those quarters/ for they knewe all thatt his father was a greke. As they went thorow the cites/ they delivered them the decrees for to kepe/ ordeyned off the apostles and seniors whiche were at Jerusalem. So were the congregacions stablissed in the faith/ ad encreased in noumbze dayly.

When they had goone thorowe out phrigia/

The Actes.

and the region of Galacia / and were forbidden
off the holy goost to preach in Asia / they cam to
Misia / and sought to goo into Bethinia / ad the
spryte suffered thenot. Whether they had gone over
Misia / they ca downe to Troada and a vision ap-
pered to Paul i the nyght. There stode a man off
Macedonia and prayed hym saynge: Come into
Macedonia and helpe vs. After he had sene the
visio immediatly we prepared to goo to Mace-
donia certified that the lorde had called vs for to
preache the gossell vnto them. The losed we for-
th from Troada / ad with a strayght course cam
we to Samothracia / the nexte daye to Neapol-
im / and fro thence to Philippi / which is the che-
festeite i the parttes of Macedonia and a fre cite.

We were in that cite abidinge a certayne da-
yes / and on the saboth dayes we went out of the
cite besydes a river where men were wont to pr-
aye / and we sate doune and spake vnto the wo-
men which thither resorted. And a certayne wo-
man named Lidia / a seller off purple / of the cite
off Thiatira which worshypped God / gave vs
audience / whose hert god openned that she attē-
ded vnto tho thynges which Paul spake. When
she was baptised / and her housholde / she besou-
ght vs saynge: If yethynke thatt I beleve on
thelorde come into my housse / and abidethere.
And she constrayned vs.

Hit fortunēd as we went to prayer / a certa-
yn dam sell possessed with a spryte that prophe-
syed met vs / which brought her master and ma-
stres moche vauntage with prophesyinge. The
same folowed Paul and vs sayinge: These men

Ed. 178.

Of The Apostles. Fo. cxxix.

are the seruaunts of the most hye god / which shewe vnto vs the waye of helth. And this did she many deyes. Butt paul nott content turned about and sayd to the sprete: I comaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

When her master and mastres sawethat the hope of their gaynes was gone / they caught Paul and Silas / and brought them into the market place vnto the ruelars / and delivered them to the officers sayinge: These men trouble oure cite / which are iewes and shewe newe decrees / which are nott laifull for vs to receave / nether to observe seing we are romains. And the people ranne on them / and the officers rent their clothes / and commaunded them to be beaten with rodde / and when they hadde beaten them sore / they cast them into prison commaundynge the iaylor to kepe them surely. Which when he had receaved suche commaundment thrust them into the inner prison / and made their fetes fast in the stockes.

At mydnyght Paul and Silas prayed / and lauded god. and the prisoners herde them. Suddenly there was a greate erth quake / so that the foundacio of the prison was shaken / and by and by all the doores opened / and every mannes bondes were lousd. When the keeper off the prison wakede out off hys slepe / and sawe the prison doores open / he drue outt his swearde and wolde have killed hym silf supposynge the prisoners had benefitted. Paul cryed with a lowde voyce sayinge: Do thy silf no harme for we are

The Actes

all heare.

He called for a light and sprange in / and cam tremblyng / and fell doune before Paule and Silas / and brought them out and sayde / Syr what must I do to be saved? And they sayde: beleve on the lord Jesus / and thou shalt be saved and thy housholde. And they preached vnto hym the worde of the lord / and to all that were in his housse. And he toke them the same houre off the nyght and washed their woundes / and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse / he sett meate before them / and ioied that he with all his houssholde beleved on God.

And when it was daye the officers sent their ministers sayinge: Lett those men goo. The keeper off the prison tolde this sayinge to Paul: the officers have sent worde to losse you. Now therfore gett you hence and goo in peace. He sayde Paul vnto them: They have beaten vs openly vnder condempned / for all that we are Romans / and have cast vs into prison: and nowe wolde they sende vs awaye secretly? Naye nott so / butt lett them come them selves and sett vs out. The ministers tolde these wordes vnto the officers and they feared when they herde that they were Romans / and cam and besought them and brought them out / and desired them to departe out of the cite. They went out of the prison and entred into the housse of Lidia / and when they had sene the brethren / they comforted them and departed.

The. viij. Chapter.

Fol. 179.

Of The Apostles. So cxxxv.

AS they made their iorney thozowe Amphipolis / and Apolonia / they cam to Thessalonica where was a sinagoge off the iewes. Paul as his maner was went in vnto them. and thre saboth dayes declared of the scripture vnto them / openynge and alegynge that Christ must nedes have suffered and risen agayne from death. And thatt this Iesus was Christ / whom (sayde he) I preache to you. And some off them beleved and cam and compayned with Paul and Silas. Also off the honorable greet a greate multitude / and of the chese women / not a fewe.

The iewes which beleved not havyng in indignacion toke vnto them evyll men which were vagabondes and gadered a company / and sett all the cite on a roore / and made a saute vnto the house off Jason / and sought to brynge them out to the people / and when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite crying: These that trouble the worlde are come hidder also / which Jason hath receaved preyely. and these all do contrary to the ordinacions off Cesar / affirmynge another kynge / w^{ch} Iesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered off Jason and of the other they lett them goo.

The brethren immediatly sent away Paul and Silas by nyght vnto Berrea. When they were come thither they entred into the sinagoge off the iewes. These were the noblest amonge them off Thessalonica / which receaved the worde with all diligence of mynde / and searched the

The Actes

scriptures dayly whether those thynges were e-
 ven soo. And many of them beleved / and of wor-
 shipfull wemen which were greff / and off men
 nott afeawe. When the iewes off thessalonia
 had knowledgeth that the worde off god was pre-
 ached off Paul att berrea / they cam thither and
 moved the people / and then by and by the bre-
 thren sent away Paul to goo vnto the see: butt
 Silas and Timotheus abode there still. They
 that gyded Paul brought hym vnto Aittens / ad
 receaved a comaundment vnto Silas and Ti-
 motheus for to come to hym a tonce. And cam
 their waye.

Whill Paul wayted for them at Aittens / hys
 sprete was moved in hym to se the cite geuen to
 worshippinge of ymages. Then he disputed in
 the Sinagogewith the iewes / and with the de-
 vout persones / And in the market dayly wyth
 them that cam vnto hi. Certayne philosophers
 of the Epicures / ad of the stoickes disputed wy-
 th hym. And somethere were which sayde: what
 wyl thys babblers saye. Other sayd: he seemeth
 to be a tydynges brynger off newe devyls / be-
 cause he preached vnto them Iesus / and there-
 surreccion / ad they toke hym / and brought hym
 into Marce strete sayinge: maye we nott knowe
 what ys thys newe doctrine wher off thou spea-
 kest. For thou bryngeest straunge tydyngs to ou-
 re eares. We wolde knowe therfore what these
 thyngs meane. For all the Aittenians an stra-
 ngers whych were there gave them selves to
 nothynges / but other to telloz to heare newe
 tydynges.

Of The Apoffles. Fo. clxxxij

Paul ftode in the myddes of Marceftrete ad
 fayde yemen of Attens / I perceave that in all
 thyng ye are fomewhat fuperftitious. For as I
 paffed by and behelde the manner howe ye wor-
 fhip youre goddes / I founde an aultre wher in
 was wiffen: vnto the vnknowen god. Whom
 ye then ignorantly worfhip / hym fhewe I vnto
 you. God that made the worlde / ad all that are
 in it / feynge that he is lorde off heven and erth /
 he dwelleth nott in temples made with hondes
 nether is worfhipped with mennes hondes / as
 though he neded of eny thyng. For as moche as
 he geueth to all men lyfe and bzeih every whe-
 re / and hath made off one bloud all nacions off
 me / for to dwell on all the face of the erthe. And
 hath afigned tymes apoynted before / And the
 endes of their inhabitation / that they fhulde fe-
 re god / yf they myght fele and fynde hym / thou-
 gh he be nott farre from every one off vs. For
 in hym welive / move / and have oure beyng /
 as certayne of youre awne poetes fayde. For we
 are alfo his generacion. For as moche then as
 we are the generacion off God / we ought nott
 to thynke that the godhed is lyke vnto golde / fil-
 ver / or ftone / graven by crafte and ymaginacio
 of man.

And the tyme of this ignorance god regarded
 nott: butt now he biiddeth all men every where
 repent / be caufe he hath apoynted a daye / in the
 which he woll iudge the worlde acording to ri-
 ghtewefnes / by that man / whom he hath apoy-
 nted / and hath geven faith to all men / after thys
 at he had rayfed hym from deeth.

The Actes.

When they berde off the resurreccion from deth / somenocked / and other sayde: we will beare the agayne of this matter. So Paul departed from amonge the. Certayne men clave vnto Paul and beleved / amonge the which was Dionisius a senatour / and a woman named Damasius / and other with them.

The. viiij. Chapter.

After that Paul departed from Attens / and came to Corinthum / and founde a certayne iewe named Aquila / borne in Pontus / lately come from Itall with his wyfe Priscilla (because that the Emperour Claudius had commaunded all iewes to departe fro Rome) and he drew vnto them. And because he was of the same craft he abode with them and wrought (their craft was to make tentes) and he preached in the synagoge every sabbath daye / And exhorted the iewes and the gentyls.

Whē Silas and Timotheus wer come from macedonia Paul was payned i the sprete / as he testified to the iewes that Iesus was Christ. whē they sayde contrary and blasphemed / he shoke his rayment and sayde vnto them : youre bloud apon youre awne heeddes. for hence forth I go vnto the gētyls / and departed fro thens / and entered in to a certayne manes housse named Justus which worshipped god. whose housse ioyned harde to the synagoge. Won Crispus a ruelar of the Synagoge beleved on the lorde with all his housholde. And many of the Corinthians gave

Of The Apostles. So. clxxxij.

audience and belevyd/ and were baptised.

Then spake the lord to paul in the nyght by a vision be nott a frayde/ but speake/ and holde not thy peace: for I am with the/ and noo man shall invade the that shall hurte the. For I have moche people in this cite. And he rested there a yeaere and sixe monethes/ and taught them the worde of God.

Whē Gallio was ruellar of the countre of Acaia. The iewes made insurreccion with one accord agaynst Paul/ and brought him to the iudges seate saying: This man teacheth to worship god contrary to the lawe. As Paul was about to open his mowth Gallio sayde vnto the iewes: yf itt were a matter off wronge/ or anevyll dede (o ye iewes) reason wolde that I shulde heare you: but yf it be a question off wordes/ or off names/ or of youre lawe/ loke ye to it youre selves. For I wil be noo iudge in soche maters/ and he drove them from his seate. The toke all the greetes Softenes a ruellar of the synagoge and smote hi before the iudges seate. And Gallio cared for none of thothynge.

Paul after thys/ taried there yet agoode whyle/ and then toke his leave of the brethren/ and sayled thence into Ciria/ Priscilla and Aquila accompanyinge hym after thatt he had schoone his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he him silfe entred into the synagoge/ and reasoned with the iewes. When they desyred hym to tary longer tyme with them/ he consented nott/ butt had than feare wele sayinge: I must nedes att

The Actes

this feast that cometh bein Jerusale: but I will retorne agayne vnto you yff God will. And departed fro Ephesus and cam vnto Cesarea: ad ascended and saluted the congregacion/ and departed vnto Antioche/ and when he had taried there a whyle/ he departed/ and went over all the countre off Galacia and Phrigia by order/ strengtbynge all the disciples:

A certayne iewe named Apollos borne at Alexandria cam to Ephesus. An elequent man/ and myghty in the scriptures. The same was informed in the waye off the lorde/ and he spake fervently in the spierte/ and taught diligently the thyngs off the lorde/ and knewe but the baptism of Ihon only. And began to speake boldly in the Synagoge. When Priscilla and Aquila had herde hym: they toke hym vnto them/ And expounded vnto hym the waye off God more perfectly.

When he was disposed to goo into Acaia the brethre exhorted hym therto/ ad wrote vnto the disciples that they shulde receave hym. After he was come thither he holpe them moche/ which had beleved thorowe grace. And myghtely he overcam the iewes openly shewing by the scriptures that Iesus was Christ.

The. xix. Chapter.

Fortuned/ whill apollos was at Corinthum/ that paul passed over the vpper coztres/ and cam to Ephesus/ and founde certayne disciples and sayd vnto them: have ye receaved the holy gost after ye beleved? And they sayde

Of The Apostles. So. clxxxiiij.

unto him: too / nether have we herde of there be
 any holy gost or noo. And he sayd unto the: wher
 with were ye the baptised? And they sayd: with
 Jhons baptim. Then sayde Paul: Jhon verely
 baptised with the baptim off repentaunce / say-
 inge unto the people that they shulde beleve on
 hym / which shulde come after hym. That yson
 Christ Jesus. When they herde that / they were
 baptised in the name of the lorde Jesu / and whe
 Paul layde his hondes apou them / the holy gost
 cam on them. And they spake with tonge and
 prophesied. All the men were aboute xij.

And he went into the sinagoge / and behaved
 hym selfe boldely for the space of thre monethes /
 disputynge / and geuyng them exhortacions of
 the kyngdom off God. When divers wered har-
 deberted / and beleved nott / but spake evyll off
 the waye off the lorde before the multitude: he
 departed from them / And severed the disciples
 awaye / And taught dayly in the scole off won
 called Tiranus. And this continued by the spa-
 ce of two yeares: So that all they which dwelt in
 Asia herde the worde off the lorde Jesu / bothe
 Jewes and grekes. And god wrought not sin-
 le myracles by the hondes of Paul. So that fro
 his body were brought unto the sick / nappyns
 or partlett / and the diseases and evyll sprytes
 departed from them.

Certainne of the vaga boude icwes eroz cistes /
 toke apou them to call over them which had evyll
 sprytes the name of the lorde Jesus sayinge: We
 ad iure you by Jesu whom Paul preacheth. The-
 re were seven sonnes off one Sceva a ruelar off

The Actes.

the synagoge which did soo: and the evyll sprete answered and sayde: I knowe / and Paul I knowe: but who are ye? And the man in whos the wicked devyll was / ranne on the / and overcame them / and prevayled agaynst the / soo that they fledde out of the housse naked and wounded. Thys was knowen to all the iewes and grekes also / which dwelt att Ephesus / and feare cam on them all. And they magnified the name of the lorde Iesus.

And many that beleved cam / and confessed and shewed their workes. Many of them which used curious crastes / brought their booke and burned the before all men / and they counted the price of them and founde it fifty thousande silver lynoges. Sommyghtely grewe the worde of god / and prevayled. After these thiges were ended Paul purposed the sprete / to passe over Macedonia and Acaia / and to goo to Ierusalem saying: After I have benethere I must also se Rome. Soo sent he into Macedonia two of them that ministered vnto hym: Timotheus and Erastus: butt he hym selfe remayned in Asia. For a season.

The same tyme there arose no litell ado aboute that waye. For a certaine man named Demetrius / a goldsmith / which made silver schrynes for Diana / was notta litell beneficiall vnto the crastes men: which he called togedder with the worke men of lyke occupacion / and sayd: Syt ye knowe that by this craft we have vauntage. Moreover yese and hearethat nott alone at Ephesus: butt almost thorowe oute all Asia / thys Paul entyseth / and turned awaye moche people

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saying: that they be not goddes which are made with hōdes: so that not only this oure crafterd meth ito parell to be sett at nought: but that also the temple of greate Diana shulde be despyed. And her maieste shulde be destroyed / which all Asia / and the worlde worshippeth.

Whē they herde these sayinges / they were full of wrathe / and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore / and they russed into the cōmen hall with one assent / and caught Gayus / and Aristarcus / men of Macedonia / Pauls companions. Whē Paul wolde have entred in vnto the people / the disciples suffered hym not. Certayne also off the chiefe of Asia which were his frendes / sent vnto hym / despyrnyng hī that he wolde not preace ito the cōmē hall. Some cryed won thige / and some another / and the congregaciō was all out of quyet / and the moare parte knewe not wherefore they were come to gedder.

Some of the company drue forth Alexander (the iewe thrustyng hī forwardes) Alexander bekened with his honde / and wolde have geue the people an answer. When they knewe that he was a iewe / there arose a shute almost for the space of two houres off all men cryinge / greate is Diana of the Ephesians.

When the touneclarke had ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesiās is a worshipper of the grett goddes Diana / and off the ymage which cam from heven. Seynge then that no man sayth here agaynst / ye ought

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The Actes.

to be content / and to do nothyng rashly / for
ye have brought hither these men / which are
neither robbers off churches / nor yett despisers
of youre goddes. Wherefore if Demetrius and the
craftes men which are with hym / have any sayi
nge to any man / the lawe is open / and there are
ruelars / lett them accuse won another. If ye go
about any other thyng / itt maye be determined
in a lawfull congregacion. For we are in hope
rdy to be accused off this dayes busines. For as
moche as there is noo cause wherby we maye ge
ve a rekenyng off this concourse off people. And
when he had thus spoken / he let the congregaci
on departe.

The .xx. Chapter.

ASter the rage was ceased / Paul called the
disciples vnto hym / and toke his leave off
them / and departed for to goo into Macedonia.
And whē he had gone over those parties / and ge
ven them large exhortacions / he cam into grece
And there abode .iij. monethes. When the ierres
layde wayte for hym as he was aboutt to sayle
into Syria / He purposed to returne thence
Macedonia. There accompanied hym into Asia
Sopater of Berea: And of Thessalonica Aristar
chus and Secundus / and Gaius of Derbe / and
Timotheus: Out of Asia Tychicus / and Trophi
mos. These went before / and taried vs at Troas
We sayled awaye from Philippos after the easter
holidayes / and cam vnto them to Troas in five
dayes / and there abode seven dayes.

On a sabboth daye the disciples cam to gedger

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forth to breake bread / and paul preached vnto the
em (redy to departe on the morowe) and contin-
ued his preachynge vnto mydnyght. There were
remany lightes in the chamber where we were
gaddered to gedder / and there sate in a wyndow
we a certayne yonge man named Eutichos / fals-
len into a depe slepe. And as paul declared he
was moare overcome with slepe / and fell doune
from the thyrde lofte / and was taken vp deed-
paul wentt doune and fell on hym / and embras-
ed hym / and sayde: Make nothyng a do. For
his lyfe is in hym. When he was come vp agay-
ne / he brake bread / and tasted / and commened
a longe whyle eve till the mornynge / ad soo dep-
arted. They brought the yonge man a live / and
were nott alittel comforted.

Then toke we shippynge / and departed vnto
Asson / there to receave paul. For soo had he as-
poynted / and wolde hym selfe goo be londe. Why-
e he was come to vs vnto Asso / we toke hym in /
and cam to Mitilenes. and sayled thence / and
cam the nexte day over agaynst Chios. And the
daye folowynge we aryved at Samos / and tar-
ryed at Trogillio. The nexte daye we cam to Mi-
leton. For paul had determined to leave Ephe-
sus as they sayled / because he wolde not spende
the tyme in Asia. For he hasted to be (yffitt were
possible) at Ierusalem in the feaste off pentecoste.

From Miletton he sent to Ephesus / and called
the seniours off the congregation. When they
were cōe to hym / he sayde vnto them: We knowe
fro the fyrst daye that I ca vn to Asia / after whi-
ch maner I have bene wyth you at all seasons /

Al A ij

The Actes.

seruyng God with all humblenes off mynde/ and with many teares/ and temptacions/ whiche happened vnto me by the layings awayte off the iewes/ and howe I kept backe nothyng thatt myght befor youre proffets/ but that I have shewed you/ and taught you openly and at home in youre houses/ witnessynge bothe to the iewes/ and also to the grekes/ the repentaunce toward god/ and faith towarde our lord Iesu.

And now beholde I goo bounde in the spere vnto Ierusalem/ and knowenott what shall come off me there/ butt that the holy gost witnesseth in every cite sayinge: that bondes and troubles abyde me: but none of tho thinges move me. Neither is my lyfe deere vnto my selfe/ that I myght fulfill my course with ioye/ ad the ministracion which I have receaved of the lord Iesu to testify the gospel of the grace of god.

And now beholde I am sure that henceforth ye all (thorow whom I have gone preachynge the kyngdom of god) shall see my face no moore. Wherefore I take you to record this same daye/ that I am pure from the bloud of all men. For I have kepte nothyng backe: butt have shewed you all the counsell off god. Take hede therfore vnto youre selves/ and to all the flocke/ wher of the holy gost hath made you oversears/ to rule the congregacio of god/ which he hath purchased with his bloud. For I am sure off this/ that after my departynge shall greivous wolves entre in amonge you/ which will nott spare the flocke. And off youre awne selves shall men aryse speakynge perverse thynges/ to drawe disciples

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after them. Therefore awake and remember thy
at by the space off iij. peares I ceased not to wa-
rne every one of you both nyght and day with
teares.

And nowedere brethzen I commende you to
god and to the worde of his grace/ which is able
to bylde further/ and to geve you an inheritaun-
ce amonge all them which are sanctified. I ha-
ve desyred no mans silver/ golde/ or vestur/ Ne
ye knowe wele that these hondes have ministred
vnto my necessities/ and to them thatt were with
me. I have shewed you all thyngs / howe that
soo laborynge ye ought to receave the weake/ and
to remember the wordes off the lorde Jesu / ho-
we that he sayde: It is more blessed to geve / the
to receave.

When he had thus spoken / he kneled doune/
and prayed with them all. And they wept all a-
boundantly / And fell on Pauls necke / and kis-
sed hym sorowynge / most of all / for the wordes/
which he spake / thatt they shulde see his face noo
moore / And they accompanied hym vnto the
shippe.

The xxj. Chapter.

And it chaused that as sone as we had lau-
ched forth / and were departed from them /
we cam with a strayght course vnto Choon / and
the daye folowynge vnto the Rhodes / and from
thence vnto Patara . And we founde a shyppe
redde to sayle vnto Phenices. And went a borde
and sett forth. Then apered vnto vs Cyprus/
and we lefte it on the lefte honde / and sayled vnto

¶ A A iij

The Actes.

Siria. and cam vnto Tīre. For there the shippe vnloaded her burthen. And when we had founde brethzen / we taried there .vij. dayes. and they tolde Paulth owe the spete that he shuld not goo vppe to Jerusalem. And when the dayes were ended we departed / and went oure wayes ad they all broughtous on oure waye / with thei r wyues and childien till we were come out off the cite. and we kneled downe the shore and prayde. and when we had taken oure leave one off another / we toke shippe / and they returned home agayne.

When we had full ended the course from Tīre / we arryved at ptholomaida / and saluted the brethzen / and abode with them one daye. The nexte daye / we that were off Paulus company / cam vnto Cefarea. and we entred into the house of Philip the euangelist / which was one of the seven / and abode with hym. The same man had fower doughters virgens / which did prophesy. And as we taried there a good many dayes / there cam a certayne prophete from ierury / named Agabus. When he was come vnto vs / he toke Pauls girdell / and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem / bynde the man that oweth this gyrdell / ad shall deliver hym into the hondes of the genthils.

Whē we herde this / both we and other of the same place / besought hym / that he wolde nott goo vppe to Jerusalem. Then Paul answered / and sayd: What do ye wepyng / and breaſyng myne hert: I am ready not to be bound only / but

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also to dye at Jerusalem for the name off the lorde
Jesu. Where we couldenott turne his mynde / we
ceased sayinge: The will off the lorde be fulfilled.
After those dayes we made oureselues redy / and
went vp to Jerusalem. There went with vs also
so certayne off the disciples off Cesarea / and
brought with them won Mnason off Ciprus /
an olde disciple / with whom we shulde lodge.
And when we were come to Jerusalem / the bre-
thren receaved vs gladly. On the moreowe Pa-
ul went in with vs vnto James. Ande all the
seniours cam to gedder. And when he had sa-
luted them / he tolde by order what thyngs God
had wrought amonge the gentyls by hys minis-
tracion. when they herde itt / they gloryfied the
lorde / and sayde vnto hym: Thou seist brother /
howe many thousande Jewes there are which
beleue / and they are all zelous over the lawe.
and they are informed off the that thou teachest
all the Jewes which are amonge the gentyls to
forsake Moses / and sayst that they ought not to
circumcise their children / nether to live after the
customes. What is it therefore? The multitu-
de must nedes come togedder. For they shall he-
are that thou arte come. Do therefore this that
we saye to the.

We have .iiij. men which have a vowe o them
Them take and purifye thy selfe with them. and
doe costo them / that they maye shawe their heed-
des. and all shall knowe that tho thynges which
they have herde off the are no thynges: butt hatt
thou thy selfe also walkest and kepest the lawe.
As touchinge the gentyls whyche beleue we have

AN iiij

The Actes

written and concluded / that they observe no so-
cher thynges: but that they kepe themselves from
thynges offered to ydoles / from bloud / from stra-
gled / and from fornicacion. Then the nexte daye
Paul toke the men and purified hym selfe with the-
em / and entred into the temple / declarynge the
fulfyllinge off the dayes of purificacion / vntyll
that an oblacion shulde be offered for every one
off them.

And as the seven dayes shulde have bene en-
ded / the iewes which were of Asia when they sa-
we hym in the temple / they moved all the people
and layde hondes on hym crying: Men of Isra-
hell helpe / This is the mā that teacheth all men
every where agaynst the people / and the lawe /
and this place. Moreover also he hath brought
grekes into the temple / and hath polluted this
holy place. For they sawe won Trophimus an
Ephesian with hym in the cite. Hym they sup-
posed Paul had brought into the temple. And all
the cite was moved / and the people swarmed to-
gedder. And they toke Paul / and drue hym out of
the temple / and forth with the doores were shut to.

As they went about to kill hym / tynges ca-
vnto the hye captayne off the souldiers / thatt all
Jerusalem was moved. which immediatly toke
souldiers and vnder captaynes / and rann doune
vnto them. When they sawe the opper captayne
and the souldiers / They lefte smytyng off Paul.
Then the captayne cam neare and toke hym / and
commaunded hym to be bounde with two chay-
nes / and demaunded whatt he was / and whatt
he had done. Won cryed this / another that / as

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mogethe people. And when he coulde nott knowe the certayne / for the rage: He commaunded hym to be caried into the castle. When he cam vnto a grece / hit fortuned that he was borne off the souldiers for the violence off the people. The multitude off the people folowed after cryinge: a waye with hym.

And as Paul shulde have bene caried into the castle. He sayde vnto the hye captayne: Maye I speake vnto the? Which sayde: Canst thou speake greke? Art not thou that Egyptian whych before these dayes / made an vproure / and ledde out into the wildernes about liij. thousande men that were murtherers? Paul sayde: I am a man whych am a iewe of Tharsus a cite in Cicill / a ciutesyn off noo vyle cyte / I beset the che soffre me to speake vnto the people. When he had geuen him licence / Paul stode on the steppes / and beckned with his honde vnto the people / and there was made a greate silence. And he spake vnto them in Ebriue sayinge:

The. xx. Chapter.

YE men / brethren / and fathers / heare myne answer which I make vnto you. When they espyberdet that he spake Ebriue vnto them / they kept the moore silence. And he sayde: I am verely a man whych am a iewe / borne in Tharsus / a cite in Cicill / neverthelesse yet broght vppe in this cite / at the sete off Gamaliel / and informed diligetly in the lawe off the fathers / and was servet mynded to God warde / as ye all are this same daye / and I persecuted this waye vnto the death

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The Actes

byndynge / and deliueyinge into prison bothe me
and weme / as the chefe prest doth beare me wit-
nes / and all the senours: of whom also I recea-
ued letters vnto the brethren / and went to Da-
masco to bryngethem which were there bounde
vnto Jerusalem for to be punysshed.

And it fortuneth that as I made my iorney / and
was comen vnto Damasco / aboute none / so-
denly there shone from heven a greate lyght ro-
unde aboute me / and I fell vnto the erth / and he-
rde a voyce sayinge vnto me: Saul / Saul / why
persecutest thou me? And I answered what ar-
te thou lord? and he sayde vnto me: I am Iesus
of Nazareth / whom thou persecutest. And they
that were with me sawe verely a lyght and were
a frayde: but they herde nott the voyce of hi that
spake with me. And I sayd what shall I do lor-
de? And the lord sayde vnto me: Arise and goo
into Damascen and there it shal be tolde the off
all thinge which are apoynted for the to do. And
whē I sawe no thyng for the brightnes of that
light / I was ledde by the honde off them that
were with me / and cam into Damascen.

Won Ananias a perfecte man / and as perta-
ynnge to the lawe havynge gooder reporte of all
the iewes which there dwelt / cam vnto me / and
stode and sayd vnto me: Brother Saul receave
thy sight. And that same houre I receaved my
sight and sawe hym. And he sayde vnto me the
god off our fathers hath ordeyned the before /
that thou shuldest knowe his will / and shuldest
set that which is rightfull / and shuldest heare the
voyce off hym mought: for thou shalt be his wit-

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nes vnto al men off tho thyngs which thou hast sene and herde. And now: why tarrest thou? Arise and be baptised / and we will be awaye thy synnes / in callinge on the name of the lord.

And it fortunēd / whē I was come agayne to Jerusalem / and prayde in the temple / that I was in a traunce / And sawe hym sayinge vnto me: Make haste / and gett the quickly out of Jerusalem: For they wil nott receave the witness that thou bearest of me. And I sayde: lord they knowe that I presoned / and bett i every synagoge that belevēd o the. and whē the bloud of thy witness Steven was shed / I also stode by / and consented vnto his deeth. and kept the rayment off them that slave hym. And he sayde vnto me: departe for I will sende the a farre hence vnto the Gentyls.

They gave him audience vnto this woode / and lifte vpp their voyces and saide: a waye with soche a felowe from the erth. yt is pitiethat he shuld live. And they cryed and cast of their clothes / and shrewe dust into the ayer. The captayne bade hym to be brought into the castle / and commaunded hi to be scourged / and to be examined / that he myght knowe wherfore they cryed on hi. And as they bounde hym with thonges / Paul sayde vnto an vnder captayne: As it lausfull for you to scourge a Romain vncōdemned? Whē the vnder captayne herde that / he went to the vpper captayne / and tolde hym sayinge: What intendest thou to do? This man is a Romain.

The vpper captayne cam to hym / and sayde: Tell me / arte thou a Romain? He sayde: Yee

The Actes.

And the captayne answered: With moche money obtained I this freedom. And Paul sayde: I was fre borne. Then strayght wayde departed from hym they wich shulde have examined hym. And the captayne also was a fraye / after he knewe that he was a Romain / be cause he had bounde hym.

On the morowe he lowsed hym from hys bonds / desyring to knowe the certaynte for what cause he was accused of the iewes / and commaunded the hye prestes and all the counsell to come togedder / and brought Paul / and setthym besyde them.

The. xviij. Chapter.

Paul behelde the counsell and sayde: Men and brethren / I have lived in all good conscience before god vntill this dape. The hye prest Ananias commaunded them that stode by / to synge hym on the mought. The sayde Paul to hym God shall synge the thou payntyd wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hye preste? The sayd Paul: I wist not brethren / that he was the hye preste. For it is writte thou shalt not speake evyll to the ruler of thy people.

When Paul percaved that the one parte were Saduces / and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisyse / the sonne off a pharisyse. Of hope / and of resurreccio from deeth I am iudged. And when he had soo sayde / there arose a debate bitwene

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wene the phariseyes and the saduces / and the multitude was divided. For the saduces sayeth that there is no resurreccio / neither angell / nor sprete. But the phariseies graunt bothe. And there arose a grett crye / and the scribes which were of the phariseis parte strove saynge: We fynde none evyll i this mā. Though a sprete / or an angell hath apered to hym / lett vs not stryve agaynst God.

And when there arose greate debate / the captayne fearynge lest Paul shuld have bene plucked asondre off them / commaunded the souldiers to good oune / and to take hym from amonge them / and to brynge hym into the castile. The nyght following god stode by hym and sayd: Be of goode cheare Paul: For as thou hast testified off me in Jerusale / soo must thou beare witness at Rome.

Whē daye was come / certayn of the iewes gathered themselves togedder / and made a vowe sayge: that they wolde nether eate nor drynke till they had killed Paul. They were aboute .xl. which had made this conspiracio. And they came to the chiefe prestes and seniours / and sayde: we have bounde oure selves with a vowe / that we will eate nothyng vntill we have slayne Paul. Nowe therfore geve knowlege to the upper captayne / and to the counsell that he brynge hym forth vnto vs to morow / as thought we wolde knowe some thyng more perfectly of hym. But we (or ever he come neare) are redy i the mean season to kill hi.

When Pauls sisters sonne herde of their laying awayte / he went and entred into the castile / and tolde Paul. And Paul called one off the vnder captaynes vnto hi / and sayde: Brynge this

The Actes

youngemā vnto thecaptayne. for he hath a certayne thyng to shewe hym. And he toke hi/ and ledde him vnto the hye captayne/ and sayd: Paul the prisoner called me vnto hym and prayed me to brynge this youngemā vnto the/ which hath a certayne matter to shewe the.

The hye captayne toke hym by the hond/ and wēt a parte with hym out of the waye/ and asked hym what hast thou to saye vnto me? And he said: the iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell/ as though they wolde enquire som what of him more perfectly. But folowe not their mides: for theye laye awayte for hym off the/ moode then xl. men/ which have boundethem selves with a vowe/ that they will nether eate nor drynke till they have killed hym. And now are they redy/ and loke for thy promes.

The upper captayne lett the yōge man departe and charged: Se thou tell no man that thou hast tolde me this. And he called vnto hym two vnder captaynes/ sayinge: Make redy two hundred souldiers to goo to Cesarea/ and horsemen threescore and ten. And spearmen two hundred/ at the thyrde houre off the nyght/ And deliuer them beastes that they maye putt Paul on/ and brynge hym safe vnto Selis the hye debite/ and wrote a letter in this maner.

Claudius Lissias vnto the most mighty ruelar Selis sendeth gretyngs. This man was taken of the iewes/ and shoulde have bene killed of them: The cā J with souldiers/ and rescued hi/ and perceived that he was a Romaine. And when J

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wolde have knowen the cause wherfore they accused hym. I brought hym forth into their coust sell. There perceaved I that he was accused off questions of their lawe: but was not gilty of eny thigeworthy of deeth/ or of bondes. After ward when it was shewed me howe that the iewes layde wayte for the man/ I sent hym strayght waye to the/ and gave comaundment to hys accusars/ yf they had aught agaynst hym/ to tell it vnto the: fare well.

The souldiers as it was comaunded vnto the/ toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to goo with hym/ and returued vnto the castle. whē they cā to Cesarea/ they delivered the pistle to the debite/ and presented Paul before hi. whē the debite had redde the letter/ heared off what countre he was/ ad when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thynne accusars are come also. And comaunded hym to be kepte in Herod's pallys.

The .xxiiij. Chapter.

After v. dayes / Ananias the hyepreste descended/ with senioures/ and with a certayne oratour named Tartullus/ ad enformed the ruelar agaynst Paul. whē Paul was called forth/ Tartullus began to accuse hi sayig: Seynge that we liue i gret quyetnes by the meanes of the and that many goode thyngs are done vnto this nacion throu thy providence: that alowe we euer ad in all placis/ most myghty Felix with all thankes. Notwithstondynge/ lest I be tedious

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vnto the / I praye the / thatt thou woldest heare
vs of thy curtesy a fewe wordes.

We haue founde this man a pestilent fellowe
and a mouer of debate amonge the iewes thorow
we out the worlde / And a mayntayner off the
secte off the Nazarens: Which also hath enfor-
sed to pollute the temple / whom we toke ad wol-
de haue iudged acordynde to oure lawe: but the
hye captayne Lysias ca apon vs / and with grett
violence toke hym out of oure bondes / comaun-
dyng his accusars to come vnto the / off whom
thou mayst (vff thou wilt enquire) knowe the
certaynte of all these thyngs wher off we accuse
hym. The iewes lyke wyse affermed / sayinge that
it was even so.

Then paul (after that the ruelar hi silfe had
beckened vnto hi that he shoulde speake) answer-
ed: I shall with a moare quyet myde answer for
mysilfe / for as moche as I vnderstonde that th-
ou hast bene off many yeares a iudge vnto thys
people / be cause that thou mayst knowe that the-
re are yet but xij. dayes sence I went vppe to Je-
rusale for to praye. And that they nether founde
me in the temple disputinge with eny man / other
rayfynge vp the people / nether in the synagoges
nor in the cite. Nether can they prove the thynges
wher off they accuse me.

But this I confesse vnto the / that after thatt
waye (which they call heresy) so worshippe I
the god of my fathers / belevige all thyngs wh-
ich are writte in the lawe and the prophet / and
have hope toward god / that the same resurrec-
cion from derth (which they them selves loke for

Of the Apostles. Fo.. cxcij.

also)shalbe both of iust and vniust. And therfore stody I to have a cleare conscience toward god/ and toward man also.

Many yeres agoo I cam and brought almes to my people and offeringe/ in the which they for unde me purified i the temple/ nether with multitude/ nor yett with vniquyetnes. There were certaine iewes out of Asia which ought to be here present before the/ and accuse me/ yf they had ought agaynst me: or els let the same here sape/ if they have founde eny evyll doinge in me/ whill I stonde here i the counsell/ excepte it be for this one voyce/ that I cryed stondynge amonge the off the resurreccion from deeth am I iudged off you this daye.

When Felix herde that he differde them/ for he knewe very wele of that waye and sayde: whe Lissias the captayne is come/ I will know the vt most of youre matters. ad he comaunded an vndercaptayne to kepte Paul/ ad that he shulde have rest/ ad that he shulde forbyd none of his aquaintaunce to minister vnto hi/ or to come vnto hi.

After a certayne dayes ca Felix/ and his wyfe Drusilla which was a iewes/ and called forth Paul/ and herde hym of the sayth which is toward Christ. And as he preached of Justice/ temperaunce/ and Iudgement to come/ Felix trembled/ and answered: thou hast done ynough att this tyme/ departe/ when I have a convenient tyme/ I will seide for the. He hoped also that moey shulde be geven hym off Paul thatt he myght loose hym/ wherfore he called hym the oft enner/ and comened with hym. After two yeaere

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In ope

The Actes

cam Sestus Porcius into Selisroume/ and Selisr willynge to shewe the Jewes a pleasure leste Paul in prafon bounde.

The .xxv. Chapter.

When Sestus was come into the province/ after thre dayes/ he ascended from Cesarea vnto Jerusalem. Then enformed hym the hyeprestes/ and the chiefe off the Iewes agaynst Paul. And they entreated hym/ and desired save our agaynst hym that he wold sende for hys to Jerusalem/ and layde awayte for hym in the waye to fill hys. Sestus answered that Paul shulde be kept at Cesarea: but that he hym selfe wold shortly departe thither. Lett the therfore (sayd he) wiche amōge you are able to do it come downe with vs and accuse hym/ if there be any faute in the mā.

When he had taried there moare then ten dayes he departed vnto Cesarea/ and the next daye satte doune in the iudgemēt seate/ and commaunded Paul to be brought. When he was come the Iewes which were come from Jerusalem/ came aboute hym and layde many and grevous complaints agaynst Paul/ which they coulde nott prove as longe as he answered for hym selfe/ that he had nether agaynst the lawe of the Iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended any thyng at all.

Sestus willynge to do the Iewes a pleasure/ answered Paul/ and sayde: Wylte thou goo to Jerusalem/ and there be iudged of these thynges before me? The sayd Paul: I stonde at Cessars iudgemēt seate/ where I ought to be iudged. To the

Of The Apostles. So. cxciiij.

Iewes haue I no harmed done / as thou very well knowest. If I haue hurte them / or committed e-
ny thyng worthy of deeth / I refuse not to depe.
If none off these thyngs are / where off they ac-
cuse me / no man ought to deliver me to them. I
appeale vnto Cesar. Then spake Festus with
deliberacion / and answered: Thou haste appe-
aled vnto Cesar: vnto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and
Bernice cam vnto Cesarea to welcom Festus.
And whē they had bene there a good ceason / Fe-
stus reherased Pauls cause vnto the kynge say-
inge: There is a certayne man leste in praelon off
Jelsu a about whom when I cam to Jerusalem
the hye prestes / and seniours of the Jewes esor-
med me / and desyred to haue iudgement agaynst
hym. To whom I answered: It is not thēma-
ner off the Romayns to deliuer eny man thatt
he shulde perishe / befoze that he which is accu-
sed / haue hys accusars befoze hym / and haue
licence to answer for hym sllfe / as pertaynyng
to the cyme wherof he is accused. when they w-
ere come hidder / without delaye on the morowe
I sate to geve iudgement / and commaunde the
man to be brought forth. agaynst whom when
the accusers stode vppe / they brought none ac-
cusacion off soche thynges as I supposed: But
hadde certayne questions agaynst hym off their
awne supersticion / and of one Iesus which was
ded. whom Paul affirmed to be alive. Be caus-
se I doubted off the questions / I axed hym whi-
ther he wolde goo to Jerusalem / and there be iud-
ged of these matters. Then when Paul had ap-

BB ij

The Actes.

pealed to be kept vnto the knowledge off Cesar. I commaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus: I wolde also be are the māny sylfe. To morowe (sayde be) thou shalt heare hym. On the morowe whē Agrippa was come and Bernice with greate pompe and were entreded to the counsell housse with the capytaynes and chese men of the cite / at Festus commaundemēt Paul was brought forth / and Festus sayde: Kyng Agrippa / and all men which are heare present with vs: Rese this man about whom all the multitude off Jewes hath bene with me / both at Jerusalem and also here / crying that he ought not to liue any longer. Yet forūde I nothyng worthy of deeth that he had committed. Nevertheless seinge that he hath appealed to Cesar / I have determyned to sende hym. Off whom I have no certayne thyng to wryte vnto my lorde. Wherfore I have brought hym vnto you / and specially vnto the / Kyng Agrippa / that after examinacion had / I myght have sum what to wryte. For methynketh it vnreasonable for to sende a presoner / ad not to shewe the causes / which are layde agaynst hym.

The xxvj. Chapter.

Agrippa sayde vnto Paul: Thou arte permitted to speake for thy sylfe. The Paul stretched forth his honde / ad answered for hym sylfe: I thynke my sylfe happy kyng Agrippa / because I shall answere this daye before the of all the thyngs where of I am accused of the Jewes /

Fol: 193.

Of The Apostles. Fo. cxciiij.

namly be cause thou arte experte i all customes/
and questions / which are amonge the iewes. whe
erfore I besethe the to heare me paciently.

My liuynge off a chyld / which was at the fy/
rst amonge myne awne nacion att Jerusalem
knewe all the iewes which knew me from the be/
gynnyng / yf they wold testifye it. For after the
most straytest secte of oure laye lived I a pharis/
saye and nowe I stōd and am iudged for the hope
off the promes made off God vnto oure fathers
vnto which promes / oure .xij. tribes instantly
seruynge God daye and nyght / hope to come.
For which hopes sake kynge Agrippa am I ac/
cused off the iewes. why shulde itt be thought a
thyng vncredible vnto you / if God myse agays
ne the deed?

I also verely th ought i my silfe / that I ought
to do many contrary thyngs / clene agaynst the
name off Iesus off Nazareth : which thyng I
also did in Jerusalem. And many of the sayn/
ct / shur I i prest. mozoover I receaved auctorite
off the hye prestes : And when they were putt to
deeth I gave the sentence. And I punnyshed
them ofte i every synagoge / and compelled them
to blaspheme. and was yett moze mad apon the
and persecuted them / even vnto straunge cites.
About the which thynges as I went to Damas/
scon whith auctorite / and commission from the
hype prestes / even at myd daye (kynge Agrippa)
I sawe in the waye a lyght from heven / above
the brigbnes of the sunne / shyne rounde about
me and them / which forneyed wth me.

When we wer all fallen to the erth / I herde a

BB iij

The Actes.

voyce speakynge vnto me / and sayinge in the ebrue tongue: Saul / Saul / why persecutest thou me? It is harde for the to sicke agaynste the pricke. And I sayde: Who arte thou lord? And he sayde: I am Iesus whom thou persecutest: But rise and stond vppon thy fete. For I have apere vnto the for this purpose / to make the a mynister / and a witnes both off tho thynges which thou hast sene / and off tho thynges in the which I will apere vnto the / delyverynge the from the people / and fro the gentyls / vnto the which now I sende the / to open their eyes that they myght turne from darcknes vnto lyght / and from the power of Satan vnto God / that they may receave forgiveness of synnes / and inheritaunce amonge them which are sanctyfied by fayth in me.

Wherefore kynge Agrippa I was not disobedient vnto the heavenly vision: butt shewed fyrst vnto them off Damascon / and att Jerusalem / and thorow out all the costes off Jewry / and to the gentyls / that they shulde repent / and turne to God / and do the right werkes off repentaunce. For this cause the iewes caught me in the temple / and wēt about to kill me. Nevertheless I obtained helpe off God / and stond vnto this daye witnessyng bothe to male and to greate / saying none other thynges / the thosewhich the prophet and Moyses did saye shulde come / that Christ shulde suffre / and that he shuld be the fyrst that shulde rise from deeth / and shulde shewe light vnto the people / and to the gentyls.

As he thus answered for hym selfe: Festus sa-

Of the Apostles. Fo. cxcv.

He with a lowde voice: Paul / thou arte besides
thy selfe. Muche learnynge hath made the mad.
And Paul sayde: I am not mad most dere Iesu:
but speake the wordes of truth and sobernes.
The kynge knoweth of these thynges before whi-
om I speke frely. nether thynke I that any of the-
se thyngs are hidde from hym. For this thyn-
ge was not done in a corner. Kynge Agrippa be-
leuest thou the prophetes? I wote wele thou be-
leuest. Agrippa sayde vnto Paul: Sum whatt
thou bringest me in mynde for to become chris-
ten. And Paull sayd: I wolde to God that not
only thou but also all that heare me to daye / we-
re not sum what only / but altogether soche as I
am except these bondes. And when he had thus
spoken / the kynge rose vppe / and the debite and
Bernice / and they that sate with them. And wh-
en they were gone aparte / they talked betwene
them selves sayinge: This man doeth nothyng
worthy of death / nor of bondes. Then sayde A-
grippa vnto Iesus: This man myght haue bene
loued yf he had not apealed vnto Cesar.

The. xxvij. Chapter.

When it was concluded that we shulde sayle
into italy / they delivered Paul / and cer-
taine other prizoners vnto won named Julius /
a vndercaptayne of Cesars souldiers. And we en-
tered into a shippe of Adramiciu / and lowsed fro lod-
apoynted to sayle by the costes off Asia won A-
ristarcus out of Macedonia / of the countre of Thy-
essalia / beidge with vs. Then next daye came we to si-
des / and Julius courteously treated Paul / and

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B.R. 4

The Actes

gave him libertie to goo vnto his frendes / and to
refresshe hym selfe. And from thence lanchēd we
and sayled harde by Cypers / because the wynde
des were contrary. Then sayled we over the see
off Cilic / and Pamphylia / and cam to Myra a
cite in Lycia.

And there the vndercaptayne founde a ship
pe off Alexandry redy to sayle into Italy / and
put vs therein / and when we had sayled slowly
many dayes / and scace were come over agaynst
Gnydon (because the wynde with stode vs) we
saled harde by the costes off Candy / over agayn
ste Salmo / and with moche worke sayled bey
onde hytt / and cam vnto a place called Goode
porte. Neye where vnto was a cite called Las
sea. When moche tyme was spent / and saylynge
was now leoperdeous / because also thatt we
had overlonge fasted / Paul put them in remem
braunce / and sayde vnto them: Syrs I percea
veth that this vyage wil be with hurte and domas
ge / not off the ladyng and shippe only: but also
off oure lyues. Butt the vndercaptayne beleved
the gouerner / and the master better then thoo thy
nges which were spoken off Paul. And becaus
se the haven was nott commodius to wynter in
many toke counsell to departe thence / yff by any
meanes they myght atayne to Phenices and th
ere to wynter / whych haven pertayneth to Can
dy / and servith to the south west / ad north west
wynde. Whē the south wynde blew / they sup
posynge to obtayne theyr purpose lowsed vnto
Zifson / and sayled paste all Candy.

Butt anon after there arose (agaynst the

Of The Apostles. So. cccv.

purpose) a slawe off wynde out of the northeſte
 whē the ſhippe was caught/ and coulde not re-
 ſiſt the wynde/ we lett her goo ad drave with the
 wedder. We cā vnto an yle named Claua/ And
 had moche worke to come by aboote/ which they
 toke vppe/ and vſed helpe vndergerdynge the
 ſhippe/ fearynge leſt we ſhulde have fallen into
 Syrtes/ and we let doune a veſſell and ſoo were
 caryed. The nexte daye whē we were toſſed with
 an exadyngte tempeſt/ they lightened the ſhippe/
 and the thyrde daye we caſt out with oure awne
 hōdes the tacklige of the ſhippe. Whē at the laſt
 nether ſunne nor ſtarre in many dayes apered/
 And noo ſmale tempeſt laye apon vs/ all hope
 thatt we ſhulde be ſaved/ was taken awaye.

Then after longe abſtinence Paul ſtoode forth
 in the myddes of them and ſayde: Syrs ye ſhul-
 de have herdeme/ and not have departed from
 Cady/ nether to have brought vnto vs this har-
 me ad loſſe. And nowe I exhorte you to be of goo-
 de chere/ ſfor there ſhalbe noo loſſe off eny mans
 lyfe amonge you: Butt off the ſhippe only. For
 there ſtoode by me this nyght the angell off God
 whoſe I am/ and whom I ſerve/ ſayinge: feare
 nott Paul/ for thou muſt be brought before Ce-
 ſar. And loo/ God hath geuen vnto the all thatt
 are in the ſhippe with the/ wherfore Syrs be of
 goode chere/ for I beleue God that ſoit ſhalbe
 ven as it was toldeme/ and we muſt be caſt into
 a certayne ylond.

But when the fourtenth nyght was come as
 we were caryed in Adia/ about mydnyght the
 ſhipmen demed thatt there apered ſome countre

BB v

ms. or d

The Actes

unto them / and they sounded / and founde it xx. faddoms. they went a lytell further and sounded a gayne / and founde x. faddoms. The feareinge lest they shulde have fallen on some Roke / they cast iij. ankers out of the sterne / and wysshed for the daye. As the shipmen were about to fle out of the shippe / and had lett doune the bote into the see / vnder a colour as though they wolde have cast ankers out off the fore shippe: Paul sayd vnto the vndercaptayne and the souldiers: excepte these abyde in the shippe ye cannot be safe. The souldiers cut off the rope off the bote / and lett yt fall awaye.

And in the meanetyme / bitwixt that and daye / Paul besought them all to take meate / sayinge: this is the fourten the daye that ye have taried and continued fastyng receauynge no thyng at all / wherfore I praye you to take meate. for this nodout is for youre helth / for there shal all not an heere fall from the heed of any of you. And when he had thus spoken he toke bread and gave thankes to God in presence off them all / and brake it / and began to eate. Then were they all of good cheare / and they also toke meate. We were all togedder in the shippe / two hondred and thre score and sirtene soules. When they had eaten ynough / they lightened the shippe and cast out the weate into the see.

When ytt was daye they knew not the lande / butt they spied a certayne reach with a banke / in to the which they were mynded (yf ytt were possible) to thrust in the shippe. And when they

Fol: 196.

Of The Apostles. So. cxcviij.

had taken vpp the ankers / they comitted them selves vnto the see / and lowsed the rudder boordes ad boyed vpp the mayne sayle to the wynde and dꝛue to londe / and they fell into a place / whiche had the see on bothe the sydes / and thrust in the shippe / and the foore parte stuck fast / ad moved not / and the hynder parte brake with the violence of the waves.

The soudears counsell was to fyll the prisoners lest eny off them / when he had sworne out shulde fle awaye: but the vndercaptayne willed to save Paul kept the from their purpose / ad commaunded that they that coude swim shulde cast the selves fyrst into the see / and scape to londe. And the other be commaunded to goo / some on bordes / and some on broken peces off the shippe. and so cam it to passe / that they cam all safe to londe.

The. xxviij. Chapter.

And when they were scaped they kneweth / At the yle was called Miletus. The people off the countre shewed vs no litell kyndnes / for they kyndled a fyre and receaved vs every one because off the present rayne / and because off colde. When Paul had gathered a bounde off stiches / And putt them into the fyre / a viper (because off the heat) crept out and lept on his honde. When the men off the countre sawe the worme hange on his honde / they sayde among them selves: this man must nedes be a moor therer / Whom (though he have escaped the

The Actes.

see) yet vengeance suffreth nott to live. and he shoke of the verme into the fyre/ and felt no harme. They wartyed when he shulde have swolne/ or falle dounedeed sodently. But after they had loled a greate whyle / and sawe no harme come to hym/ they chaunged their myndes/ and sayde that he was a God.

In the same quarters/ the chefe mā off the yle whose name was Publius / had a lordshippe/ whych receaved vs/ and lodged vs theee dayes courteously. Zit fortunēd that the father of Publius laye sicke off a fever/ and of a bluddy fyre to whom Paul entred in and prayde / and layde his bondes on hym/ and healed hym. when this was done/ other also which were diseased in the yle/ cam and were healed: and they do vs grett honour. And when we departed / they laded vs with thyngs necessary.

After thre monethes we sayled in a shippe off Alexandry/ which had wyntred in the yle/ whose badgē was Castor and pollux. And when we cam to Ciracusa/ we taryed there iij. dayes / fro whence we sayled about and cam to Regium. And after won daye the south wynde blewē/ and we cam the next daye to Putiolus where we founde brethzen/ and were desyred to tary with them seven dayes/ and so cam we to Rome. And from thence/ when the brethzen herde of vs/ they cam to Appiphorum/ and thre taverns / and met vs. when Paul sawe thē he thanked God/ and wored boolde. whē we cam to Rome/ the vnder capytayne delivered the presoners to the chefe captayne of the host: butt Paul was suffered to dwell

Paul. 197.

Of The Apostles. So. cxcviij.

alone with wone souldier that kept hym.

But fortunèd that after thre dayes Paul called the chefe of the lawes togèdder. When they were come he sayde vnto the: Men and brethren/ though I have committed noo thyng agaynst the people/ or lawes of oure fathers: yett was I delivered praeoner from Ierusalem into the handes of the romains. Which when they had examined me wolde have lett me goe/ because they founde no cause of deeth in me: but when the iewes cryed contrary: I was constrayned to appeale vnto Cesar. Not because I had ought to accuse my people of. For this cause have I called for you to se you/ and to speake with you. For I be cause off the hope off I srahel/ am bounde with this chayne.

And they sayde vnto hi: We nether receaved letters out of Jewry pertayninge vnto the/ nether cam eny of the brethren thatt shewed or spake eny harme of the. Butt we woll heare of the whiche att thou thyntest. For we have herde off this secte/ that every wheare it is spokē agaynst. Whē they had apoynted hym a daye/ there cam many vnto hym into his lodgyng: to whom he expounded and testified the kyngdom off God. and preached vnto them off Jesu: both by the lawe off Moses/ and also by the prophet from mornyng to nyght. And some beleved the thynges which were spoken/ and some beleved not.

When they agreed not amiong the themselves/ they departed/ after thatt Paul had spoken one word: well spake the holy goost by Esay the prophet vnto oure fathers/ sayinge: Goo vnto this

The Actes.

people ad saie: with youre eares shall ye heare/
and shall not vnderstonde. and with youre eyes
shall ye see and shall not perceave. For the hert
off this people is waxed grosse / and their eares
were thycke of hearige / and their eyes have they
closed / lest they shulde see with their eyes / ad he
are with their eares / and vnderstonde with their
hertes / and shulde be converted / and I shulde
heale them. Be it knowen therfore vnto you / th
at this consolacio of God is sent to the gentyls /
and they shall heare it. And when he had sayde
that / the iewes departed fro hym / and had gre
te despiciens amonge them selues.

But paul dwelt two yeares in his lodgyng.
And receaved all thatt cam to hym / preachyng
the kyngdome off God / and teachyng
those thyngs whych concerned
the lorde Iesus wyth all
confidence / noo man
forbyddyng
hym.

Here endeth the Actes off the
Apostles.

Fol: 198.

~~Feb. 1988~~ that is
a blank leaf
between 198 & 199

after
Pol: 198^a between
198 + 199

So. cxcij.

The Epistle off the

Apostle Paul / to the Ro/
maynes.

The fyrst Chapter.



Paul the servaunte
off Iesus Christ / called
vnto the office off an apostle /
putt a parte to preache the go/
spell of God / which he promys/
sed afore by his prophet / i the
holy scriptures that make mes/
sion of his sone / the which was
begotten of the seede of David /
as pertaynyng to the fleshe :

and declared to be the sonne of God with power
of the holy goost / that sanctifieth / sence the tyme
that Iesus Christ oure lord rose agayne from
deeth / by whom we have receaved grace and a/
postleshippe / thatt all gentiles shulde obeye to
the sayth which is in his name / of the which no/
umbre are ye also / which are Iesus Christes by
vocation.

To all you of Rome beloved of God / ad sanc/
tes by callynge. Grace be with you and peace
from God oure father / and from the lord Ie/
sus Christ.

Fyrst verely I thanke my god thorow Iesus
Christ for you all / because youre faith is publi/
shed through out all the worlde. For god is my

¶ a

B. H. 231. sign

K. H. 275. sign

M. H. sign for 287 & 209

N. H. 207 & 223. sign

V. 152 sign

The epistle of Paul.

witnes/ who I serve in my sprete/ in the gospell
of his sonne that with out ceasinge I make emen-
cion of you all wayes in my prayers/ beseechinge
thatt at one tyme or another / a prosperous iour-
ney (by the will of god) myght fortune me to co-
me vnto you. For I longe to see you / that I my-
ght bestowe amonge you some spirituall gifte to
strengthene you with all (thatt ys) that I myght
have consolacion togedder with you / through
the common sayth / which bothe ye and I have.

I wolde that ye shulde knowe / brethren / how
we that I have often tymes purposed to come
vnto you (but have bene lett hidderto) to have
some frute amonge you / as I have amonge other
of the gentyle. For I am detter both to the gre-
kes / and to them which are no grekes / vnto the le-
arned and also vnto the unlearned. Lyke wyse /
as moche as in me is / I am redy to preache the
gospell to you of Rome also.

For I am not ashamed of the gospell of Ch-
rist / be cause it is the power of God vnto salva-
cion to all that beleve / namely to the iewe / and als
so to the getyle. For by it the rightewesnes which
commeth of God is opened / from faythe to fay-
the. As it is written: The iust shall live by fayth.

For the wrath of god of heven apereth aga-
ynst all vngodlynes and vnrightewesnes of men
which withholde the trueth in vnrightewesnes /
seyng that that / which maye be knowne of god /
is manifest amonge them. For God did shewe
it vnto them. For his invisible thyngs (that is
to saye / his eternall power and godhed) are un-
derstonde and sene / by the werke / from the crea-

Vnto the Romayns So. cc.

S

A- cion of the worlde. So that they are without excuse / in as moche as when they knewe God they glorified hym not as god / nether were thā full / but were full of vanities in their imaginaciōs. And their solisthe hertes were blynded. When they counted them selves wyse / they became folles and turned the glory of the immortal god / vnto the similitude of the ymage of mortall man / and of byrdes / and fourefoted beastes and serpentes.

For this cause god gave them vpper vnto their hertes lustes / vnto vncleannes to defile their awne boddies bitwenethem selves : which tourned his trueth vnto a lye / and worshipped and serued the creatures more then the maker / which is blessed for ever Amen. For this cause god gave them vpper vnto shamfull lustes. For even their women did chaunge the naturall vse vnto the vnaturall. And lyke wyse also the men leste the naturall vse of the woman / and brent in lust wō on another amongethem selves. And man with man wrought filthynes / and receaved in them selves the rewarde of their errour as it was accordynge.

And as it semed not good vnto them to beate nomen of god / even so god deliveryd them vpper vnto a leawde mynd / thatt they shulde do thorynges which wert not comly / beyng full of all vnrighteous doyng / off fornicacion / wickenes / coveteousnes / maliciousnes / full offensie / mortther / debate / dissayte / evyll condiciond whispyers / backbiters / haters off God / doers of wronge / proude / bosters / bringers vpper of evyll thynge / disobediēt to their fathers and

Ala ij

The epistle of the apostle Paul.

mothers / with out vnderstandynge / covenante
breakers / vnlouynge / stouborne and merciles.
which men / though they knew the rightewesnes
of God / howe that they which sochethigf comyt
are woorthy off deeth / yett not only did the same /
but also had pleasure in them that did them.

The Seconde Chapter.

71 **T**herfore arte thou inexcusable o man whos
soever thou be that iudgest. For in that sa/
me where in thou iudgest another / thou cōdem/
nest thy selfe. For thou that iudgest doest eve the
same selfe thynges. But we are sure that the iud/
gement of God is accordynge to trueth / agaynst
them which commit soche thynges. Thyntest th/
ou O man that iudgest them which do soche thy/
ngf and yet dost eve the very same / that thou sh/
alt escape the iudgement of God? O ther despisest
thou the riches off his goodnes and paciēce / and
longe sufferance? and remembrest not how that
the ryndnes of God leddith the to repentaunce?

3 But thou after thyne harde hertethat cā not
repent / beapest the togedder the treasure of wra/
th agaynst the daye of vengeaunce / whē shalbe
openned the rightewes iudgement of God / wh/
ych wyll rewarde every man accordynge to hys
dedes / that is to save prapse / honoure / and im/
mortalite / to them which continuyng in goode
doynge / shē eternall lyfe: Butt vnto them thatt
are rebellious / and disobey the trueth / yett folow/
we iniquytie / shall come indignacion / and was/
the / tribulacion and anguysshe apōn the soule
of every man that dothe evyll. Of the Jewe first

Abi. 200.



To the Romayns So. ccj.

And also off the gentyll. To every man that doeth good shall come prayse / honoure and peace / to the iewe first / and also to the gentyll. For there is no parcialite with god: But whosoever hath synned with outlawe / shall perishe with outlawe. And as many as have synned vnder the lawe / shall be iudged by the lawe. For before God they are nott righteous which heare the lawe: but they which do the lawe shall be iustified. For if the gentyle which have noo lawe / do of nature the thynges containned in the lawe: then they haue vngyne noo lawe / are a lawe vnto themselves / which shewe the dede off the lawe witten in theyr hertes / Whyll theyr consciencie beareth witness vnto them / and also their thoughtes / accusynge won another / or excusynge at the daye wen God shall iudge the secretes off men / by Iesus Christ accordynge to my Gospell.

Beholde / thou arte called a Jewe / and trustest in the lawe and reioysist in God / and knowest his will / and hast experience of good and bad / in that thou arte informed by the lawe: And belevest that thou thy silse arte a gyde vnto the blispe / a lyght to them which are in dercknes / an informer off them which lacke discrecion / a teacher off the vnlearned / which hast the ensample off thatt which ought to be women / and off the truth in the lawe. Howe teachest thou another: but teachest nott thy silse. Thou preacheest / a man shulde not steale: and yet thou stealest. Thou sayst / a man shulde nott commit aduoutry: and thou breakest wedlocke. Thou abhorrest ymagines / and robbest God of his honoure. Thou

Ala iij

The epistle of the apostle Paul.

ruioyest in the lawe/ and thou w brea kyng the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentyls thow we you as it is wrytten.

Circumcision verely avayleth if thou kepe the lawe: But if thou breake the lawe thy circumcision is made vncircumcision. Therefore yf the vncircumcised kepe the right thynges contayned in the lawe: shall not this vncircumcision be counted for circumcision? And shall not vncircumcision which ys by nature (yf itt kepe the lawe) iudge the/ which beynge vnder the lawe and circumcision/ dost transgresse the lawe? For he is not a Jewe/ which is a Jewe outwarde. Neither is that thyng circumcision/ which is outwarde in the fleshe: But he is a Jewe which is hid wthin. and the circumcision of the herte is the true circumcision/ which is in the sprete/ and nott in the letter whose prayse is not of men but of god.

The. Thirde Chapter.

What preferment then hath the Jewe: or ther what avantageth circumcision? Surely very moche. fyrst vnto them was committed the worde off God. What then though some off them did not beleve? shall their vnbeleve make the promes of god without effecte? god forbid. Lett God be true/ and all men lyars/ as it is wrytten: That thou myghtest be iustified in thy sayngs and shuldest overcome whethou arte iudged. Ifoure vnrighjewesnes make the righjewesnes off God more excellent: what shall

Vnto the Romayns. Fo. ccij.

we saye: As god vnrightheous which taketh vengeaunce? (I speake after the maner of men) god forbid. For howe then shall god iudge the worlde? yf the veritie of god apere more excellent then our my lye vnto his prayse - why am I henceforth iudged as a synner? and saye nott rather (as men euill speake off vs / and as some asserme that we saye) lett vs do euill / that good maye come therof. whose damnacion is iuste.

What saye we then? Are we better then they? no / in no wyse. for we have all redy proved how that both Jewes and gentyls are vnder synne / as it is writte: There is none righteous / no nott one: There is none that vnderstandith / there is none thatt seeketh after God / they are all gone out off the waye / they are all made vnproffitable / there is none that doeth good / no nott won. Their throte is an open sepulcre / with their tongues they haue disceaved: the poyson of Aspes is vnder their lippes. whose mouthes are full of cursynge and bitternes. There fete are swyfte to sheed bloud. Destruction ande wretchednes are in their wayes: And the waye of peace have they nott knowen. There is no feare of God before their eyes.

Ye and we knowe that whatsoeuer the lawe sayth / he sayth itt to them which are vnder the lawe: That all mouthes maye be stopped / and all the woeld be subdued to God / because that by the dedes of the lawe / shall no fleshe be iustified in the sight off god. For by the lawe cometh the knowledg off synne.

Howe verely is the rightewesnes that cometh
A a iiii

The epistle of Paul.

of God declared with out the fulfillige of the lawe havynge witnes yet of the lawe / and of the prophett. The rightewesnes no dout which ys goode before God cometh by the sayth off Jesus Christe vnto all / and apon all the that beleve.

For there is no differēce / all have synned / and lacke the prayse that is off valoure before God: but are iustified frely by his grace / through the redencion that is in Christ Jesu / whom God hath made a seate of mercy thorow faith in his bloud / to shewe the rightewesnes which before hym is of valoure / in that he forgereth the synnes thatt are passhed / which God did suffre to shewe at this tyme: the rightewesnes that is allowed off hym / that he myght be counted iuste / and a iustifiar of hym which beleivith on Jesus.

Where is then thy reioysynge? Itt is excluded. By what lawe? by the lawe of workes? No: ver but by the lawe of sayth.

We suppose therfore that a mā is iustified by sayth with out the dedes of the lawe. As he the god of the iewes only? As he not also the god off the gentylls? He is noo doute / god also of the gentylls. For it is god only which iustifieth circumcision / which is off faith: and vncircumcision thorow sayth. Do we then destrope the lawe thorow sayth? God forbid. We rather mayntayne the lawe.

The.iiij. Chapter.

What shall we saye then / that Abraham oure father as pertayninge to the fleshe dyd fynde? If Abraham were iustified by

Pol: 202.

Vnto the Romayns. Ro. cciij.

dedes: then hath he wher in to reioyce: butt nott with god. For what sayth the scripture? Abraham beleved god: and it was counted vnto hym for rightewesnes. To hym that worketh vs the rewardenott reckened off favour: but of duety. Tho him that worketh not: but beleveth on him that iustifieth the vngodly: is sayth counted for rightewesnes. Even as David describeth the blessedfulnes of a man: vnto whom good aserveth rightewesnes with out dedes: Blessed are they: whose vnrightewesnes is forgiven: and whose synnes are covered. Blessed is that man to whom the lorde imputeth not synne.

Cann this blessednes then apon the circumcised or apon the vncircumcised? We saye verely howe that sayth was rekened to Abraham: for rightewesnes. Howe was it reckened? In the tyme of circumcisiō? or in the tyme before he was circumcised? Not in tyme of circumcisiō: but whē he was yet vncircumcised. And he receaved the signe of circumcisiō as a seale of that rightewesnes whych vs by sayth: which sayth he had yett beyng vncircumcised: that he shulde be the father of all them that beleve: though they be nott circumcised: that rightewesnes myght be imputed to the also. And that he myght be the father of the circumcised: not because they are circumcised only: but because they walke also in the stepes of sayth: which was in oure father Abraham before the tyme of circumcisiō.

For the promes that he shulde be the heyre of the worlde was not geven to Abraham: or to his seed thorow the lawe: but thorow the rightewes-

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imphexa

The epistle of Paul.

nes which cometh of sayth. For yf they which are of the lawe be heyres / then is sayth butt vayne / and the promes of none effecte. Because the lawe causeth wrathe. For wher no lawe is / there is no transgression. Therfore by sayth is the enheritaunce geuen / that it myght come off fauour: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the sayth of Abraham / which is the father of vs all. As hit is written: I have ordeyned the a father to many nations / before God whom thou hast beleved / which quickeneth the deed and calleth those thyngs which be not as though they were.

Which Abraham / contrary to hope / beleved i hope / that he shulde be the father of many nations accordynge to thatt which was spoken: So shall thy seed be / and he faynted nott in the sayth / nor yet considered hys awne boddy / which was nowe deed / even when he was almost an hondred yeare olde. Neither considered he the barenes off Sara. He stablished nott at the promes off God thorowe vnbefese: Butt was made stronge in the sayth / and gave honour to God and stedfastly beleved / that he which had made the promes was able also to make it good. and therfore was it reckened to hym for rightewesnes.

It is nott written for hym only / thas it was reckened to hym for rightewesnes: butt also for vs / to whom ytt shalbe counted for rightewesnes so we beleve on hym thatt raysed / vppon Iesus oure lord from deeth. Which was deliuer

Unto the Romayne. fo. cciij.
ted for our synnes / and rose agayne for our iusti-
ficacye.

The. v. Chapter.

BEcause therfore thatt we are iustified by
fayth we are at peace with god thorow ou-
re lorde Jesus Christ: by whom we have awaye
in thorow faith vnto this fauour wherein we
stode ad reioyse in hope of the prayse that shal-
be geuen of God. Neither do we so only: but also
we reioyce in tribulacion: for we knowe that tri-
bulacion bryngeth pacience / pacience bryngeth
selynge / selynge bryngeth hope. and hope ma-
keth vs not ashamed / because the love that god
hath vnto vs / is shewed abroad in oure hertes / by
the holy gost / which is geuen vnto vs.

For when we were yett weake accordynge to
the tyme: Christ dyed for vs which were vngod-
ly. Yett scarce will eny man deye for a rightewes
man. Paraventure for a good man durst a man
deye. Butt God setteth out hys love thatt he
hath to vs / Seyinge that whyll we were yett
synners / Christ deyed for vs. Moche more
then nowe (seyng we are iustified in hys blo-
ud) shall we be preserved from wrath thorow
hym.

For yf when we were enemyes / we were reco-
ciled to God by the deeth of hys sone: moche mo-
re / seyng we are reco-ciled / we shalbe preservyd
by his life. Not only so / but we also ioye in God
by the meanes off oure lorde Jesus Christ / by
whom we have receayvd this attonment.

Wherefore as by one man synne entred into the

The epistle of Paul.

worlde / and deeth by the meanes off synne. And so deeth went over all mē in somochethat all mē synned. For even vnto the tyme of the lawe was synne i the worlde; but synne was not regarded / as longe as there was no lawe. neverthelesse death rayned from Adam to Moses / evē over thē also that synned not / with lyke transgression as did Adam: which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one / many be deed: moche more plenteous apon many was the faveour of God ad gyfte by faveoure: which faveoure was geven by ouer man / Jesus Christ.

And the gyfte is nott over one synne / as deeth cam thorow one synne of one that synned. For damnacion cam off one synne vnto condemnation: But the gyft cam to iustify from many synnes. For yff by the synne off one / death rayned by the meanes of one / moche more shall they which receave aboundance off faveour and off the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Lyke wyse then as by the synne of one / condēnacion cam on all men: even so by the iustifyinge of one commeth the rightewesnes that bryngeth lyfe / apon all men. For as by one mannes disobedience many becam synners: so by the obedience of ones shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encrease. And where aboundaunce off synne was / there was more plenteousnes of grace. That as sinne had rayned vnto deeth /

Unto the Romayns. Fo. ccv.

evē so mighte grace sayngeth us thorow rightwefnes
unto eternall lyfe by the helpe of Jesu Christ.

The. vi. Chapter.

What shall we saye then: shall we conti-
nue in synne / that there maye be abou-
daunce off grace: God forbid. Howe shall we
that are deed as touchynge synne live any longer
therin: Remember yenoott that all we which are
baptysed in the name off Christ Jesu are bap-
tised to deye with hym: We are buried with hi
by baptim for to deye: That as Christ was ray-
sed vp from deeth by the glory of the father: evē
soo we also shulde walke in a newe lyfe. For yff
we be graft in deeth lyke vnto hym: evē soo must
we be in the resurreccid. Thys we must remem-
ber / that oure olde man ys crucified wryth hym
also / that the body of synne myght vterly be de-
stroyed / that hence forth we shulde not be ser-
uants off synne. For he that is deed / ys iustified
from synne.

Wherefore yff we be deed with Christ / we be-
leue that we shall live with hym: remembrynge
that Christ oceraysed from deeth / dieth no mo-
re. Deeth hath no more power over hym. For
as touchynge that he died / he died as cōcernyn-
ge synne once. And as touchynge that he liveth /
he liveth vnto God. Lyke wyse ymagen ys
also / that ye are deed as concernynge synne: but
are alive vnto God thorow Jesus Christ oure
lorde. Lett nott synne raigne therfore in youre
mortal bodies / thatt ye shulde there vnto obey
in the lustes off it. Nether geve ye poure mēbers

The epistle of Paul.

as instrument off vnrightewesnes vnto synne: Butt geve youre selves vnto God / as they that are alive from deeth. And geve youre members as instrument off rightewesnes vnto god. Synne shall not have power over you. For ye are not vnder the lawe / but vnder grace.

What then? Shall we synne / because we are not vnder the lawe: but vnder grace? God forbid. Remēber ye not howe that to whomsoever ye comit youre selves as servaunt to obey / his servaunt ye are to whom ye obey: whether it be off synne vnto deeth / or of obedience vnto rightewesnes? God be thanked. We were once the servaunt off synne: Butt now have obeyed wyth youre bertes vnto the forme off doctryne where vnto ye were delyvered. ye are then made fre fro synne / and are become the servaunt off rightewesnes.

I wyll speake grossly because off the infirmite off youre flesshe. As ye have given youre members servaunt to vncleannes and to iniquitie / from iniquitie vnto iniquitie: even so nowe geve youre members servaunt vnto rightewesnes / that ye maye be sanctified. For when ye were the servaunt off synne / ye were nott vnder rightewesnes. What frute had ye then in the thyng / where off ye are nowe ashamed. For the ende off the thyng is deeth. Butt nowe are ye delivered from sinne / and made the servaunt off God / and have youre frute thatt ye shulde be sanctified / and the ende everlastyng lyfe. For the rewarde off synne is deeth: butt eternall

Vnto the Romans. Po. ccvj.
hys is the gift off God thorow Iesus Christ
our lord.

The. vii. Chapter.

Remember ye not brethren (I speake to the
thatt know the lawe) how thatt the lawe
hath power over a man as longe as yt endue-
reth: For the woman which is in subieccion to a
man/ is bounde by the lawe to the man/ as lon-
ge as he liueth. If the man be deed/ she is lo-
sed from the lawe of the man. So then yf whill
the man liueth she couple her selfe with another
man/ she shalbe cosited a wedlocke breaker. But
yf the man be deed she is fre from the lawe: so
that she is noo wedlocke breaker/ though she co-
uple her selfe with another man.

Even so my brethren/ ye also are made deed
as concernynge the lawe by the body off Christ/
that ye shulde be coupled to another (I meane
to hym that is rysen agayne from deeth) that we
shulde brynge forth frute vnto God. When we
were in the flesshe/ the lustes off synne whyche
were stered vppe by the lawe/ raigned in oure
members/ to brige forth frute vnto deeth. Butt
now are we delivered from the lawe/ and deed
from hit/ where vnto we were in bondage/ that
we shulde serve in an newe conversacion of the
sprete/ and nott in the olde conversacion off the
letter.

What shall we saye then? is the lawe synne?
God forbid: but I knewe nott what synne me
and butt by the lawe. For I had nott knowne
what lust hadde meant/ excepte the lawe hadde

The epistle of Paul.

sayde thou shalt not lust. But synne toke an occasion by the meanes off the commaundement/ and wrought in me all manner off concupiscence. For verely with out the lawe synne was deed. I once lived with out lawe: butt when the commaundement cam/ synne revived/ ad I was deed. And the very same commaundement which was ordeyned vnto lyfe/ was founde to be vnto me an occasion of deeth. For synne toke occasiō by the meanes of the cōmaundement and so disceaved me/ and by the silfe cōmaundemēt slewe me. wherfore the lawe is holy/ and the cōmaundement holy/ iust/ and good.

Was that then which is good made deeth vnto me? God for byd. Naye synne was deeth vnto me/ that it myght apere how thart synne by the meanes of that which is good/ had wrought deeth in me: that synne which is vnder the commaundemēt myght be out of measure synfull. For we knowe that the lawe is spirituall: butt I am carnall. solde vnder synne: be cause I wote nott what I doo. For what I wold/ that do I not: butt what I hate/ that do I. If I do nowe that which I wolde not/ I graūte to the lawe that yrys good. So then nowe yt is nott I that do it/ butt synne that dwelleth in me. For I knowe that in me (that is to saye i my fleshe) dwelleth no good thyng. To will is present with me: butt I fynde no meanes to perfozme that which is good. For I doo not that good thyng which I wold: butt that evyll do I/ which I wolde not. Finally/ yff I do that I woldenot/ then is it nott I that doo it/ butt synne that dwelleth i me doeth it. I fynde

Fol: 206.

Vnto the Romayns. Po. ccvij.

then by the lawe that when I wolde do good / e-
 vyll is present with me. I delite in the lawe off
 God / as concernynge the inner man. Butt I fe
 another lawe in my members rebellynge agay-
 nst the lawe off my mynde / and subduynge me
 vnto the lawe off synne / which is I my members.
 O wretched man that I am: who shall delyver - O
 me from this boddie of death? I thanke God by
 Iesus Christ oure lorde: So then I my selfe in
 my mynde serve the lawe off God / ad in my fless-
 he the lawe off synne.

The. viij. Chapter.

Uhere is then no damnacion to them whi-
 che are in Christ Iesu / which walke not af-
 ter the flesshe: butt after the sprete. For the lawe
 off the sprete / wherin is life thoroowe Iesus Chr-
 ist hath delivered me from the lawe off synne /
 and death. For what the lawe coulde nott doo in
 as moche as itt was weake because off the fless-
 he: that performed God / and sent his sonne in
 the similitude off synfull flesshe / and by synne da-
 mned synne in the flesshe: that the rightewesnes
 requyred of the lawe / myght be fulfilled in vs /
 whych walke not after the flesshe: butt after the
 sprete.

For they that are carnall / are carnally myn-
 ded. and they that are spirituall are goostly myn-
 ded. To be carnally mynded is deeth. and to
 be spirituall mynded is lyfe / and peace: becau-
 se that the flesshly mynde is emmyte agayst God:
 For it is not obedient to the lawe of God / neth-
 er can be. So then they that are geuen to the

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The epistle of .S. Paul.

fleshe/ cannot please god.

But ye are not geuen to the fleshe/ But to the sprete: Xff so be that the sprett of God dwell in you. if there be eny man that hath not the sprete of Christ/ the same is none of his. Xf Christ be in you / the body is deed because of synne: But the sprete is lyfe for rightewesnes sake. Wherfore if the sprete of hym that raysted vppe Iesus from deeth/ dwell in you: even he that raysted vp Christ from deeth/ shall quicken youre mortall bodyes/ be cause that his spreted wellethe in you.

Therefore brethren we are now detters/ not to the fleshe to live after the fleshe: For if ye live after the fleshe/ ye must deye. But if ye mortifie the dedes off the body/ by the helpe off the sprete ye shall live / for as many as are ledde by the sprete off God/ are the sonnes of god. For ye have not receaved the sprete of bondage to feare eny moare/ but ye have receaved the sprete off adoption wherby we crye abba father. The same sprete certifieth oure sprete that we are the sonnes of god. yf we be the sones/ we are also the heyres (the heyres I meane of god) and heyres anered with Christ/ yf so be that we suffer togedder/ that we maye be glorified togedder.

For I suppose that the afflictions of this lyfe/ are not worthy of the glory which shalbe shewed apon vs. also the fervent desire of the creatures abideth lofynge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corru-

Vnto the Romayns. Fo. ccviij.

pccion/ into the glorious libertie off the sonnes of god. For we knowe that every creature groneth with vs also/ and travayleth in payne even vnto this tyme.

Not they only/ but even we also which have the fyrst frutes of the sprete morne in oure selves and wayte for the adopcion/ and loke for the deliuerance of oure bodie. For we are sayd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? but so if we hope for that we se not/ the do we with patience abyde for it.

Lyke wyse the sprete also helpeth oure infirmities. For we knowe nott/ what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynge which can not be expressed with tonge. And he that searchith the herte knoweth what is the meanyng off the sprete: for he maketh intercession for the sayntes accordinge to the pleasure of god. For we knowe wele that all thyngs worke for the best vnto the that love god/ which also are called of purpose. For those which he knewe before/ he also ordeyned before that they shuld be like fashioned vnto the shape of his sone/ that he myght be the fyrst begotten sonne amonge many brethren. And over which he apoynted before/ them he also called. and which he called/ the also be iustified. which be iustified/ them he also glorified.

What shall we then saye vnto these thynges? yf god be on oure syde: who can be agaynst vs? which spared nott his awne sonne/ butt gave hym for vs all: Howe shall he nott with hym

Bb ij

The epistle of .S. Paul.

geve vs all thyng also? Who shall laye any thyng to the charge of goddes cholen? Sit is God that iustifieth: who then shall condemne? Sytt is Christ which is deed/ yerather which is rysen agayne/ which is also on the right honde of god and maketh intercession for vs.

Who shall seperate vs from goddes love? sh/ all tribulacion? or angursshe? or persecucion/ other honger? other nakednesse? other parell? other swearder? As it is written: For thysake are we kyllled all daye longe/ and are counted as sh/ epe apoynted to be slayne. Neverthelesse in all thes ethynges we overcome strongly thorow his helpe that loved vs. Ye and I am sure that nether deeth/ nether lyfe/ nether angell/ nor rule/ nether power/ nether thynges present/ nether thiges to come/ nether heyth/ nether lowth/ nether any other creature shalbe able to departe vs from Goddes love/ which is in Christ Jesu our relorde.

The .ij. Chapter.

TSaye the thrueth in Christ and lyenott/ in thatt wherof my concience beareth me witness in the holy goost that I have grett hevynes/ and continuall sorowe in my bert. For I have wysshed my silfe to be cursed from Christ for my bzethen/ which are my kynsine as pertayning to the fleshe. which are the israhelites/ to who pertayneth the adopcion/ and the glory/ and the testament/ and the ordinaunce off the lawe/ and the service of God/ and the promyses/ whose all so are the fathers/ and they of whome/ as ocer/

Vnto the Romayns. Fo. ccij.

myng the flesshe) Christ cam: which is God ouer all thynges blessed for ever Amen.

I speake not these thyngs as though the wordes of God toke none effecte. For they are not all israhelites which cam off Israhel / Neither are they all children strayght way because they are the seede of Abrahā: But in Isaac shall thy seede be called / that is to saye / They which are the children of the flesshe are not the childe of God. But the children off promes are counted the seede. For this is a worde off promes / aboute this tyme will I come / and Sara shall have a sone.

Neither was it soo with her only: but also when Rebecca was with chylde by won / I meane by oure father Isaac / yee the children were borne / when they had nether done good nether bad (that the purpose off God which is by election / myght stonde) it was sayde vnto her / not by the reason of workes / but by grace of the caller / the elder shall serue the yonger. As it is writtē: Jacob beloved / but Esau behated.

What shall we saye the? ys there eny vnrigh-
tewesnes with god? God forbid. For he sayth to
Moses: I will shewe mercy to whom I shewe
mercy: And will have compassion on whom I
have compassion. So lieth it not then in a mans
will / or chynge / butt in the mercy of God. For
the scripture sayth vnto Pharaο: Euen for this
same purpose have I stered the vppe / to shewe
my power on the / and that my name myght be
declared thorow out all the worlde. Soo hath he
mercy on whom he woll. And whom he woll he
maketh herde herted.

Bb iij

The epistle of Paul.

Thou wilt saye then vnto me: why then blasphemeth he vs yett? For who can resist his will? But o man what arte thou / which disputest with God? shall the worke saye to the worke / man: why hast thou made me on this fassion? Hath nott the potter power over the claye / even off the same lompe to make one vessell vnto honoure / and a nother vnto dishonoure? Even soo / God willynge to shewe his wrath / and to make bys power knowne / suffered with longe pacience the vessels of wrath / ordeyned to damnacion / that he myght declare the riches off bys glory on the vessels off mercy / which he had prepared vnto glory: that is to saye / vs which he called / nott off the iewes only / butt also off the gentyls. As he sayth in Osee: I will call them my people which where not my people: and her beloved which was nott beloved. And it shall come to passe in the place where it was sayd vnto them: Ye are nott my people / that there shall be called the sonnes of the livinge god.

But Esayas cryeth for Israhel / though the number of the childe of Israhel be as the sonde of the see / yett shall a remnaunt be saved. He finnysheth the worde verely and maketh it short i rightewesnes. For a short worde will god make oerth. And as Esayas sayd before: Except the lord of sabaoth hadde left vs seede / we had bene made as Sodoma / and had benelykened to Gomorra.

What shall we saye the? we saye that the gentyls which folowed not rightewesnes / have overtaken rightewesnes I mane the rightewesnes which cometh off sayth. Butt Israhel which folo-

Vnto the Romayns. Fo.. ccy.

wed the lawe of rightewesnes / coulden not attayne vnto the lawe of rightewesnes. And wherfore? Because they sought it not by fath: but as it were by the worke of the lawe. For they have strombled at the stromblynge stone. As it is written Beholde I put in spon a stromblynge stone / and a rocke which shall make men saule. And noneth at belove on hym shalbe a shamed.

The y. Chapter.

Brethren my hertis desyre / and prayer to god for Israel is that they myght be saved. For I beare them recorde that they have a fervent mynde to god warde / but not acordynge to knowledge. For they are ignorant of the rightewesnes which is allowed before god / and go about to stablish their awne rightewesnes and therefore are not obedient vnto the rightewesnes which is of value before god. For Christ is the ende of the lawe to iustifie all that beleve.

Moses describeth the rightewesnes which cometh off the lawe / howe that the man which doth the thyngs of the lawe shall live therin. But the rightewesnes which cometh off sayth / spea: keth on this wyse: Saye nott in thine hert: who shall ascende into heven? (That is no thyng els then to fetch Christ doune). Or who shall descende into the depe? That is no thyng els but to fetch yppe Christ from deeth. Butt whatt sayth the scripture? The worde is nye the / even in thy mough and in thyn hert.

This worde is the worde off sayth which we preache. For yf thou shalt knowlege whith thy

Bb iij

The epistle of Paul.

mought that Iesus is the lorde / ad shalt beleve with thyn hert that God raysted hym vppe from deeth / thou shalt be safe. For the belefe off the hert iustifieth: and to knowlege with the mouth maketh a man safe. For the scripture sayth: whosoever beleveth on hym / shall not be ashamed.

There is no difference bitwene the iewe and the gentyll. For won is lorde of all / which is rich vnto all that call on hym. For whosoever shall call on the name of the lorde shall be safe. So we shall they call on hym / on whō they beleved not: how shall they beleve on hym off whom they have nott herde: howe shall they heare without a preacher: And howe shall they preach except they be sent: As hit is writen: howe beautiful a rethefete of them which brynge gladtydyng of peace / and brynge gladtydyng of good thyng. But they have nott all obeyed to the gospel. For Esayas sayth: Lorde woe shall beleve oure sayinges: So then sayth commeth by hearynge / and hearynge commeth by the worde of god. But I axe: have they nott herde: No doubt / their sounde went out into all londes: ad thei it wordes into the endes of the worlde.

But I demaunde whether Iſrabel did knowe or nott: fyrst Moſes sayth: I will provoke you forth to envy by them that are no people / and by a foliſſhe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them thatt sought me nott / and have aperted to the that axed not after me. And againſt Iſrabel he sayth: All daye longe have I ſtretched forth

Vnto the Romayns. So. ccyj
my bondas vnto a people that beleueth not / but
speaketh agaynst me.

The. vij. Chapter.

T Saye then: hath God cast away his peo-
ple? God forbid. For euen I verely am an
Israelite of the seed of Abraham / and off the
tribe of beniamin. God hath not cast away his
people which he knew before. Other wote ye not
what the scrip ture sayth by the mouth off Eli-
as / howe he spake to god agaynst Israel / say-
inge: Lorde they have killed thy prophetts and
dugged downe thyn alters: and I am lefte only / and
they seek my deeth. But what sayth the answer
off God to hym agayne? I have reserved vnto
me seven thousande men which have nott bo-
wed their knees to baal. Even so at this tyme ys
there a remnaunt lefte thorow the eleccion of gras-
ce. If hit be of grace then is it not by the deser-
vyng of woorkes. For then were faveour no fa-
veour. If it be by the deservynge of woorkes / the
is there no faveour. For then were deservynge no
deservynge.

What then? Israel hath not obtayned that
that he sought. No but yet the eleccio hath obta-
yned hit, the remnaunt are blynded. accordynge
as it is witten: God hath geven them the spre-
off vnquyetnes: eyes thatt they shulde nott se-
and eares thatt they shulde nott heare / even vnto
this daye. And David sayth: Lett their table
be made a snare to take them with all / and an oc-
casion to faule / and a reward vnto them. Lett
their eyes be blynded thatt they se nott: and ever

B b v

The epistle of Paul.

bowed downe their backes.

I save the: Have they therfore stumbled that they shulde but faule oly? God forbyd: but thou roweth their faule is helth happened vnto the gentyls so to provoke the with all. Wherefore yf the faule of the be the riches of the worlde: and the mynnysshynge of them the riches of the gentyls: Howe moche more shulde it be so yf they all be leved. I speake to you gentyls/ in as moche as I am the apostle off the gentyls I will magnify myn office that I myght provoke the which are my flesh: and myght save some of the. For if the castynge awaye of the be the reconcilynge of the worlde: what shall the receavyng of them be but lyfe agayne fro deeth? For yf one pece be holy/ the whole heepe is holy. And if the rote be holy/ the braunches are holy also.

Though some of the braunches be broken off/ and thou beyng a wylde olive tree arte graft in amonge them/ and made part taker of the rote/ and fatnes off the olive tree/ dost not thy sylse agaynst the braunches. For yf thou dost thy sylse/ remember that thou bearest not the rote/ but the rote the. Thou wilt saye then: the braunches are broken off/ that I myght be grafted in. Thou sayest wele: because of vnbeleve they are broken off/ and thou standest fast in faythe. Be not hye mynded/ but feare: seynge that god spareth not the naturall braunches/ lest haply he also spare not the.

Beholde the kyndnes and rigorousnes of god: on them which fell/ rigorousnes: butt towards the kyndnes/ yf thou continue in his kyndnes. or

Vnto the Romayns. So.ccxij.

els thou shalt be betwen of / and they yf they byde
nott still in vnbeleue shalbe grafted in agayne.
For God is of power to grafte them in agayne.
For yf thou wast cut out of a naturall wilde oly
ue tree / and wast grafted contrary to nature in
a true olyue tree: howe much more shall the na
turall braunches be grafted in their awne olyue
tree agayne.

I wolde not that this secrete shulde be hid fro
you my brethren (lest ye shulde be wyse in youre
awne consaytes) that partly blyndnes ys hap
pened in Iſrahell / vntill the fulnes off the gen
tyls be come in. And so all Iſrahel shalbe saved.
as it is wrytten: There shall come oute of Syon
he that doth deliver / and shall turne awaye the
vngodlynes of Iacob. And this is my testamēt
vnto them / when I shall take awaye their syn
nes. As concernynge the gospell / They are ene
mies for youre sakes: but as to chynge the eleccio
they are loved for the fathers sake.

For verely the gyftes and callynge of god are
soche / that it cannot repent hym of them. for lo
ke / as ye in tyme passed have not beleved God /
yet have nowe obtained mercy thorow their vn
belefe: even so nowe have they not beleved the
mercy which is happened vnto you / That they
also maye obtayne mercy. God hath wrapped
all naciōs in vnbeleue / that he myght have mer
cy on all.

O the depnes off the aboundaunt wisdom and
knowledge of God: howe incomprehensible are
his iudgements / and hys wayes vnserchable.

The Epistle of S. Paul.

For who hath knowen the mynde off the lord? or who was his counsellor? other who hath geuen vnto hym fyrst that he myght be recompensed agayne? For of hym / and thozowe hym / do vnto hym are all thyngs. To hym be glory for ever Amen.

The vij. Chapter.

Beseeche you therefore brethren by the mercifullnes of God / that ye make youre bodies a quicke sacrifice / holy and exceptable vnto God which is youre resonable servyng off god. and fashion nott youre selves lyke vnto this worlde: But be chaunged in youre shape by the renuyng of youre wittes / that ye maye sele what thyng that good / that acceptable / and perfect the will of god is. For I saie (thozowe the grace that vnto me geuen is) to every man amonge you / that no man esteeme off hym hys selfe more then it becometh hym to esteeme: But that he discretely iudge off hym selfe accordyng as god hath deale to every man the mesur of faith.

As we have many members in one body: and all members have not one office: So we beynge many are one body in Christ: and every man (amonge our selves) one anothers members. Seruyng that we have diuers gyftes accordyng to the grace that is geuen vnto vs / yf any man haue the gyft off prophesy / lett hym haue it that itt be agreyng vnto the fayth. Let hym that hath an office / wayte on his office. Let hym that teacheth take heed to his doctryne. Let hym that

Pol: 2/2.

Vnto the Romayns. fo.. ccxliij.

exhorteth geve attendaunce to his exhortacion. If eny ma geve/ lett hym do it with singlenes. Lett hym that rueleth/ do it with diligence. If eny man shewe mercy lett hym do itt with cheerfulnes.

Lett love be with out dissimulation. Hate ths at which is evyll/ and cleave vnto that which is good. Befynde one to another/ with brotherly love. In gevyng honoure goo one before another. Lett not that busynes which ye have in hande betedious to you. Be fervent in the spirite. Applye youre selves to the tyme. Reioyce in hope. Be patient in tribulacion/ continue in prayer. Distribute vnto the necessite off the saynctes. Blesse them which persecute you. blesse but curse nott. Be merry with them that are merry. wepe with them that wepe. Be off lyke affection one towarde another. Be nott hye mynded/ but make youre selves equall to them off the lower sorte. Be not wyse in youre awne opinions. Receyve compence to no man evyll for evyll. Provyde afore hande thyngs honest in the sight of all men. yf itt be possible/ yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geve roume vnto the wrath of god. For it is written: vengeaunce is myne/ and I will reward saith the lord.

Therefore yf thyn enemy hunger fede hym: yf he thirst/ geve hym drynke. For in so doynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll with goodnes.

The Epistle of S. Paul.

The. viij. Chapter.

Let every soule submit hym sylfe vnto the
auctoritie off the byer powers. There is no
power but of God. The powers that be / are or-
dained off God. Whosoever therefore resisteth
power / resisteth the ordinaunce off God. They
that resist / shall receave to them selfe damnaci-
on. For rulers are nott to be feared for good
work / but for evyll. Wilt thou be without feare
of the power? Dowelet then: and so shalt thou
be prayesd off the same. For he is the minister of
god / for thy welth. Butt and yff thou do evyll /
then feare. for he beareth not a swerde for nou-
ght. for he is the minister off god / to take venge-
aunce on them that do evyll. Wherefore ye must
nedes obey / nott for feare off vengeaunce only:
but also because of conscience. Even for this cau-
se paye yet tribute. For they are goddes minist-
ers / set vynge for the same purpose.

Owe to every man therefore his duetie: Tri-
bute to whom tribute belongeth: Custom to whō
custom is due: feare to whom feare belongeth:
honoure to whō honoure pertayneth. Owe no
thinge to eny man: but to lowe one another. For
he that loveth another / fulfilleth the lawe. For
these commaundement: Thou shalt not commit
ad voutry: Thou shalt nott kill: Thou shalt nott
steale: Thou shalt not beare falce witnes: Thou
shalt nott desyre: and so forth yf there be eny o-
ther commaundement / are all comprehended in
this sayinge: Love thynne neighbour as thy selfe.
Love hurteth nott his neighbour: therefore is los

Fol: 213-

Unto the Romayns. Fo. ccviii

vethe fulfillynge off the lawe.

This also we knowe / I mea the season howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerre the when we beleved. The nyght is passed and the daye is comenye. Lett vs therfore cast awaye the dedes off darcknes / and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light: nott in eatynge and dryntynge: nether in chamburyngē ad wantannes: nether in stryfe ad envyinge: but put ye on the lorde Iesus Christ. And make not provision for the fleshe / to fulfill the lustes off hit.

The. viii. Chapter.

HAm that is weake i the fasth / receave vnto you / nott in disputynge and troublynge hys conscience. One beleveth that he maye ate all thyng. Another whych ys weake eateth earbes. let nott hym thatt eateth / despyse hym thatt eateth nott. And lett nott hym whyche eateth nott iudge hym thatt eateth. For God hath receaved hym. What artethou that iudgest another mannes servaunt? Whether he stonde or faule / thatt pertayneth vnto hys master. Nee he shall stonde. For God is able to make hym stonde.

Thys man putteth difference bitwene daye and daye: another man counteth all dayes as lyfe. Se thatt no man waver in hys awne mynde. Se that observeth one daye more then another / doth ytt for the lordes pleasure. And

The epistle of Paul.

be that obserueth not one daye more then another / doeth it to please the lord also. & that eateth doth it to please the lord / for he geueth god thankes. and be that eateth not / eateth not to please the lord with all / and geueth god thankes. For none of vs liveth his awne servaunt. And also none of vs dyeth his awne servaunt. If we live / we live to be at the lordes will. yf we dye / we dye at the lordes will. Whether we live therfor or dye / we are the lordes. For Christ therfore dyed and rose agayne / And revived / that he shulde be lord both of deed and quicke.

But why doest thou then iudge thy brother? other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: As truely as I live sayth the lord / all knees shall bowe to me / and all tonges shall geve knowledg to god. So shall all every one of vs geve a comptes off hym selfe to God. lett vs nott therfore / iudge one another any more.

Butt iudge this rather / thatt no man putt a stonblinge blocke / or an occasion to faule in his brothers waye. For I knowe / and surly beleve in the lord Iesus / that there is nothyng commen off hit selfe: but vnto hym that iudgeth it to be commen / to hym it is commen. If thy brother be grieved with thy meate / now walkest thou not charitably. Destroye nothym with thy meate / for whom Christ dyed. Suffer pe not that poure treasure be evyll spoken of. For the kynge dom off god is not meate and drynke / but righteousness / peace and iove / in the holy goost. For

fol. 244.

Thepistleof Paul. So. cccv.

whosoever in these thynges serveth Christ pleaseth well god: and is commended of men.

Let us solowe tho thyngs which make for peace: and thyngs wherewith one maye edyfy another. Destroye not the worke off God for a lytell meates sake. All thyngs are pure: butt it is evyll for that man / which eateth with hurte off his conscience. It is good nether to eate flesshe / nether to drynke wyne / nether eny thyng / wherby thy brother stonbleth / other falleth / or is made weake. Hast thou sayth: have it with thy silfe before god. Happy is he that condempneth not hym silfe in that thyng which he alloweth. For he that maketh conscience / ys dampned if he eate: Because he doth it not off sayth. For whatsoever is not off sayth / that same is synne.

The. xv. Chapter.

Which are stronge ought to beare the fraynes of them which are weake / and not to stonde in oure awne consaytes. Let every mā please his neghbour vnto his welth and edyfyng. For Christ pleased not hym silfe: but as it is written: The rebukes off them which rebuked the / fell on me. Whatsoever thyngs are written afore tyme / are written for oure learnynge thatt we thorowe pacience and comfote off the scripture shulde have hope.

God which is lorde of pacience and consolaciō / Geve vnto every one of you / that ye belyfe myn ded won toward another after the insample of Jesu Christ / that ye all agreynge togedder / ma

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cc

The epistle of Paul.

ye with onemouth eprayse god the father of our
lorde Iesus. Wherfore receave ye one another
as Chrt receaved vs / to the prayse of god.

And I saye that Iesus Christ was a minister
of the circumcisio for the trueth of god / to cofer/
me the promyses made vnto the fathers. And let
the gentyls prayse God for hys mercy. As it is
writen: For this cause I will prayse the among
ge the gentyls / and singe in thy name. And aga/
yne he sayth: ye gentyls reioyse with hys people.
Agayne / prayse the lorde all ye gentyls / and la/
ude hym all nacions. And in another place Esa/
ias sayth: there shalbe the rote off Jesse / and he
that shall ryse to raygne over the gentyls: in hi
shall the gentyls trust. The god of hope fill you
with all ioye and peace in beleovynge / that ye ma/
ye be ryche in hope thozowe the power of the ho/
ly goost.

I my selfe am full certified of you my brethre
that ye your selves are full of goodnes / and fil/
led with all knowledg / and are able to counsell
won another. Neverthelesse brethzen I have
somwhat boldly writen vnto you / as won that
putteth you in remembraunce / ffor the grace
which is geven me off God for this purpose
that I shulde be the minister off Iesu Christ a/
monge the gentyls / and shulde minister the gla/
ddetvdyngs off God / that the gentyls myght be
an acceptable offerynge / sanctyfied by the holy
goost. I have therfore wheroff I maye reioyse
in Christ Iesu / in tho thyngs whych pertayne to
God. For I dare not speake offemy off tho thyn/
ges which Christ bath nott wrought by me (to

Vnto the Romaines So. ccxvi.

make the gentyls obedient with worde and dede in myghty signes and wonders / by the power of the sprete off God / so that from Ierusalem and the costes rōnde aboute / vnto Illiricū / I have filled all countres with the gladdetyng of Christ.

So have I enforced my selfe to preache the gospel / not where Christ was named / lest I shuld have bilt on another mannes foundation: butt as it is wrytten: To whō he was not spoken of / they shall se: and they that herdenott / shall vnderstonde. For this cause I have bene ofte let to come vnto you: butt now seynge I have no moare to do in these countres / and also have bene desyrous many yeaeres to come vnto you / when I shall take my iorney into spayne / I will come to you. I trust to se you in my iorney / and to be brought on my waye thitherwarde by you after that I have somewhat enioyed you.

Nowe goo I to Ierusalem / and minister vnto the saynctes. For it hath pleased them off Macedonia and Achaia / to make a certayne distribution apōn the poure sanctes which are at Ierusalem. Eitt hath pleased them verely / and their detters are they. For yff the gentyls be made parte takers off their spirituall thynges / their dutyes to minister vnto them in carnall thynges. When I have performed thys / and have shewed them this frute / I wyll come backe agayne by you into spayne. And I am sure when I come / thatt I shall come with abundance off the blessinge off the gospel off Christ.

Ec ij

The epistle of Paul.

I beseeche you brethren for our lord Iesu Christes sake / and for the love of the spirits / that ye helpe me in my busyness / with youre prayers to god for me / that I maye be deliuered from the which beleve not i Jewry. and that this my service / which I haue to Jerusalem / maye be accepted to the sancts / that I maye come vnto you with ioye / by the will off God / and maye with you be refreshed. The God off peace be with all you Amen.

The .xviij. Chapter.

I Comende vnto you Phebe oure sister (which is a minister of the cōgregation of Cenchrea) that ye receaue her in the lord as it becometh saynts / and that ye assist her / in whatsoeuer busyness she needeth of youre ayde. For she hath suffered many / and myne awne selfe also. Grete Prisca and Aquila my helpers in Christ Iesu : which haue for my lyfe layde downe their awne neckes. vnto whom not I only geue thankes / but also all the congregaciōs of the gentils. Likewise grete all the company that is i their house. Salute my welbeloued Epēnetos / which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour v̄ vs. Salute Andronicus / and Junia my cosyns / which were prisoners with me also / which are wel known amonge the apostles / and were in Christ before me. Grete Amplias my beloued in the lord. Salute Urbā oure helper in Christ / and Stachys my beloued. Salute Apellas approved in Christ. Salute the which are of Aristobolus

Fol: 216.

Vnto the Romayns So. cccvij.

houssholde. Salute Herodi's my kynsmā. Grete them of the houssholde of Marcissus which are i the lorde. Salute Triphena and Triphosa which wernen labour in the lorde. Salute the beloved Persis which laboured much in the lorde. Salute Rufus chosen in the lorde and his mother and myne. Grete Asincritus / Phlegon / Hermas / Patrobas / Mercurius and the brethren which are with them. Salute Phylologus and Julia / Nereus and his sister / and Olimpha / and all the saynct which are with them. Salute won another amonge yourselues with an holy kysse. The congregacions of Christ salute you.

I beseeche you brethren marke them which cause diuision / and geue occasions of euill contrary to the doctryne which ye haue learned: and avoyde them. For they that are such serve nott the lorde Iesus Christ: but their one bellies. And by sweete preachyng and flatteryng wordes deceaue the hertes of the innocētes: for your obedience ys spoken off amonge all men. I am glad no dout off you. But yet I wolde haue you wyse vnto that which is good. And to be innocent as concernyng euill. The God off peace shall treade Satan vnder your fete in shorte tyme. The grace off oure lorde Iesu Christ be with you.

Thimotheus my worke fellow / and Lucius / and Jason / and Sopater / my kynsmen salute you. Tercius salute you / which wrote this epistle in the lorde. Gaius myn hoste and the hoste off all the congregacions saluteth you. Erastus saluteth you / the chamberlayne off the cite.

C c iij

The epistle of Paul.

And Quartus a brother / saluteth you. The grace
of our lord Iesu Christ be with you all
Amen.

To hym that is of power to stablysh you
according to my gospel / wher with I preache
Iesu Christ / in openynge off the mystery wher
ich was kept close sence the worlde began /
and now is opened at this tyme and
declared in the scriptures of prophe-
sie / by the commaundement
of the everlastynge
God / to steepe up
the obedience to
the faythe
publique
shewed among
all nacions: To
the same God / wherby
alone is wise / be prayseth
for ever Iesu Christ for ever Amen.

To the Romayns.

Sent from Corinthum by Phebe
wher that was the minister vnto
the congregacion at
Ephesus.

Fol. 217.

fo. ccviii.

The fyrst pistle of Paul the Apostle to the Corinthians.

The fyrst Chapter.

Paul by vocaciō the Apostle of Iesus Christ thowwe the will of god/ād brother Sostenes Vnto the congregaciō of God which is at Corinthum. To the that are sanctified in Iesus christ/sanctified by callinge/ with all them that call on the name of oure lord Iesus Christ in every place/ both of theirs and of ours.

Grace be with you and peace from God oure father/ and from the lord Iesus Christ.

I thanke my god all wayes on youre behalfe for the faveour of god which is geve you by Iesus Christ/ that in all thinge ye are made ryche by hi/ in all speache and in all knowledge (even as the testimony of Iesus Christ was consermed ī you) so that ye are behynde in no gyft/ and waite for the apertynge off oure lord Iesus Christ which shall strengthe you vnto the ende/ that ye maye be blamelesse in the daye off oure lord Iesus Christ. God is saythfull/ by whom ye are called vnto the fellowshippe off his sonne Iesus Christe oure lord.

I beseeche you brethren ī the name of oure lord
Cc iiii

The fyrstepistle of Paul.

Jesús Christ that ye all speake onethynge / and that there be no dissencion amonge you: but be ye perfect in one mynde / and one meanyng. hit is shewed vnto me (my brethzen) off you by them that are of the housse of Cloe / that there is stryfe amonge you / I speake of that which every one of you sayth: I holde of Paul / Another sayth: I holde of Apollo: Another sayth: I holde off Cephas: and another sayth I holde of Christ. As Christ divided? was Paul crucified for you? or ther were ye baptised in the name of Paul? I thynke god that I cristened none of you / but Crispus and Gaius / lest eny shulde saye that I in myn awne name had baptised. I baptised also the housse of Stephana. Forthermore I knowe I not whether I baptised eny man or noo.

For Christ sent men not to baptise / but to preache the gospel / not with wisdom of wordes / lest the crosse of Christ shulde have benemade of none effecte. For the preachynge off the crosse is to them that perissheth foliishnes: but vnto vs which are saved / it is the power off God. For it is written: I will destroye the wisdom of the wyse and will cast awaye the vnderstandynge of the prudent. Where is the wyse man? where is the scribe? where is the searcher of this worlde? hath not god made the wisdom of this worlde foliishnes?

For when the worlde theow wisdom knewe not god / in the wisdom of god it pleased god therto foliishnes off preachynge to save them that beleve. For the Jewes requyre a signe / and the grekes seke after wisdom. but we preach Christ

Ibl: 2/8.

To the Corinthyans So. ccix.

crucified vnto the Iewes an occasion of fallynge
and vnto the grete foliſſhnes: but vnto them w^h
hich are called both of Jewes and grete we pre-
ache Chriſt the power of god / and the wiſdom of
god. For Godly foliſſhnes is wyſer then men:
And godly weaſnes is ſtronger then are men.

Brethern loke on poure callinge howe that not
many wyſe men after the fleſſhe / not many myg-
hty / not many of hye degre are called: But God
hath choſen the foliſſhe thyng off the worlde /
to confounde the wyſe. And hath choſyn the weake
thyng of the worlde / to confounde thyng whi-
ch are myghty. And vile thyng off the worlde /
and thyng which are deſpyſed / hath god choſen
yee and thyng of no reputacion / for to brynge to
nought thyng off reputacion / that noo fleſſhe
ſhulde reioyce in his preſence. And vnto him pert-
ayne ye / in Chriſt Jeſu / which off god is made
vnto vs wiſdom / And alſo rightewesnes / and ſa-
netiſyinge / and redempcion. that accordyng as
it is written: he which reioyſeth / ſhulde reioyce
in the lorde.

The. ii. Chapter.

And I brethren when I cam to you / can not
in gloriousnes of wordes or of wiſdom / ſh-
ewyng vnto you the testimony of God. Neither
ſhewed I my ſelfe that I knewe any thyng a-
monge you ſave Jeſus Chriſt / even the ſame that
was crucified. And I was amonge you in wea-
pnes / and in ſcare / and in moche tremblyng.
And my wordes / And my preachyng were not wi-
thyntyſyng wordes of mannes wyſdom: but in

Ec v

prof ex d

errata au

The fyrst pistle of Paul.

shewynge of the sprete and of power / that youre sayth shulde nott stonde in the wisdom off men / but in the power of god.

We speake that which is wisdom amongeth: em that are persalce: not the wisde of this worlde nether off the ruelars off this worlde (which goeth to nought) but we speake the wisdom off god / which is in secrete and lieth hid / which god ordeyned before the worlde vnto oure glory: which wisdom none of the ruelars of the worlde knowe. For had they knowen it / they woldenot haue crucified the lorde of glory: but as it is writte The eye hath not sene / and the eare hath not hearde / neither have entred into the herte of mā / the thynges which god hath prepared for them that love hym.

But God hath opened them vnto vs by his sprete. For the sprete searcheth all thyng / yee the bottom of goddes secrets. For what mā knoweth the thyng of a mā save the sprete off a mā which is with in hym? Even so the thyng off god knoweth no man / but the sprete of god. and we have nott receaved the sprete off the worlde: but the sprete which cometh of god / for to knowe the thyng that are geve to vs of god / which thyng also we speake / not i the cōnynges wordes off mannes wisdom / but with the cōnynges wordes off the holy goost / makinge spretuall cōparisons off spretuall thyng. For the naturall mā perceaveth not the thyng off the sprete off god: For they are but folysshnes vnto hym. nether can he preceave them because he is spretuallly crasmynd: but he that is sprituall discusseth all thys

To the Corinthians. Fo. ccxy.

ynge: yet he hym selfe is iudge off no man. For what knoweth the mynde of the lorde/ other who shall iforme hym: but we vnderstonde the mynde off Christ.

The. iij. Chapter.

AND I coulde not speake vnto you brethzen as vnto spirituall: but as vnto carnall/ even as it were vnto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not stronge/ noo nether yet are stronge. For ye are yet carnall. As longe verely as there is amonge you envyinge/ stryfe/ and dissencion: are ye not carnall/ and walke after the māner of men? As louge as one sayth: I holde of Paul/ and another/ I am of apollo. are ye not carnall? What is Paul? what thige is apollo? but ministers by whōne ye beleved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increare. So then/ nether is he that planteth eny thyng/ nether he that watreth: but god which gave the increare.

12150
 Yet that planteth/ and he that watreth/ are neither better then the other. Every man yet shall receave his rewarde accordynge to his labour. We are goddis labourers: ye are goddis husbāds/ and ye/ ye are goddis byldynge. Accordynge to the grace of god geve vnto me/ as a wyse bilder have I layde the foudacion/ another hath bylt thereō: but let every mā take bede howe he bilsdeth apon. For other foundation can no nam laye/ then that which is layde/ which is Iesus Christ. Off eny man bilde on this foundation/ golde/

The fyrste pistle of Paul.

silver / precious stones / tymber / haye / or stuble:
every mānes worke shall apere. for the daye shal
all dedazeit / and it shalbe shewed in fyre / and
the fyre shall trye every mannes worke what it
is. If eny mannes worke that he hath bylt apō
byde / he shall receave a rewarde. If eny mānes
worke burne / he shall suffre losse: butt he shalbe
safe hym sylfe. neverthelesse yet as itt were tho-
row fyre.

Are ye nott ware that ye are the tēple of god /
and howe that the sprete of god dwelleth i you?
If eny man defyle the temple of god / hym shall
god destroye. For the temple off God is holy /
which temple are ye. Lett no man deceave hym
sylfe / yf eny man seme wyse amonge you / let him
be a fole in thys worlde / that he maye be wyse.
For the wisdom of this worlde is folyssnes with
God. For it is writen: He compaseth the wyse in
their craftynes. And agayne / God knoweth the
thoughtes of the wyse that they be vayne. Ther-
fore let no man reioyce in men. For all thyngs a-
re yowres / whether it be Paul / other Apollo / o-
ther Cephas: wether it be the worlde / other lyfe /
other deeth / whether they be present thyngs or
thyngs to come: all are yowres / and ye are Chri-
stes / and Christ is goddis.

The .iiij. Chapter.

Let men this wyse esteeme vs / evē as the me-
nisters of Christ / ad disposers of the secre-
tt of god. furthermore it is required of the dispo-
sers that they be founde faithfull. With me is it
but a very smale thyng / that I shulde be iudged

to the Corinthians. So. cccxi.

of you / other of māns dāye. No I iudge not myn awne silfe. I know nought by my silfe: yet am I notther by iustified. hit is the lorde that iudgeth me. Therfore iudge no thyng before the tyme / vntill the lorde come / which will lighten thyngf that are hid in darcknes: and open the counsels of the hertt. and then shal every mā have prayse off God.

These thigf brethzen I have described i myn awne person / and Apollos: for youre sake / that ye myght learne by vs thatt no man counte off hym silfe beyond that which is above written: that one swell nort agaynst another for eny māns cause. For who perferreth the? What hast thou / that thou hast not receaved? yf thou have receaved it: why reioycest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are māderych. ye raygne as kyngf with oul vs: ad I wold to god ye did raygne / that we myght raygne with you.

My thynketh that god hath shewed vs which are apostles / for the hym most off all / as it were men apoynted to deeth / for we are a gasyng stocke vnto the worlde / and to the angels / and to me / we are foles for Christes sake / ad ye are wyse thorow Christ: we are weake / ad ye are stronge. ye are honorable and we are despised. Euen vnto this dāye we hunger and thyrst / and are naked / and are boffetted with fistes / and have no certayne dwellynge place / and labour worke kyng with oure owne hondes. We are reviled / and yet we blesse. we are persecuted / and suffer it. We are evyll spoken off / ad we praye. we are

The fyrst pistle of Paul.

made as it were the filthynes off the worlde / the
offscowrynge of all thiges / evē vnto thys tyme.

I write not these thyngs to shame you: but as
my beloved sonnes I warne you. For though ye
have ten thousande instructours in Christ: yet
have ye nott many fathers. In Christ Jesu / I
have begotten you thorow the gospell. Where-
fore I desyre you to counterfayte me. For this
cause have I sent vnto you Timotheus / which
is my deare sonne / and faithfull in the lorde / w-
hich shall put you in remembraunce off my wa-
yes which I have in Christ / even as I teach ev-
ery where in all congregacions. Some swell as
though I wolde come no more at you: but I w-
ill come to you shortly / yf god will / and will kn-
owe / not the wordes off them whiche swell / but
the power. For the kyngdom off God is not in
wordes / but in power. What will ye? Shall I
come vnto you with a rodde / or els in love / and
in the sperte of mekenes?

The. v. Chapter.

There goeth a common saynge that there is
fornicaciō amonge you / ad soch fornicas-
ciō as is not once named amonge the gentyls: th-
at won shulde have his fathers wyfe. and yet wel-
ell and have not rather sorowed / that he which
hath done this dede myght be put from amōge
you. For I verely as absent in body / even so pr-
esent i sprete / have determined all redy (as tho-
ugh I were present) of hym that hath done this
dede. in the name of oure lorde Jesu Christ wh-
en ye are gaddered togedder / ad my sprete / with

Pol: 221.

To the Corinthyans So. cccxij.

the power off the lord Iesus Christ - to deliuer hym vnto Satā / for the destruccio of the flesshe that the sprete maye be saved in the daye off the lorde Iesus.

Your reioysynge is not good. Knowe ye not that a lytell leuen sowereth the whole lōpe of doꝛ we? pourgeth for the olde leuen / that ye maye be netwe dowe as ye are swete breed. For Christ oure ester lambe is offered vppe for vs. Therfore let vs kepe holydape / not with olde leuen / neither with the leue of malicioushes and wickednes but with the swete breed of purenes and trueth.

I wrote vnto you in a pistle that yeshulde not cōpany with fornicatours. And I meante nott at all of the fornicatours of this world / other off the coueteous / or of extorsioners / other of the ydolaters: for then muste ye nedes have gone out of the worlde: but now I have wꝛitten vnto you that ye cōpany nott togedder. If any that is called a brother / be a fornicator / or coueteous / or a worshipper of ymages / other a raylar / other a dragonard / or an extorcionar: with hym that is sochese that ye eate not. For what have I to do to iudge the which are with out? Do ye not iudge the that are with in? The that are with out / god shall iudge. Put awaye from amonge you that evyll persone.

The .vj. Chapter.

Howe dare one of you happynge busines wꝛith another / goo to lawe vnder the wicked? and not rather vnder the sanct? Do ye not know that the saynt? shall iudge the worlde? If the worlde shall be iudged by you: are ye nott goode

The first epistle of Paul.

ynought to iudge smale tryssles. Knowe ye not howe that we shall iudge the angels? Howe moche more maye we iudge thyngs that pertayne to the lyfe? yf ye have iudgemēt off wordely matters / take the which are despised in the congregaciō and make them iudges. This I saye to youre shame. As there vtterly nowyse man amonge you? what not one att all? that can iudge bitwene brother and brother? but one brother goeth to lawe with another: and that vnder the vnbelevers?

Howe therfore is there vtterly a faute amonge you / be cause ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? Maye ye youre selves do wronge and robbe: and that the brethre. Do ye not remember howe that the vnrightheous shall not inheret the kyngdom of god? Be not deceaved. For nether fornicators / nether worshyppers off ymages / nether whormongers / nether weatlings / nether abusars of themselves with the mannynde / nether theves / nether the coveteous / nether drōkards / nether cursed speakers / nether pillers / shall inheret the kyngdom off god. And socheware ye verely: but ye are wesshed: ye are sanctified: ye are iustified by the name off the lordē Iesus: And by the spere of oure God.

All thyngs are lawfull vnto me: but all thyngs are not profitable. I maye do all thyngs: but I will be brought vnder nomans power. meates are ordeyned for the belly / and the belly for meates: but God shall destroy bothe hym and them. Let nott the body be applied vnto forni-

to the Corinthians. So. ccypiiij.

cacion/ butt vnto the lorde/ and the lorde vnto the body. God hath rayſed vppe the lorde/ and ſhall rayſe vs vppe by his power. Other reme/ ber ye nott/ that youre bodies are the members of Chriſte? Shall I nowe take the members off Chriſt/ and make them the members of an har/ lott? God forbid. Doye nott vnderſtonde thatt he whych coupleth hym ſilſe with an harlott/ is be come one body. For two (ſayth he) ſhal be o/ ne fleſſhe: butt he that is ioyned vnto the lorde is one ſprete.

ſle fornicacion. All ſynnes that a mā dothe/ are with out the body. Butt he that is a fornicā/ tor/ ſynneth agaynſt his awne body. Knowe ye not howe thatt youre bodies are the temple off the holy gooſt/ which is in you/ whom be hawe of God/ and howe that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye God i youre bodies and i youre ſpretes/ for they are goddis.

The. vij. Chapter.

AS Cōcernyng the thyngs wher of ye wro/ re vnto me: Butt is good for a man/ nott to touche a woman. Neuertheleſſe to avode forni/ cacion/ lett every man have his wyfe: and lett every woman have her husbāde. Lett the man geve vnto the wyfe due benevolence. Lpke wyfe alſo the wyfe vnto the man. The wyfe hath nott power over her awne body: butt the husbāde: And lpe wyfe the man hath not power over his awne body: butt the wyfe. Withdrawe not youre ſelves one from another excepte itt be with cons

DD

The fyrst pisse of Dual.

sent for a tyme / so to geve youre selves to fastyng
and prayer / and afterwarde come agayne
to the same thyng / lest Satan tempt you for youre
incontinency.

This I saye of fauour / not of commaundement.
For I wolde that all men were as I my
selfe am: but every man hath his proper gifte off
god / won after this māner / a nother after that.
I saye vnto the vnmarried men / and widdowes:
it is good for the yf they abyde even as I do: but
ād yf they cannot abstayne / let them mary. For
it is better to Mary then to bourne.

Vnto the married commaunde not I / but the
lorde: that the wyfe separate nott her selfe from
the man. yf she separate her selfe / let her remayne
vnmarried / or be recōciled vnto her husbande
de agayne. And lett not the husbande put awaye
his wyfe from hym.

To the remnaunt speake I / ād nott the lorde:
yff eny bzother have a wyfe that beleveth nott /
yf she be content to dwell with hym / lett hym not
putt her awaye. And the woman which hath to
her husbande an insidell / yff he consent to dwell
with her / lett her nott putt hym away. For the
vnbeleuyng husbande is sanctified by the wyfe:
and the vnbeleuyng wyfe ys sanctified by the
husbande. Or els were youre chyldren vn-
clene: but nowe are they pure. Butt and yff the
vnbeleuyng departe / lett hym departe. A bzother
or a sister ys not in subieccion to soche. God
hath called vs in peace. For howe knowest thou
o woman / whether thou shalt save thy husbande
de or not: Or howe knowest thou o mā / whe-

To the Corinthyans. So. cccxiiij.

ther thou shalt save the wyfe or not: but even as god hath distributed to every man.

As the lord hath called every person / so let hi walke: and so orden in all congregacions. yf eny man be called beyng circumcised / let hym adde nothyng thereto. yf eny be called vncircumcised: let hym not be circumcised. Circumcisio is nothyng. vncircumcisio is nothyng: but the keeping of the commaundment of god is altogeteder. Let every man abyde in the same state wherein he was called. Arte thou called a servaunt: care not for hit. Nevertheless if thou mayst be fre / use it rather. For he that is called in the lord beyng a servaunt / is the lordes freman. Yf wyfe be that is called beyng fre / is Christes servaunt. Ye are dearly bought / be not menes servaunts. Brethren lett evere man wherein he is called / therein abyde with god.

As concerning virgins / I have no commaundment of the lord: yet geve I counsell as wo that hath obtayned off the lord to be fastfull. I suppose that it is good for the presēt necessite. for it is good for a mā so to be. Arte thou boude vnto a wyfe: seke nott to be lowsed. Arte thou lowsed fro a wif: seke not a wyfe. but ad yf thou take a wyfe / thou hast not sinned. Yf wyfe is a virgin mary / she hath not sined: nevertheless soche they all have trouble in their flesshe: but I save you.

This save I brethren / the tyme is shorte. Gitt remaineth that they which have wyves / be as though they had none: and they that wepe / be as though they wept not: and they that reioyce / be as though they reioysed nott: And they that bre-

Do is

The fyrst pistle of Paul.

be as though they possessed not: And they that vse this worlde / be as though they used it not: For the fassion of this worlde goeth awaye.

I wolde have you with out care / the synge man careth for the thyngs of the lorde / howe he maye please the lorde: but he that hath married / careth for the thyngs off the worlde / howe he maye please his wyfe. There is difference bitwene a virgen and a wyfe. The synge woman careth for the thyngs of the lorde / that she maye be pure both in body and also in sprete: but she that is married / careth for thyngs off the worlde / howe she maye please her husbād. This speake I for youre proffit / not to tangle you in a snare: but for that which is honest and comly vnto you And that ye maye quyetly cleave vnto the lorde with out separacōn.

¶ If any man thynke that it is vncomly for his virgen if she passe the tyme off mariage / and if so nede requyre / let hi do what he listeth / he synneth not: let them be coupled i mariage. ¶ Nevertheless / he that purposeth surely in his herte / havynge none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgen / doth wele. So then be that ioyneith his virgen in mariage doth wele. And he that ioyneith not his virgen in mariage doth better. The wyfe is bounde to the lawe as longe as her husband liveth. ¶ If her husbāde slepe / she is at her libertie to mary with whom she woll only in the lorde. but she is happiar yf she so abyde / in my iudgment. And I thynke verely that I have the sprete off God.

Fol: 224.

To the Corinthians. Fo. ccxxv

The viij. Chapter.

TO speake off thyngs dedicate vnto ydols / we are sure that we all haue knowledge. Knowledge maketh a man swell: but love edifieth. yf eny man thynketh that he knoweth eny thyng / he knoweth nothyng yett as he ought to knowe. but yf eny man love god / the same is known of hym.

To speake of meate dedicat vnto ydols / we are sure that there is none ydoll in the worlde: and that ther is none other god but one. And though there be that are called goddes / whether in heven other in erth (as there be goddes many and lordes many) but vnto vs is there one god / which is the father / off whom are all thynges / and we in hym: and one lorde Iesus Christ / by whom are all thyngs / and we by hym.

But every man hath not knowledge. for some suppose that ther is an ydoll / vntill this hoare / and eate as off a thyng offered vnto the ydole / and so their consciences beyng yet weake are defyled. Meate maketh vs not accepted to god: Neither yf we eate are we the better: Neither yf we eate not are we the worse.

But take hede that youre libertie cause nott the weake to faule. For yf some man se the which hath knowledge sitt at meate in the ydols temple / shall nott the conscience off hym which is weake be boldened to eate those thyngs which are offered vnto the ydole? And so thorow thy knowledge shall the weake brother perisshe for whom Christ dyed. When we synne so agaynst the brethren

Do 113

The fyrst pistle of Paul.

and woude their weake consciences/we synne a/
gaynst Christ. Wherefore yf meate hurt my bro/
ther/ I will eate no fleshe whill the worlde sto/
deth/ because I will not hurte my brother.

The. iij. Chapter.

AM I not an Apostle? am I not free? have
I not sene Jesus Christ oure lorde? Are
not yemy worke in the lorde. If I be nott an A/
postle vnto other/ yet am I vnto you. For the se/
ale off myne Apostleshippe are ye in the lorde.
Myne answer to them that are me / is this: Sa/
ve we not power to eate and to drynke? other has
ve we nott power to leade about a sister to wyse
as wele as other Apostles / and as the brethzen
off the lorde / and Cephas? Other only I and
Barnabas have not power this to do? who go/
eth a warfare eny tyme att his awne cost? who
planteth a vynearde and eateth nott of the fru/
te? or who fedeth a flocke and eateth nott off the
milk?

Save I thes ething? after the manner of men?
or sayth nott the lawe the same also? For itt ys
writte in the lawe of Moyses: Thou shalt not mo/
sell the mouth of the oxe that treadeth out the co/
rne. doth god take thought for oxen? other sayth
he it nott all togedder for oure sakes? For oure
sakes no doute this is written: that he which ea/
reth shulde eare in hope: ad that he which thre/
sheth in hope / shulde be part taker of his hope.
If we sowe vnto you spituall thyng: is it agre/
ate thyng yf we receiue youre carnall thynges?

Fol. 225.

to the Corinthyans. So. ccxxvj.

Yf other be part takers of this power over you? wherefore are not we rather.

Nevertheless we have not vsed this power: but suffre all thys lest we shulde bynder the gospel of Christ. Do ye not vnderstonde howe that they which minister in the temple: have their fyndynge of the temple? And they which wayte att the aulter are part takers with the aulter? Even so also wyld the lorde ordayne / thatt they whych preache the gospel / shulde lve off the gospel: But I have vsed none of these thyngs.

Nether wrote I these thyngs that it shulde be soo done vnto me. Sit were better for me to dye / the than that any man shulde take this reioysynge fro me. In that I preache the gospel I have nothynge to reioyce of. For necessity is putt vnto me. woe is it vnto me yf I preache not the gospel. yf I do it with a good will / I have my reward. yf I do it agaynst my will / a office is comitted vnto me. what is my reward the? Verely that whē I preach the gospel / I make the gospel of Christ free / that I misvse not myne auctorite in the gospel.

For though I be free from all mē / yet have I made my selfe servaunt vnto all mē that I myght wynn the moode. And vnto the iewes / I became as a iewe / to wynn the iewes. To the that were vnder the lawe / was I made as though I had bene vnder the lawe / to wynn them that were vnder the lawe. To the that were without lawe / beca I as though I had bene without lawe (when I was not without lawe as pertynyng to god / but vnder a lawe as concernynge Christ) to wynn the that were without lawe. To the weake became I as

Ad ilij

The fyrst pistle of Paul.

weake / to wyn the weake. In all thyng I passio-
ned my selfe to all men / to save att the lest waye
some. And this I do for the gospels sake / that I
myght have my partether of.

Perceaveye not howe that they which runne
in a course / runne all / yet butt one receaveth the
rewarde. So runne that ye maye obtayne. Every
man that proveth mastres abstaineth fro all
thyngs. and they do itt to obtayne a corruptible
croune: but we to obtayne an everlastyng crou-
ne. I therfore soo runne / nott as at an vncertay-
ne thyng. So fyght I / not as won that beateth
the aier: but I tame my body ad brynge hym in
to subieccion / lest after that I have preached to
other / I my selfe shulde be a castawaye.

The .v. Chapter.

Brethren I wolde not thatt ye shulde be ig-
noraunt off this / howe thatt oure fathers
were all vnder a coude / and all passed thorowe
the see / and were all baptised vnder Moyses i the
cloude / and in the see. and did alle ate of one spi-
rituall meate / and did all drynke off one maner
of spirituall drynke. And they dronke off thatt
spetruall rocke that folowed them / which rocke
was Christ. but i many of the had god no delite.
For they were overthzowen in the wilderness.

These are ensamples to vs that we shulde not
lust after evyll thyngs / as they lusted. Neither
be ye worshippers of Images as were some off
them accordyng as ytt is written: The people
sate doune to eate and drynke / and rose vppe as
gayne to playe. Neither let vs comit fornicacion

Fol: 226.

the errata

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To the Corinthians. Po. ccxvii.

as some of them committed fornicacion/ and were destroyed in one daye xxij. thousande. Neither let vs tempte Christ/ as some off them tempted ad were destroyed of serpents. Neither murmure ye as some of them murmured/ and were destroyed off the destroyer.

All these thyngs happened vnto them for ensamples/ and were wrytten to put vs in remembrance/ whom the endes off the worlde are come apon. Wherefore lett hym thatt thyngketh he stondeth/ take hede lest he fall. There hath none other tēptacion taken you/ but soche as foloweth the nature of man. God is saythfull/ which shal all not suffer you to be tēpted aboue poure strength: but shal in the myddes off the temptacion make awaye to escape out. Wherefore my deare beloved/ ste from worshippinge of ydols.

I speake as vnto them which have discrecion/ Judge ye what I saye. As not the cuppe of blessing which we blysse/ partakynge of the bloude of Christ: ys not the bread which we breake/ partakynge of the body of Christ: be cause this at we (though we be many) yet are one breed/ ad one body/ as moch as we all are partetakers off one breed. Beholde I srabell which walketh carnally. Are not they which eate of the sacrifice/ partetakers off the aultre?

What saue I the: that the ymage is eny thinge/ or that it which is offerred to ymages is eny thyng? I saye/ but I saye/ that those thyngs which the gentyls offer/ they offer to devyls/ ad not to god. And I wolde not that ye shulde have fellowshipe with the devyls. Ye cannot drynke of the cuppe

Do v

The fyrst pistle of Paul.

off the lorde / and of the cuppe off the devyle. Ye cannot be partetakers off the lordes table / and off the table off devyle. Other shall we prove, & the lorde: other are we stronger than he? All thyngs are lawfull unto me / but all thyngs are not expedient. All thyngs are lawfull / but all thyngs edifye not. Lett no man seeke his awne proffhet: but lett every man seeke his neighbours welthe.

What soever is solde in the market / that eateth / and are no questions for consciences sake. For the erth is the lordis / and all that therein is. If any off them which beleve not bid you to a feast / and yf ye be disposed to goo / what soever is set before you eate / arynge no question for consciences sake: but and yf any man save unto yourth / is dedicated unto ydols / eate not off it for his sake that shewed it / and for hurtyng off consciences: the erth is the lordes and all that therein is. Conscience I save / not thynge: but the conscience of that other. Why shulde my liberte be iudged of another mannes conscience? For yf I take my part with thank: why am I evell spokē off for that thyng wherfore I geve thank.

Whether therefore ye eate or drynke / or what soever ye do / do all to the prayse off God. Seth: at ye geve occasion off evell / nether to the Jewes / nor yet to the gentyls / nether to the congregacion of god: even as I please all men in all thyngs not offynge myne awne proffhet / but the proffhet of man: that they myght be saved. So lowe me as I do Christ.

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Handwritten signature or scribble.

To the Corinthyans. So. cxxviii

The. vi. Chapter.

ICōmende you brethren that ye remēber me
in all thyngs/ and kepe the ordinaunce whi-
ch I gave you. I wolde ye knewe that Christ is
the heed of every man. and the womans heed is
the man/ and Christ's heed is God. Every man
prayinge or prophesyinge havynge eny thyng
on his heed/ shameth his heed. Every womā th-
at prayeth or prophesieth bareheaded/ dishone-
steth her heede. For it is even all won/ ad the ve-
ry samethynge even as though she were shaven.
If the woman be not covered/ lett her also besh-
ave. If it bes shame for a woman to be shaven or
shorne/ lett her cover her heede.

A man ought not to cover his heede. for as mo-
che as he is the ymage ad glory of god. The wo-
man is the glory of the man. For the man is not
of the woman/ but the woman of the man. Let
her was the mā created for the womā's sake: but
the woman for the mannes sake. For this cause
ought the woman to have power in her heede/ for
the angels sake. Neverthelesse/ neither is the mā
without the woman/ neither the womā with out
the man in the lorde. For as the woman is of the
man/ evē so is the mā by the womā: but all is of

Judge i your selves whether it be cōly (god.
that a woman praye unto god bareheaded. Or
els doth not nature teach you/ that it is as shame
for a mā if he have longe heete: and a prayse to a
womā if she have lōge heete? For her heete is ge-
ven her to cover her with all. yf then be eny mā ad
enōge you that lusteth to stryve with the lorde

The fyrst pistle of Paul.

we have no soche customes / nether the congregacions of God.

This I warne you of / and commend not th: at ye cometogedder after a worsslemanner / and nott after a better. Syrst of all when yecometogedder in the congregaciō / I heare that there is diffencion amonge you: And I partly beleve it. For there must be sects amonge you / that they which amonge you are persuaicd myght be knownen. When yecometogedder in won place / aman cannot eatz the lordes supper. For every man begynneth a fore to eat his awne supper. and one is hongrye / and another is dronken. Have ye nott houses to eat and to drynke in? Or els despyse ye the congregacion off God? and sh: ame them that have nott? what shall I saye vnto you? shall I prayse you? in this prayse I younot.

That which I gave vnto you I receaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed / toke bread: and thanked and brake / and sayde: Take ye / and deate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same māner he toke the cuppe when sopper was done sayinge: This cuppe is the newetestamēt in my bloud / this do as oft as ye drinke it / in the remembrance off me. For as often as ye shall eat this is bread / and drynke thys cuppe / ye shall shewe the lordes death till he come. Wherefore whosoever shall eat off this bread / or drynke off the cuppe unworthely / shalbe gilty off the body and blout off the lorde. Let a man therfore examen

To the Corinthians. So. cccxix

hymselfe / and so let hym eate off the bredd and drynke off the cuppe. For he that eateth or drynketh unworthely / eateth and drynketh his owne damnacion / because he maketh no differencē of the lordis body.

For this cause many are weake and sicke amonge you / and many slepe. Yf we had truly iudged oure selves / we shulde not have bene iudged. When we are iudged of the lord we are chastised / because we shulde not be damned with the worlde. Wherefore my brethren / when ye come togedder to eate / tary one for another. Yf any man longer let hym eate at home / that ye come not togedder vnto cōdemnaciō. Whether thyng I will I set in order whē I come.

The. vii. Chapter.

For spetuell thyngs brethren I wolde not have you ignorant. ye knowe that ye were gentyle / and went youre wayes vnto domynges / even as ye were ledde. Wherefore I declare vnto you that no man speakyng in the spete of god displieth Iesus. Also no man can saye that Iesus is the lord: but by the holy goost.

There are diversities of gyftes verely / yet but one spete. And there are differences of administrations / and yet but one lord. And there are divers manieres off operacions / and yet but one God / which worketh all thyngs that are wrought in all creatures. The gyftes off the spete are geven to every man to proffit the congregacion. To won is geven the utteraunce off wysdō: to another is geven te utteraunce off knowledge by the same spete: to another is geven sayth /

The fyrst pistle of Paul.

by the same sprete. To another the gyftes of be-
alyngē by the same sprete. To another power
to do miracles: To another prophesy: To anot-
her iudgemēt of spretes / To another diuers tō-
ges: To another the interpretacion off tonges:
ād these all worke thev ē the silfe same sprete / de-
vidynge to every man severall gyst even as he
will.

For as the body is one / ād hath many mēbres /
ād all the mēbres of one body though they be ma-
ny / yet are but one body: evē soo is Christ. For in
one sprete are we all baptised to make on body /
whether we be iewes or gentyls: whether we be
bonde or fre. and have all donke of one sprete.
For the body is not one member / but many. If
the fore saye: I am not the honde / therefore I am
not of the body: is he therefore not of the body: ād
if the eare saye I am not the eye: therefore I ā not
of the body: is he therefore not of the body: yfall
the body were an eye: where were then the eare?
if all were hearige: where were the synel ynge?

But nowe hath god disposed the mēbers / eve-
ry one of them in the body / at his awne pleasure
If they were all one mēber: where wer the body?
nowe are there many members / yet but one bo-
dy. ād the eye cannot saye vnto the honde: I ha-
ve none of the: nor the heed also to the fete: I
have none of you. Ne rather a greāt dealeth
of members off the body which seme to be most
feble / are most necessary. And apon those mē-
bers of the body which we thynke lest honest / put
we most honestie on. And our vngoodly parties
have most beauty on. for oure honest members

To the Corinthians. So. ccxxx

nede it not: but God hath so disposed the body / and hath geuen most honoure to that parte which lacked / lest there shulde be eny stryfe in the body: butt that the members shulde indifferently care one for another. And if one member suffer all suffer with hym: yff one member be had in honoure / all members be glad also.

Ye are the body off Christ / and members woun off another. And God hath also ordeyned in the congregacion / fyrst the Apostels / secondarely prophetes / thyrde ly teachers / then them that do miracles / after that the gyftes off healinge / helpers / governers / diuersite off tongues.

Are all apostles? are all prophetes? Are all teachers? are all doars off miracles? have all the gyftes off healinge? Do all speake with tongues? do all interprete? Couet after the best gyftes. And yet shewe I vnto you a moare excellēt waye.

The. viij. Chapter.

Though I speake with the tongue of men and angels / and yet had no love / I were evē as foundynge brasse: and as a tynnyng Cynball. and though I coulde prophesy / and vnderstode all secretes / and all knowledge: yee / if I had all fayth so that I coulde move mountayns out of there place / and yet had no love / I were nothyng. And though I bestowed all my gooddes to feede the poure / and though I gave my bodye: ven that I burned / and yet have no love / it profiteth me nothyng.

The fyrst pistle of Paul.

Love suffreth lōge / and is corteous. love en-
vieth nōt. Love doth nōt strawardly. swelleth
not. dealeth not dishonestly. seketh nōt her aw-
ne. is not provoked to anger. thynketh not evyll
reioyseth not in iniquite: but reioyseth in the tru-
eth. suffreth all thyng / beleveth all thyng. bo-
peth all thyng. endureth i all thyng. Though
that propheyinge sayle / other tonges shall ce-
ase / or knowledge vanyssh awaye: yet love fal-
leth never awaye.

For oure knowledge is vnparfet / and oure
propheyinge is vnperfet: but whē thatt which is
parfet is come: thē that which is vnparfet shall
bedone awaye. When I was a chylde / I spake
as a chylde / I vnderstode as a chylde / I mynia-
ged as a chylde: but as sone as I was a man
I put awaye all chyldeshnes. Nowe we se in a
glasse even in a darke speakyng: but then shall
we se face to face. Nowe I knowe vnperfectly:
but then shall I knowe even as I am known.
Nowe abideth fayth / hope / and love / even the-
se three: but the chiefe of these is love.

The .xiiij. Chapter.

Labour for love / and covet spietuall gistes:
and most chesly for to prophesy. For he that spea-
keth with tōges speaketh not vnto mē / but vnto
god. To mā heareth hys. For i the spiete he spea-
keth misteris. But he that prophesieth speaketh
vnto mē / for their edifyng and cōsorte. He that
speaketh with tonges / proffiteth hys selfe: he that
propheseyeth edifieth the congregacion. I wolde
that ye all spake with tonges: but rather that ye

To the Corinthians. Fo. cxxxi.

propheſied. For greater is he that propheſieth /
then he that ſpeaketh with tonges / except he ex-
pounde hit alſo / that the congregacion maye be
vedified. Nowe brethren if I come vnto you
ſpeak with tonges: what ſhall I profit you?
excepte I ſpeake vnto you / other by revelacion /
or knowledge / or propheſyinge / or doctrine.

More over when thyngs without life geve ſo /
under whether it be a pipe / or an harpe: except
they make a diſtinction in the ſoundes: howe ſh-
all it be knowne what is piped or harped? And
alſo if the trompe geve a uncertayne voyce / who
ſhall prepare hym ſilſe to ſight? Eue ſo lykw-
ſe when ye ſpeak with tonges / excepte ye ſpeake
wordes that have ſignificacion / howe ſhall yt
be underſtonde what is ſpoke? For ye ſhall but
ſpeake in the ayer.

Many kyndes off voyces are in the worlde /
and none off them ar without ſignificacion. If
I knowe not what the voyce meaneth / I ſhal be
vnto hym that ſpeaketh an alient: and he that
ſpeaketh ſhal be an alient vnto me. Even ſo ye
(for a moche as ye couet ſpretuall giſtes) ſete
that ye maye have plenty vnto the edifyinge off
the congregacion.

Wherefore lett hym that ſpeaketh with tonges /
perceyue that he maye interpret alſo. If I praye
with tonges / my ſprete prayeth: butt my mynde
ys without frute. What is it then? I will praye
with my ſprete / and will praye with my mynde
alſo. I will ſinge with my ſprete / and will ſinge
with my mynde alſo.

For els when thou bleſſeſt with the ſprete / ho-
le

The fyrst epistle of Paul.

we shall be that occupieth the roume off the vn-
learned save a men att thy gevyng off thanke:
seyng he vnderstondeyth nott what thou sayest.
Thou verely gevest thanke? wele: butt the other
ys notted off. I thanke my god / I speake with
tonges moare then ye all. yett had I lever in the
cogregaciō to speake fife wordes with my myn-
de to the informaciō of other / rather then ten tho-
usande wordes with the tonge.

Brethren be not children in witt: as concerny-
nge maliciousnes be children: but in witt be per-
fer. In the lawe it is written / with other tonges /
and with other lippes wyll I speake vnto thys
people / and yett for all thatt will they nott hea-
renne sayth the lorde. Wherefore tonge? are for
a signe / not to them that beleve: butt to them that
at beleve nott. contrary wyse prophesynges set-
teth not for them that beleve nott: butt for them
which beleve.

Afterfore when all the cogregaciō is come
to gedder / and all speake with tonge / there co-
me in they thatt are vnlarned / or they which
beleve nott: will they nott saye that ye are out off
voure wittes? Butt and yff all prophesy / and
there come in one that beleveth nott / or one vn-
learned / he ys reproved off all men / and ys iu-
dged of every man: and so are the secret? off hys
hart openned: and then falleth he doune on hys
face / and worshippinge god / and sayth that god
is with you in dede.

Some is it then brethren: when ye come toge-
dder every mā hath his songe / hath his doctrine

To the Corinthyans. To. ccccij.

ne hath his tonge / hath hys revelacion / hath the
his interpretacion: Lett all thyngs be vnto edy-
fyinge. If any man speake with tonges / lett ytt
be two at once: or at the most thre at once: and th-
at by course. and lett another interprete it: Butt
yf there be no interpreter / lett hym kepe silence in
the congregacion / and let hym speake to hym sil-
fe / and to god.

Lett the prophet speake two at once / or thre
at once / and let other iudge. If any revelacio be
made to another that sitteth by / lett the fyrst ho-
lde his peace. For ye maye all prophesy one by
one / thatt all maye learne / and all maye have
comforte. For the sprett off the prophet are in
the power off the prophet. For god is nott cau-
ser of stryfe: but of peace / as he is in all other co-
gregacions of sanctes.

Lett youre wyves kepe silence in the congre-
gacions. For it is not permitted vnto the to spe-
ake: butt lett them be vnder obedience / as sayth
the lawe: yf they will learne eny thyng / let them
are thei husbandes att home. For it is a shame
for wemen to speake in the congregacion. Sprou-
nge the worde off God from you? other cam ytt
vnto you only? If any mā thynke hi selfe a pro-
phet or other spirituall: lett hym vnderstonde why
at thyngs I write vnto you. For they are the co-
maundment of the lorde. Butt and yf any man
be ignorant / lett hym be ignorant. Wherefore
brethren covet to prophesy / and forbyd nott to
speake with tonges. Lett all thyngs be done hon-
estly and in order.

¶ Le ij

The first pistle of Paul.

The. xv. Chapter.

Brethren as pertaynyng to the gospell whiche I preached vnto you / which ye have also accepted / and in the which ye continue: by the which also ye are saved / I do you to wit after what maner I preached vnto you / yf ye kepe it / except ye have beleved in vayne.

For fyrst of all I gave vnto you that which I receaved: howe thatt Christ deyed for oure synnes / agreeynge to the scriptures: and thatt he was buried / and thatt he arose agayne the thyrde daye accordynge to the scriptures: and thatt he was sene of Cephas / then of the twelve / After thatt he was sene off moo then five hondred brethren at once: off the which many remayne vnto this daye / and many are fallen a slepe. After thatt appered he to James / then to all the Apostles.

And last off all he was sene off me / as off one thatt was borne out off due tyme. For I am the lest off all the Apostles / which am nott worthy to be called an apostle / because I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whiche is in me was not in wayne: butt I labored more aboundantly then they all / not I / butt the faveour of God which is with me. Whether ytt were I or they / so have we preached / and so have ye beleved.

If Christ be preached howe thatt he rose from death: howe saye some that are amonge you / thatt there ys no resurreccion from death: If there be no rysynge agayne from death: then is Chy

omitted
with for
with

Fol. 232.

To the Corinthians. So. cccxxij.

rist nott rysen. If Christ be nott rysen / then ys
oure preachynge vayne / and youre fayth is al-
so in vayne. Yee / and we are founde false witne-
sses of God. For we haue testified agaynste god
howe that he sayd vppon Christ / whom he ra-
ysed nott vppon / yf it be so that the deed rylse nott
vppon agayne. For yf the deed rylse nott agayne /
then is Christ not rysen agayne. If it be so that
Christ rose not / then is youre fayth in vayne. And
yet are ye in youre synnes. Also they whiche are
fallen a slepe in Christ / are perished. If in this
lyfe only we beleve on Christ / then are we off all
men the miserablest.

Nowe is Christ rysen from deeth / and is beco-
me the fyrst frutes off them that slept. For by a
man cam deeth / and by a man cam resurreccio fro
deeth. For as by Adam all deye: even so by Ch-
rist / shall all be made alive / and every man in
his awne order: The fyrst is Christ / then they th-
at are Christis att his comynge. Then cometh the
ende / when he hath delivered vppon the kyngdome
to God the father / when he hath putt dou-
ne all rule / auctorite / and power. For he must
ruele till he haue put all his enemyes vnder his fete

The last enemy that shalbe destroyed is deeth
For he hath put all thyngs vnder his fete. butt
when he sayth / all thyngs are putt vnder hym /
it is manifest that he is excepted / which did putt
all thyngs vnder hym. When all thyngs are sub-
dued vnto hym: then shall the sonne also hym
sils be subiecte vnto hym that putt all thynges
vnder hym / that God maye be all i all thynges.

Other els what do they which are baptised

Le iii

The fyrst pistle of Paul.

over the deed/ if the deed ryse not at all/ why are they baptised over the deed? And why stode we i leoperdeye very houre/ by oure reioysynge which I have in Christ Jesu oure lorde/ I deye dayly. That I have fought with bestes att Ephesus after the maner of me/ what avauntageth it me/ yf the deed ryse not agayne? Lett vs eate and drynke/ to morowe we shall deye. Be not deceived: malicious speakyngs corrupte good manners. Awake truely out off slepe/ and synne nott: For some have not the knowledge off God. I speake this vnto youre rebuke.

But some man will saye: howe shall the deed arise/ with what body shall they come? Thou fole/ thatt which thou sowest/ is nott quickened except it deye. And what sowest thoue? Thowe sowest not that body that shalbe/ but bare corne (I meane other off wheet/ or of some other) and God geueth it a body att his pleasure/ to every seed a severall body.

All flesshe is not one manner of flesshe: but there is one maner flesshe off men/ another maner flesshe off bestes/ another maner flesshe off fysshes/ and another off byrdes. There are celestiaall bodyes/ and there are bodyes terrestriall: Butt the glory of the celestiaall is one/ and the glory off the terrestriall is another. There is one maner glory of the sonne/ and another glory of the moone/ and another glory of the starres. For one starre differth from another in glory. So is the resurrection of the deed. It is sown in corrupcion/ and ryseth in incorrupcion. It is sown in dishonoure/ and ryseth in honoure. It is sown

To the Corinthyans. So. cccxxiii

in weaknes / and ryseth in power. Sitts sowne
a naturall body / and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adā was made a lioyng soule: and the last Adam was made a quicke nyng sprete: but that is nott fyrst which is spretuall: but that which is naturall / and then that which is spretuall. The fyrst mā is of the erth / erthy: The seconde mā is from heven / hevenly. As is the erthy / soche are they that are erthy: And as is the hevenly / soche are they that are hevenly. And as we have borne the ymage off the erthy / so shall we beare the ymage of the hevenly.

This I save I brethren / that fleshe and bloud canot inheret the kyngdom of god. Neither corrupcion inhereteth vncorruption. Beholde I shewe a mistery vnto you: we shall not all slepe: butt we shall all be chaunged / and that in a moment / and in the twinklyng of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall rise incorruptible: And we shall be chaunged. For this corruptible must putt on incorruptibilite: and this mortall must putt on immortalite.

When this corruptible hath putt on incorruptibilite: and this mortall hath putt on immortalite: then shall be brought to passe the sayng that is written: Deeth is consumed into victory. Deeth where is thy styng? Hell where is thy victory? The styng of deeth is synne.

The strengthe off synne ys the lawe: butt thankes be vnto God / which hath geuen vs

Le iiii

The first pistle of Paul.

victory thorow oure lorde Jesus Christ. Therefore my deare brethren / be ye stedfast and unmovable / alwayes ryche in the worke of the lord / for as moch as ye knowe howe that youre labour is not in vayne in the lorde.

The .xvi. Chapter.

Of the gadderynge for the saynct / as I have ordeyned in the congregacions off Galacia / evē so doye. In some sabboth daye let everry one off you put a syde at home / and laye vppon whatsoever he thynketh mete / thatt there be no gadderyngs when I come. When I am come / whosoever ye shall alone by youre letters / them will I sende to brynge youre liberalite vnto Jerusalem. And yff yt be mete thatt I goo / they shall goo with me. I will come vnto you after I have gone over Macedonia. For I wyll goo thorow out Macedonia. With you paraventure I wyll abyde a whyle: or els wynter / thatt yemaye brynge me on my waye whither soever I goo.

I will nott se you nowe in my passage: butt I trust to abyde a whyle with you / yff god shall suffre me. I wyll tary att Ephesus untill winter tyme: For a greatedoore ad a frutfull is opened vnto me: ad there are many adversaris. If Timothyus come / seth thatt he be with out feare with you. For he worketh the worke of the lorde as I doo. Lett no man despyse him: but cōvaye hym forthe i peace / thatt he maye come vnto me. for I loke for hym with the brethren.

To the Corrinthyans. Fo. ccxxv

To speake of brother Apollo: I greatly desy-
red hym to come vnto you with the brethren/ but
his mynde was not at all to come at this tyme.
He wolle come when he shall have a convenient
tyme. Watche ye/ stonde fast in the fawth/ quyte
you lyke men/ and be stronge. Lett all youre bus-
synes be done in love.

Brethren (ye knowe the housse of Stephana
howe that they are the fyrst frut of Achaia/ ad
that they have apoynted themselves to minister
vnto the saynct) I beseeche you that ye be obedi-
ent vnto soche/ and to ale that helpe and labour.
I am gladd of the comynge of Stephana/ and
Fortunatus/ ad Achaichus: for that which was
lacke on youre parte they have supplied. They
have comforted my spæte and youre. Love
therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquis-
la and Priscilla salute you moche i the lorde/ ad
so doeth the congregacion that is in their housse.
All the brethren grete you. Grete ye one another
with an holy kysse. The salutaciõ of me Paul w-
ith myne awne hande: If eny man love not the
lorde Jesus Christ/ the same be anathema ma-
ranatha. The savoure of the lorde Jesus Christ
be with you all. My love be with you all in Ch-
rist Jesu/ Amen.

The pistle vnto the Corrinthyans sent
from Philippos/ By Stephana/
and Fortunatus/ and A-
cachus/ and Timo-
theus.

¶ Le v

The seconde pistle off Paul the Apostle to the Cor/ inthians.

The fyrst Chapter.

Paul an Apostle off Ies/
us Christ by the will off God/
and brother Timothy.

Vnto the congregaciō of god/
Whiche is at Corinthi / with all
the sayntes which are in all A/
chaia: Grace be with you and peace from God
oure father / and from the lord Iesus Christ.

Blessed be god the father of our lord Iesus
Christ the / father of mercy / and the god of all cō/
forte / which comforteth vs in all our tribulaci/
on / in somuche that we are able to comforte them
which are troubled / in what so ever tribulacion
it be / with the same comforte wherewith we our
selues are cōforted of god. For as the afflictions
of Christ are plenteous in vs / even so is our cō/
solacion plenteous by Christ.

Wheter we be troubled for your consolacion /
and helth / which helth sheweth her power in th/
at ye suffer the same afflictions which we also suf/
fer: or wheter we be comforted for your cōs/
olacion and helth: yet our hope is stedfast for you
in al such as we knowe howe that as ye have
your parte in afflictions / so shall ye be part ta/
kers of consolacion.

Fol: 235.

To the Corinthians fo. ccxxxvj.

Brethren I wolde not have you ignoraunt of oure trouble / which happened vnto vs in Asia. For we were greved out of measure passynge strengthe / so greatly that we despaired even off lyfe. Also we receaved an answer of death in oure selves / and that was done be cause we shulde not put oure trust in oure selves: but in god / which prayseth the deed to lyfe egaime: Which deliuered vs from so grett a death / and dooth deliue / on whom we trust / that yet here after he will deliue vs by the helpe of youre prayer for vs: That by the meanes of many occasions / that I maye be geue of many on oure behalfe / For the grace geuen vnto vs.

Oure reioysynge is this / the testimony of oure reconscience / that we with out doublenes / but with godly purenes: not in fleschly wysdom / but by the grace of god / have had oure conversacio in the worlde / and most of all to you wards. We write no other thyng vnto you / then that ye rede and also knowe. And I trust ye shall fynde vs vnto the ende even as ye have founde vs partly / for we are youre reioysynge / even as ye are oures in the daye of the lorde Iesus.

And in this confidence was I mynded the other tyme to have come vnto you (that ye myght have had a double pleasure) and to have passed by you into Macedonia / and to have come agayne out of Macedonia vnto you / and to have bene ledded forth to Jewry warde of you.

When I thus wyse was mynded: Did I use lightnes? Or thynke I carnally those thyngs which I thynke? that with me shulde be ye ye /

The seconde pistle of Paul

and naye naye. God is faithfull: for oure pray-
chynge vnto you was not ye and naye. For god:
dis sone Iesus Christ which was preached am-
ong you by vs (that is to saye by me and Sil-
us and Timotheus) was not ye and naye: but
in hym it was ye: For all the promises of God/
in hym are ye: and are in hym A me / vnto the las-
t wde of god thorow vs. It is god which stabili-
sheth vs and you in Christ / and hath announ-
ted vs / which hath also sealed vs / and hath ge-
uen the earnest of the spere into oure herts.

The. ij. Chapter.

I Call god for a recorde vnto my soule / that
sort of fauer you with all / I can not eny mo-
re vnto Corinthum. Not that we be lordes or
er youre fayth: but helpers of youre ioye. For by
faith ye stode. but I determened this in my selfe/
that I woldenott come a gayne to you in heu-
es. For yf I make you sorry: who is it that shulde
make me glad / but the same which is made sorry
by me? And I wrote this same pistle vnto you /
lest yf I cam / I shuld take heuines of them / of
whom I ought to reioyce. Certaynly this cōfi-
dence have I in you all / that my ioye is the ioye
of you all. For in grett affliction and anguisshe
of hert I wrote vnto you with many teares: not
to make you sorry / butt that ye myght perceave
the love which I have most specially vnto you.

If eny man hath caused sorowe / the same has
th not made me sorry: but partly / lest I shuld gre-
ue you all. It is sufficient vnto the same man
that he was rebuked off many. So that nowe

To the Corinthians. So.cccxxvij

contrary wase ye ought to forgive hym and comforte hym: lest that same persone shulde be sorrowed vpp with over moche hevines. Wherefore I exhorter you / that love maye have strengthe over hym. For this cause verely did I write / that at I myght knowe the p[ro]ofe off you / whether ye shulde be obediēte in all thyngs. To whom ye forgave eny thyngs / I forgive also. And verely if I forgave eny thyng / to whom I forgave it for youre sakes forgave I it in the roume of Christ / lest Satan shulde prevent vs. For his t[ri]umphes are not vnt[er]knownen vnto vs.

When I was come to Troada for Christ[is] gospels sake (and a g[ra]t doore was openned vnto me of the lord) I had no rest in my spate / because I founde not Titus my brother: but toke my leave of them and went my waye into Macedonia. Thank[es] be vnto God which alwayes geveith vs the victorie in Christ / and openeth the savor off his knowledge by vs in every place. For we are vnto god the swete savor of Christ / both among them that are saved / and also among them which perissh: to the one parte are we the savor of death vnto death: vnto the other parte are we the savor of lyfe vnto lyfe. And who is mete vnto these thyngs? For we are not as many are which choppe and chaunge with the worde of god: but as they which speake off purenes / and as they which speake of God in the sight off God / so speake we in Christ.

The .iiij. Chapter.

We begyn to prayse oure selves agayne.

The seconde pistle of Paul

Whe we as some other of pistles of recommendacion vnto you: ye are oure pistle written in oure hert / which is vnderstonde and reed of all men / in that ye are knowne howe that ye are the pistle of Christ / ministred by vs and writte not with ynke: but with the sprete of the liuynge god / not in tables of stone / but in fleshy tables of the herte. Suche trust haue we thorow Christ to god ward / not that we are sufficient off oure selues to thynke eny thyng as it were of oure selues: but oure ablanes commeth of god / which hathe made vs able to minister the newe testament / not off the letter / but off the sprete: For the letter killeth / but the sprete geueth lyfe.

If the ministracion of deeth thorow the letters figured in stones was glorious / so that the children of israel coulde not beholde the face off Moses for the glory of his countenaunce (which glory neverthelesse is done away) why shall not the ministracion off the sprete be moche more glorious? For if the ministryng of condempnacio be glorious: moche more shall the administracio off rightewesnes excede in glory. For no dout that which was glorified was not once glorified in respects off this excedynge glory. Then if that which is destroyed was glorious / moche more shall that which remayneth be glorious.

Seynge then that we haue soche trust we vset grete boldnes / and do not as Moses / which put a vayle over his face that the children of Israell shoulde not se for what purpose that served which is put away. But their myndes are blynded.

To the Corinthians. Fo. ccxxviii

For vntill this daye remaineth the same couer-
yng vntaken awaye in the old testament whē
they rede byt / which in Christ is put awaye:
But even vnto this daye / when Moyses is redde
the vayle hangeth before their hart. Nevertheless
when they tourned the lorde / the vayle shalbe
taken awaye. The lorde no dout is a spæte.
And where the spæte off the lorde is / there is lib-
ertye. And now the lord is glory apereth in vs
all / as in a glasse: and we are chaunged vnto the
same similitude / from glory to glory / even off
the lorde which is a spæte.

The. iiii. Chapter.

Therefore seyngethat we have soche an offi-
ce / evē as mercy is come on vs / we saynte
not: but have cast from vs the clothes of vnbon-
sle / and walke not in craftines / nether corrupte
we the worde of God: but walke in open trueth /
and reporte oure selves to every mannes conscis-
ence in the sight of God.

Off oure gospel be yet hid / it is hid amonge
them that are lost / in whom the god of this wor-
lde hath blynded the myndes off them which be-
leve nott / lest shulde shyne vnto them the light
off the glorious gospel off Christ / which is the
ymage off God / for we preache nott oure sel-
ues / but Christ Iesus the lorde / and preache ou-
re selves youre seruauntes for Iesus sake.
For it is god that comaunded the light to shyne

The seconde pistle of Paul.

out off darknes / which hath shyned in oure hearts / for to geve the light off knowledge off the glorious god / in the face of Iesus Christ.

But we have this treasure in erthen vessels / that the excellent power off it myght apere to be off Gode / ande nott off vs. We are trowbelled on every syde / yet are we nott without shyft. We are i povertie / but not vtterly without som what. We are persecuted: but are not forsaken. We are cast doune: nevertheless we perishe not. And we all wayes beare in oure bodies the decayinge of the lorde Iesus / that the lyfe of Iesu myght apere in oure bodies.

For we which live are always delyvered vn to deeth for Iesus sake / that the lyfe also of Iesu myght apere in oure mortall fleshe. So then deeth worketh in vs / and lyfe in you. Seynge then that we have the same sprete of fayth / accordynge as it is wrytten (I beleved and therefore have I spoken) we also beleve / and therefore speake. For we knowethat he which raysted vppe the lorde Iesus / shall rayse vppe vs also by the meannes of Iesus / and shall seet vs with you / for all thyngs do I for youre sakes / that the plenteous grace by thankes geuen of many / maye redound to the prayse of God.

Wherefore we are not wried / but though ourer vtward man perishe / yet the inward man is renewed daye by daye. For oure exceeding tribulacion / which is momentary and light / pappareth an excedynge / and an eternall waight off gloey vnto vs / whill we loke not on the thyngs which are sene / but on the thyngs which are not

to the Corinthians. Fo. ccxxvii.
sene. For thyngs which are sene are temporall:
and thyngs which are not sene are eternall.

The. v. Chapter.

We knowe suerly yff oure ertby mancion
wher we now dwell were destroyed / th
at we have a bildge ordeyned of god / an habi
tacion not made with hōdes / but eternall i heuē.
As herfore sigh we / desyringe to be clothed with
oure mansion which is from heven: yff ythapen
that we be founde clothed / and nott naked. For
as longe as we are i this tabernacle / we sigh as
are greved: for we wold not be vnclothed: butt
wolde be clothed apon / thatt mortalite myght
be swallowed vppe of lyfe. Se that hath ordey
ned vs for this thyng ys god: which very same
hath geuen vnto vs the earnest of the sprete.

We are alwaye of good chere / and knowe we
le thatt as longe as we are att home in the body
we are absent from God. For we walke in fa
yth and se nott. Nevertheless we are off goode
comforte / and had lever to be absent from the
body and to be present with God. Wherfore we
endeuere oure selves / whether we be at home or
from home / to please God. For we must all be
brought before the iudgement seate off Christ
thatt every man maye receave the workes off his
body accordynge to that he hath done / whether
it be good or badde. Seyngethen that we knowe
howe the lorde is to be feared / we fare sayre wi
th men. For we are knowne wele ynough vnto
God. I trust also thatt we are knowne in youre
consciēces.

ff

ms. 12.

errata emul.

The seconde pistle of Paul.

We prayse not oure selues agayne vnto you/
but geve you an occasion to reioyce off vs/ thatt
ye maye have somwhat agaynst them/ whych
reioyce in the face/ and not in the hert. For yf we
be too fervent/ to God are we too fervent: yf we
kepe measure/ for youre cause kepe we measure.
For the love of Christ constraineth vs/ be cause
we thus iudge/ yf one be deed for all / thatt then
are all deed/ and that he died for all/ be cause that
they which live/ shulde nat hence forth live vnto
them selves: butt vnto hym which died for them
and rose agayne.

Wherefore henceforth knowe we no man after
the fleshe. In somoch that though we have kno-
wen Christ after the fleshe/ now henceforth we
knowe we hym sonno more. Therefore yf any mā
be in Christ/ he is a newe creature. Olde thyngs
are passed awaye/ beholde all thyngs are become
newe. And everthelesse all thyngs are of god/ wh-
ych hath reconciled vs vnto hym sylfe by Iesua
Christ/ and hath geven vnto vs the office to pre-
ache the atonement. For god was in Christ/ and
made agrement bitwene the worlde and hym
sylfe/ and imputed not their synnes vnto them:
and hath committed to vs the preachynge of the
atonement.

Nowe then are we messengers in the rounne of
Christ: even as though God did beseeche you th-
o we vs: So praye we you in Christes stede/ th-
at ye be atoned with God: for he hath made hī
to be synne for vs/ which knewe no synne/ thatt we
by his meanes shulde be that righteousnes wh-
ich before God is allowed.

to the Corrinthyans. fo. ccpl.

The. vj. Chapter.

Wh as helpers therfore exhorte you / that
ye receave not the graces of god in vayne.
For he saith: I have heretofore a tyme accepted:
and in the daye off healt / have I suftered the.
Beholde nowe is that wele accepted tyme: beho-
lde nowe is that daye off helthe. Let vs geve no
man accasson of evyll / that in oure office be so:
unde no faute: but in all thyngs lett vs behave
oure selves as the ministers of God.

In moche pacience / i afflictions / in necessite /
in anguysshe / in strypes / in prisonment / in stry-
fe / in labour / in wathe / in fastyng / in purenes /
in knowlege / in longesufferynge / in kyndnes /
in the holy goost / in love vnfayned / in the wor-
des of trueth / in the power off God / by the ar-
mure off rightewesnes on the right honde and
on the lyfte honde / in honoure and dishonoure /
in evyll reporte and god reporte / as desceayvers
and yet true / as vnknown / and yet known as
depynte and beholde we yett live: as chastened
and not killed: as scourynge ad yett alwaye me-
ry: as poure and yett make many ryche as ha-
vyng no thyng and yett possessynge all thy-
ngs.

O ye Corrinthyans / oure mowth is open
vnto you. oure herte is made large: ye are nott
brought into combzaunce by vs / though that
ye were youre selves off a true meanyng. I
speake vnto you as vnto chylzen / whych ha-
ve lyke reward with vs: stretche poure selves
therfore out. beare nott the roote with the vn-

• 3 f ij

The second epistle of Paul.

belervers. For what fellowship hath righteousness with unrighteousness? What company hath light with darkness? What concord hath Christ with beliall? Other what parte hath he that beleveth with an infideler: howe agreeth the temple of god with images? And ye are the temple of the lvyng god / as sayde god: I will dwell amongethem / and walke amongethem / and wil be their god: and they shal be my people. Wherefore come out from amongethem / and separate youre selves from the (sayth the lord) and touche none unclean thyng: so wyll I receave you / and wil be a father vnto you / and ye shal be vnto me sonnes and daughters / sayth the lord almyghty.

The. vij. Chapter.

Synge that we have soche promises derely beloved / lett vs cleanse oure selves from all fylthynes off the fleshe and spete / and growe vpp to full holynes in the feare of God. Understonde vs: we have hurte no man: we have corrupted no man: we have defrauded no mā. I speake not this to condemne you: for I have shewed you before that ye are in oure hertes to deye and live with you. I am very bolde over you / and reioyce greatly in you. I am filled with comfort / my iove is excedynge in all oure tribalaciōs. For when we were come into Macedonia / oure fleshe had no rest / but we were troubled on every syde: outwarde was fightynge in ward was feare. Nevertheless he hath comfortith the absiecte / comforted vs at the comynge of Titus.

To the Corinthians. So. ccxij.

And nott with his commynge only: butt also with the consolacion wher with he was comforted of you. For he tolde vs youre desyre/ youre mornynge/ youre fervent mynde to me warde So that I now reiouce themore. Wherfore though I made you sory with a letter I repēt not: though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceason. but I now reiouce/ not that ye were sory/ but that ye so sorowed/ that ye repented. For ye sorowed godly: so that in nothyng were ye hurte by vs. for godly sorowe causeth repentance vnto health/ not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligēce this godly soroweth/ at ye toke hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion/ it caused feare/ ytt caused desyre/ hit caused a fervent mynde/ itt caused punnysshment. For in all thyngs ye have shewed youre selves that ye were cleare in that busynes. Wherfore though I have written vnto you/ I did itt nott for his cause that did hurte/ nether for his cause that was hurte: but that oure good mynde whych we have toward you in the sight of god/ myght apere vnto you.

Therefore we are comforted/ because ye are comforted/ yee and exceedingly the moare ioyed we/ for the ioye that Titus had: because his sprete was refreshed of you all. I am therefore not now ashamed/ though I boasted mysylfe to hym of you. For as all thyng which I preached vnto you are true/ even so is oure boasting/ that

S p iij

The seconde pistle of Paul.

I boasted my selfe to Titus with all sounde true.
And nowe is his inwarde affection more abou-
ndant towarde you when he remembreth the o-
bedience off every one off you: howe with feare
and trymblyng yereceaved hym. I reioyce th-
at I may be bolde over you in all thyngs.

The viij. Chapter.

I Do you to wittbrethre of the grace of god /
which is given in the congregaciōs of Ma-
cedonia / howe thatt the aboundaunce off their
reloysinge is / that they are tried with moche tri-
bulacion. And howe that their povertie / thou-
gh yt be depe / yet hath folowed over / and is be-
come vnto the ryches in synglenes. For to their
powers (I beare them recorde) yee and beyon-
de their power / they were willinge off their ow-
ne accorde / and prayed vs with grett instaunce
that we wolde recave their benefite / and suffre
them to be part takers with other in ministryn-
ge to the saynats. And this they did / not as we
lofed for; but gave their awne selves fyrst to the
lorde / and after vnto vs by the will off God: so
that we coulde nott butt desyre Titus to acom-
plysshe the same benivolence amonge you also /
even as he had begonne.

Nowe therfore / as ye are ryche in all parties /
in fayth / in worde / in knowledg / in all ferven-
nes / and in love / which ye have to vs: even so fe
that ye be plenteous in this benivolence. Thys
saye I nott as comaundyng; but be cause other
are so fervent therfore prove I youre love / why

To the Corinthians. So. cccij.

ether it be perfect or no. We knowe the liberalitie of oure lord Jesus Christ which though he were riche / yet for youre sake he cam poorer that ye thowwe his povertie myght be made ryche.

And I geve counsell hereto : For this is expedient for you / which began / nott to do only : butt also to will a yeaere agoo. Nowe therfore performe the dede / that as there was in you a redines to will / even so ye maye performe the dede / of this at which ye have. For if there be fyrst a willynge mynde / it is accepted accordynge to that a man hath / and not accordynge to that he hath not.

It is not my mynde that wether be set at ease / and ye brought into combaunce : butt thatt there be egalnes . Let youre aboundaunce suffer their lacke att this present tyme off deerty : thatt their aboundaunce maye supplie youre lacke : thatt their maye be equalite / agreynge to thatt which is written : He that gathered moche had never the more aboundaunce / and he that gathered lytell / had never the lesse. Thankes be vnto god / which put in the hert of Titus the same good mynde to ward you. For he accepted oure request. yee rather he was so wele willynge / thatt he of his awne accorde cam vnto you.

We have set with us that brother whose laude is in the gossell thowwe out all the congregacions : ad not so only / but is also chosen of the congregacions to be a felowe with vs i oure iorney / as concerning this benivolence that is ministred by vs vnto the prayse of the lord / and to sterve uppe youre prompt mynde.

And thus we eschue thatt any man shoulde

¶ iij

The seconde pistle of Paul.

rebuter vs in this aboundaunce / thatt is ministered by vs / and make provision for honest thyngs / nott in the sight of god only / but also in the sight of men.

We have sent with them a brother off oures whō we have ofte tymes proved diligēt in many thyngs / butt nowe moche more diligent. The grete confidence which I have in you hath caused me this to do: partly for Titus sake which is my felowe / and helper as concernyng you: partly because off woother which are oure brethren / and the messengers off the congregacions / and the glory off Christ. Wherfore shewe vnto them the proffe off youre love / and off the reloyfyng hatt we have off you / thatt the congregacions maye se it.

The. iij. Chapter.

Of the ministrynge to the saynct / it is butt superfluous for me to write vnto you: for I knowe youre redynes off mynde / wherof I boost my selfe vnto them of Macedonia / and saye that Achaia was prepared a yeaere agoo / and youre fervētnes hath provoked many. Nevertheless yet have I sent these brethren / lest oure reloyfyngge over you shulde be in vayne in this behalfe. and that ye (as I have sayd) prepare youre selves / lest peradventure yf they of Macedonia come with me ad synde you vnprepared / the boost that I made in this matter shulde be a shame to vs: I saye not vnto you.

Wherfore I thought it necessary to exhortet the

To the Corinthyans So. cclxiiij

emr for 24

brethren / to come before hande vnto you / forto
prepare youre good blessinge promysed afore /
that it myght be redy: so that it be a blessinge /
and not a defraudinge. This yet remember / bo-
we that he which soweth lytell / shall reape lytell:
and he that soweth plenteously / shall reape plas-
teously. and let every man do accordynge as he
hath purposed in his herte / not groudyngly /
or of necessity. For god loveth a chearfull giver

God is able to make you ryche in all grace /
that ye in all thyngs haveinge sufficient vnto the
vttmoste / maye be ryche vnto all manner good
work / as it written: He hath sparfed abroade
and hath geven to the povere / his rightewesnes
remayneth for ever. He that syndeth the sower
sede / shall minister breed for fode / and shall mul-
tiplie youre sede / and increace the frutes of your
re rightewesnes that on all parties / ye maye be
made ryche in all synghenes / which causeth this
owe vs / thankes gevyng vnto god.

For the office off this ministracion / not only
supplieth the nede off the saynt: but also is ab-
oundaunt herein / that for this laudable minist-
ryng / thankes myght be geven to god of many /
whiche prayse god for youre obedience in kno-
wledgynge the gospell of Christ. and for youre
synghenes / in distributyng to them / and to all
men. and in their prayers to God for you / lon-
ge after you / for the aboundaunt grace off God
geven vnto you. Thankes be vnto God for his
ineffable gyfte.

The. v. Chapter.

Sfo

The seconde pistle of Paul.

Paule my silfe beseeche you by the meekenes and softnes of Christ/ which when I am present amonge you/ am of no reputacion/ but am bolde towarde you beyng absent. I beseech you that I nede not to be bolde when I am present (with that same cōfidence/ wherewith I am supposed to be bolde) agaisst some which repete vs as though we walked carnally. Nevertheless though we walke cōpased with the fleshe yet we warrenot fleshly. For the weapens of oure warre are not carnall thynge/ but thynge myghty in god to cast doune strong holdes/ wherewith we overthrowe ymaginacions/ and every hie thynge that exalteth it selfe agaisst the knowledge of god/ and brynge into captivitie all vnderstandynge to the obediēce of Christ/ and are redy to take vengeance on all disobedience/ when youre obedience is fulfilled. Loke ye on thynge after the vnter apparence.

Yf any man trust in hym selfe that he is Christis/ let the same also conside off hym selfe/ that as he is Christis/ even so are we Christis. And though I shulde boost my silfe somewhat moare of oure auctorite which the lord hath geve vnto edifie and nott to destroye you/ it shulde not be to my shame. This saye/ I lest I shulde seme as though I went a bout to make you a frayde with letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake/ and his speache whomy. Let hym that is (soche thynge on this wyse/ that as we are in wordes by letters when we are absent/ soche are we in dedes when we are present.

To the Corzinthians fo. cclyiiij

For we cannot fynde in oure hertes to make oure selves of then ombze of them / or to cōpare oure selves to them / which laude the selves: but whill they measure the selves with them selves / and compare them selves with them selves / they vnderstonde nought. But we wolle not reioyce aboue measure: but acordynge to the quantitie of the measure which god hath distributed vnto vs / a measure that reacheth euen vnto you. For we stretch not out oure selves beyond measure as though we had not reached vnto you. For euen vnto you have we come with the gospell off Christ / and we boost not oure selves out off measure in nother mens labours: ye and we hope / When youre fayth is increased amōge you / to be magnified acordynge to oure measure more largely: And to preache the gospell in those regions which are beyond you: and nōt to reioyce off that which is by anothers mans measure prepared all redy. Let hym that reioyseth / reioyce in the lorde. For he that prayseth hym selfe / is nōt allowed: butt he whom the lorde prayseth.

The. vii. Chapter.

WOlder to god / ye coulde suffice me lytell my folyssynes: yet / and I praye you forbear me. For I am gelous over you with godly gelousy. For I coupled you to one mā / to make you a chaste virge to Christ: but I feare lest as the serpent begyled Eue / thozowe his sutteltie / euen so youre witt shulde be corrupte from the singleness that is in Christ. For if he that cometh to

The seconde pistle of Paul

you preache another Iesus then hym whom we
preached: or if ye receave another spete then th^t
at which ye have receavediother another gosp^{ell}
ell then that ye have receaved / ye myght right
wele have bene content.

I suppose that I was nott behynde the chese
apostles. Though I be rude in speakynge / yet
I am not so in knowledge. Howe be it amonge
you we are knowen to the vtmost what we are in
all thyng. Did I therein synne because I sub-
mitted my selfe / that ye myght be exalted? ad be-
cause I preached the gospell to you free? I rob-
bed wother congregacions / and toke wages of th^e
em / to do you service with all. And when I was
present with you ad had nede / I was greuous
to no man. For that which was lavyng vnto
me / the brethren which cam from Macedonia
supplied: and in all thyng I kept my selfe that
I shulde not be greuous to you: and so will I
keepe my selfe.

Off the trueth off Christ be in me / this reioy-
synge shall nott be taken from me in the regions
of Achaia. Wherefore: because I love you not?
God knoweth. Nevertheless what I doo / that
will I do to cut away occasion from them wh^o
ch desire occasion / that they myght be founde ly-
ke vnto vs in that wher in they reioyce: for these
salce apostles are disceatefull workers / and fas-
sion them selves lyke vnto the apostles of Christ.
And no marvayle / for satan hym selfe is chaun-
ged into the fassion of an angell of light. Ther-
fore it is no grett thyng / though his ministers
fassion themselves as though they were themis

To the Corinthyans. So. cclv.

err for
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ministers of rightewesnes: whose endes shall be accordinge to their dedes.

I saye agayne lest any man thynke that I am folish: or els even nowe take me as a sole: that I maye boast my selfe a lytell. That I speake: I speake it not after the wayes of the lorde: but as it were folysshy: whill we are nowe cometo boastinge. Seynge that many reioyce after the fleshe I will reioyce also. For ye suffre foles gladly be cause that yeyourselves are wyse. For ye suffre even if a man brynge you into bondage: yf a man devour: yf a man take: yf a man exalt hym selfe: yf a man smyte you on the face: I speake as concerninge rebuke / as though we had bene weake.

Wherin soever any man dare be bolde (I speake folysshly) I dare be bolde also. They are Hebrewes / so am I: They are Israelites / even so am I: They are the seede off Abraham / even so am I. They are the ministers off Christ (I speake as a sole) I am moare: In labours moare aboundant: In strypes above measure: In prison more plenteously: In deeth ofte. Of the Jewes five tymes receaved I every tyme xl. strypes / or ne excepte. Thyrse was I beten with rodde. I was once stoned. I suffered thyrse shipwracke. Wyght and daye have I bene in the depe off the see. In journeyng ofte: In parrels of waters In parrels of robbers. In ieopardies off myne awne nacion: In ieopardies amonge the heathen. I have bene in parrels in cities / in parrels in wilderness / in parrels in the see in parrels amonge false brethren / in labour and travayle / in

The seconde pistle of Paul

watchynge often / in hunger / in thirst / in fastyns
g often / in colde and in nakednes.

Besydethethynge which outwardly happen
vnto me / I am combred dayly and care for all
congregacions. Who is sicke: and I am not sic
cke. Who is hurte in the sayth: and my hert bur
neth not? If I must nedes reioyce / I will reio
yce of myne infirmities.

The .vij. Chapter.

God the father of oure lord Jeſus Chriſt /
which is bleſſed for evermore / knoweth this
at Tyenott. In the citie of Damascō / the gov
erner of the people / vnder kynge Aretas / layde
watche in the citie of the Damascēs / and wolde ha
ve caught me / and at a wyndowe was I let dou
ne in a baſket thorow the wall / and ſo ſcaped his
hand. It is not expedient for me to dout to res (bōd).
ioyce. Nevertheless I will come to viſions and
revelacions of the lord. I knowe a mā in Chriſt
above thre yeres ago (whether he were in the
body I cannot tell / or whether he were oute off
the body I cannot tell / god knoweth) which was
taken vppe into the thyrde heaven. And I knowe
the ſame man (whether in the body / or out of the
body / I cannot tell / god knoweth) howe that he
was taken vppe into paradise / and herde wordes
not to be ſpoken / which no mā can utter. Of this
mā will I reioyce / of my ſelfe will I not reioyce /
except it be of myne infirmities: and though I wol
de reioyce I ſhulde not be a ſole: for I will ſaye
the trueth. Nevertheless I ſpare left any mā ſh
uldethiſe off me above that he ſaith me to be / or
heareth of me.

fol: 245.

To the Corinthians. So. cclvj.

And lest I shulde be exalted out of measure thro
owre the aboundance of revelaciōs / there was
geven vnto me of god vniquetnes of the fleshe /
the messenger of Satan to buffet me: because I
shulde not be exalted out of measure. For this th
ynge besought I the loorde thys / that it myght
departe fro me: and he sayde vnto me: my grace
is sufficient for the. For my strengthe is made pe
rfect throu weaernes. Very gladly therefore will I
reioyce of my weaernes that the strengthe of Ch
rist may dwell in me. Therefore have I delecta
ciō in infirmities / in rebutes / in nede / in perse
cuciōs / in anguysshe / for Christis sake. For wh
en I am weake / then am I stronge.

I am made a foole in boasting my selfe. Reha
ve cōpelled me / I ought to have bene cōmended
of you. For in nothig was I inferior vnto teche
fe apostels. Though I be nothynge / yet the tol
es of an apostle were wrought amōge you with
all paciencie: with signes / and wōders / and mys
ghy dedes. For what is it wherein ye were inferi
ors vnto wother cōgregaciōs: except it bether
that I was not grevous vnto you. For geve
me this wronge done vnto you. Beholde nowe
the thyrde tyme I am redy to come vnto you / ne
ther will I be grevous vnto you. For I see not
yours but you. Also the children ought not to
laye vppre for the fathers and mothers: but the
fathers and mothers for the children.

I will very gladly bestowe / and wil be besto
wed for youre soules: though the moare I love
you / the lesse Iā loved agayne. But be it that I
grieved you not: ne thelesse I was crastyād to fe

For

The seconde pistle of Paul.

you with gile. Did I pill you by any of them which I sent vnto you? I despyred Titus / and with hi I sent a brother: Did Titus defraude you of any thyng? walked we not in one sprete? walked we not in lyke steppes? Agayne / thynke ye that we excuse oure selues? we speake in Christ in the sight of God.

But we do all thyngs dearly beloved for youre edifyinge. For I feare lest it come to passe / that when I come / I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not. I feare lest there be founde amonge you lawynge / envyinge / wrath / stryfe / backbytynge / whispyryng / swelltyng / and debate. I feare lest when I come agayne / God bringe me lowe amonge you / and I be constrainned to bewayle many of them which have synned all redy / and have nott repented of the vncleannes / and fornication / and wantannes which they have committed.

The .xiiij. Chapter.

Now come I the thyrde tyme vnto you: In the mouth of two or thre witnesses shall every worde stande. I tolde you before / and tell you before / as I sayde when I was presēt with you the second tyme / so wryte I now beynge absēt to them which in tyme past have synned / and to all wother: If I come agayne / I will not spare sayynge that ye seeke experieēce of Christ which speaketh in me / which amonge you is not weake / but is myghty in you. And verely though it cam off weaknes that he was crucified / yet liveth he thx

Ed: 246.

To the Corinthyans. fo. cclviij.

ozowethe power of god: and we no dout are weake in hym: but we shall liue with hi/ by the myght that god gave vs to you warde.

Prove youre selves whether ye are i the fayth or not. examen youre owne selves. Knowe ye nott youre awne selves/ howe that Iesus Christ is in you: excepte ye be cast awayes. I trust that yesh/ all knowe that we are not cast awayes. I desyre before god that ye do none evyll/ nor that we shulde seme comendable: but that ye shulde do/ that which is honest: and let vs be counted as leaswede prisons. We can do nothyng agaynst the trueth/ but for the trueth. We are glad when we are weake/ and ye stronge. This also we will be fore/ even that ye were perfect. Therfore write I these thyngs beyng absent/ lest when I am present I shulde vse sharpnes accordynge to the power which the lord hath geven me/ to edifie/ and not to destroye.

Furthermore brethre fare ye wele/ be perfect/ be of good comforte/ be of one mynde/ live i peace/ and the god of love and peace/ shalbe wit you. Grete one another in an holy kysse. All the sayntis salute you. The faveour of oure lord Iesus Christ/ and the love of god/ and the fellowship of the holy goost/ bewith you all Amen.

The seconde pistle to the Corinthyans.

Sent from phillippos a citie
in Macedonia by Titus
and Lucas.

G g

The epistle off Pa- ul vnto the Galla- thyans.

The fyrst Chapter.

Paul an Apostle/nott off
men/nether by man/ but by Je-
sus Christ/and by god the fath-
er which raysted him from deeth/
and all the brethzen whych are
with me.

Vnto the congregacion off Galacia.

Grace be with you ad peace fro god the fath-
er/ad fro oure lord Jesus Christ which gave hi
sylse for oure synnes/to deliver vs from this pre-
sent evill worlde/thorowe the will of God oure
father/to whom be prayse for ever Amen.

I marvaile that ye are so sone tourned from
hym that called you in the grace of Christ/vnto
another gosspe/ which is nothyng eels/ but th-
at there be some which trouble you/ and intende
to pervert the gosspe/ off Christ. Neverthelessse
though we oure selves/or an angell from heve/
preache eny other gosspe/ vnto you the that wh-
ich we have preached vnto you/ holde hym as a
cursed. As I sayde before/ so saye I nowe aga-
yne/ yf eny man preache eny other thig vnto you/
then that ye have receaved/ holde hym a cursed.
Seke I nowe the faveour off men/ or off God.

To the Galathyans. Fo. ccxlviii

Other go I abut to please men? If I stodyed to please men, I were not the seruaunt of Christ.

I certifie you brethren, that the gospel which was preached of me, was not after the manner of men, nether receaved I it of mā, nether was I taught it: but receaved it by the revelacion of Iesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes, howe that be yonde measure I persecuted the congregaciō off god, and spoyled it: and prevayled in the iewes laye, above many of my companiōs, which were of myne awne naciō, and moche more fevetyly mayntayned the tradicions of the elders.

But when it pleased god, which seperated me from my mothers wombe, and called me by his grace, for to declare his sonne by me, that I shulde preache hym amonge the hethen: Immediatly I comened not of the matter with fleshe and bloud, nether returned to Jerusalem to the which were Apostles before me: but wēt my wayes into Arabia, and cam agayne vnto Damascō. The after thre yeate I returned to Jerusale vnto Peter and abode with hym. x. dayes, no noter off the Apostles sawe I, save James the lordes brother. The thyngs which I write, behold, god knoweth I lye not.

After that I went into the costes of Siria and Cicill: and was vnknownen as touchyng me, my person vnto the congregaciōs of Jewry, which were in Christ. But they herde only, that he which persecuted vs in tyme past, nowe preacheth the sayth, which before he destroyed. And they glorified god in me.

Gg ij

The epistle of Paul.

The seconde Chapter.

THIRTEEN. yeares after that / I went agayne
to Ierusalem with Barnabas / and toke
with me Titus also. And I went by revela-
cion / and comened with them of the gospel / wh-
ich I pꝛeache amōge the gentyls / but apart with
them which are counted chese / lest it shulde have
bene thought that I shulde rñe / or had rñe i
vayne. Also Titus which was with me / though
he were a greke / yet was not compelled to be cir-
cumcised / and that be cause of incōmers beyng
falce brethren / which cam in amonge wother to
spye out oure libertie whych we have in Christ
Jesus thatt they might brynge vs into bondage.
To whom we gave no rōume / no not for the spa-
ce of an houre / as concernynge to be brought in /
to subieccion: and thatt be cause that the trueth
of the gospel myght continue with you.

Of the which seme to be grett (what they we-
re in tyme passed it maketh no matter to me / god
lofeth on no mans persone) neverthelesse they
which seme grett / added nothyng to me: Butt
contrary wyse / when they sawethat the gospel
over the vncircumcision was comitrd vnto me /
as the gospel over the circumcision was vnto
Peter (For he that was myghty in Peter in the
Apostleshippe over the circumcision / the same
was myghty in me amonge the gentyls) and as
sones as James / Cephas / and Ihon / which se-
med to be pillares / perceaved the grace thatt
was geven vnto me / they gave to me and Bar-
nabas their hondes / and agreed with vs thatt

To the Galathians. So. ccly.

we shulde preache amonge the heþen / and they
amonge the Jewes: warnyng only that we sh
ulde remember the porze / which thyng also I
was diligent to do.

When Peter was come to Antioche / I with
stode hi in the face / for he was worthy to be bla
med. For yerre that certayne cam from James
he ate with the gentyls: butt when they were co
me / he withdrew and seperated hym selfe / fear
yng them which were off the circumcision / and
the wother Jewes dissembled lyke wyse / In so
moch that Barnabas was brought into their
simulacion also. Butt when I sawe / thatt they
went nott the ryght waye after the trueth off the
gospell / I sayde vnto Peter before all men / yff
thou beynge a Jewe / livest after the manner off
the gentyls / and nott as do the Jewes: why cau
sest thou the getyls to folowe the Jewes: we wh
ich are Jewes by nature and not synners off the
gentyls / knowe thatt a man is nott iustified by
the dedes off the lawe: but by the fayth of Iesus
Christ: and we have beleved on Iesus Christ /
that we myght be iustified by the fayth of Christ
ad not by the dedes of the lawe: be cause that noo
fleshe shal be iustified by the dedes of the lawe.

As the whill we seke to be made rightewes by
Christ / we oure selves are foude synners / is not
the Christ the minister of sinne: god forbid. For
yf I bilde agayne that which I destroyed / then
make I my selfe a trespasser. Butt I thozow the
lawe am deed to the lawe that I myght live vn
to God. I am crucified with Christ. I live vere
ly / yet nowe not I / but Christ liveth in me. The

Gg iij

The epistle of Paul.

lyfe which I nowe live i the fleshe / I live by the fayth of the sonne of god / which loved me / and gave hym selfe for me. I despyse not the grace of god: For if rightewesnes come of the lawe / then is Crist deed in vayne.

The. iij. Chapter.

O Solishe Galathyas: who hath bewiched you / that ye shulde not beleve the trueth: to whom Iesus Christ was described before the eyes / and amonge you crucified: This oly wolde I learne of you. receaved ye the sprete by the dedes of the lawe: or els by preachinge of the faith: Are ye so vnwyse / that after ye have begon i the sprete / ye wolde nowe ende in the fleshe: So many thyngs ye have suffred in vayne. If it be so that ye have suffered in vayne. Which ministered to you the sprete / and worketh miracles amonge you doth he itt thorow the dedes of the lawe: or by preachinge of the faith: Eue as Abrahā beleved god / and it was ascribed to hi for rightewesnes. Vnderstonde therfore / thatt they which are off fayth / are the children of Abraham.

The scripture sawe afore hōde / that god wolde iustifie the bethen thorow fayth / and shewed before hōde gladtydyngs vnto Abrahā: In the shall all nacions be blessed. So then they which be off fayth / are blessed with faythfull Abrahā. For as many as are vnder the dedes of the lawe / are vnder malediccion. For it is writen: cursed is every mā that cōtinueth not in all thyngs which are writte i the booke of the lawe to fulfill the. That no man is iustified by the lawe in the sight

To the Gallatians. Fo. cd.

of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that fulfilleth the thig^t containyd in the lawe shall live in them. Christ hath delivered vs from the curse of the lawe/ and was made a cursed for vs (for it is writte: Cursed is every one that hangeth on tree) that the blessinge of Abraham might come o the gentyls throue Iesus Christ/ that we might receave the promes of the sprete throue fayth.

Brethre I will speake after the maner of me: Though it be but a mans testament/ yet no man despyseth it/ or addeth eny thyng thereto whe it is once alowed. To Abraham and his seede were the promyses made. He saith not/ i thy seedes as in many: But i thy seede/ as in won/ which is Christ. This I saye that the lawe which began afterwarde/ beyonde iiiiij C. and xxx. yeares/ doth not disanull the testament/ that was confermed of god vnto Christ ward/ to make the promes of none effect. For yf the inheritaunce come off the lawe/ hit cometh not of promes: but god gave it vnto Abraham by promes.

Wherefore then serveth the lawe? The lawe was added because of transgressiō (till the seede cā vnto which seede the promes was made) and it was ordeyned by āgels i the hōde of a mediator. A mediator is nōt a mediator of one. Butt god is one. As the lawe the agaynst the promes off god? God forbid. Yff there had bene a lawe geve which coulde have geve lyfe: then no doute rightewesnes shulde have come by the lawe: but the scripture cōcluded all thig^t vnder sinne that the promes by the faith of Iesus Christ shulde

G g iiiiij

The epistle of Paul.

begeve vnto the that beleve. Before that sayth
cā we were kept and shut vppē vnder the lawe/
vnto the sayth which shulde afterwarde bede-
clared.

Wherfore the lawe was oure scolemaster vn-
to the tyme of Christ / that we myght be made ri-
ghtewes by sayth. But after that faith is come/
nowe are we no lenger vnder a scolemaster. For
ye are all the sonnes of god / by the faith which is
in Christ Iesus. For all ye thatt are baptised /
have put Christ to you. Nowe is there no Jewe /
nether greke: there is nether bonde / nether fre:
there is nether mā / nether womā: for all are one
thyng in Christ Iesu. yf ye be Christ / then are
ye Abrahams seede / and heyres by promes.

The.iiij. Chapter.

And I sayeth that the heyre as longe as heys
a chyldē differth not from a seruaunt / tho-
ugh he be lowde of all / but is vnder tutors and go-
verners vntill the tyme apoynted of the father.
Even so we / as longe as we were children / wet i
bondage vnder the ordinaciōs of the worlde: but
when the tyme was full come / god sent his sōne
borne of a woman / and made bonde vnto the la-
we / to redeme them which were vnder the lawe:
that weth ourwe eleccion shulde receave the ihe-
ritauce that belongeth vnto the naturall sōnes.
Be cause ye are sonnes / God hath sent the sprete
of his sonne i to oure hertes / which cryeth abba
father. Wherfore nowe art thou not a serua-
unt / but a sonne. yff thou be the sonne / thou arte
also the heyre of god thowwe Christ.

Fol. 250.



To the Galathians fo. cclj.

Notwithstandynge / when ye knewe not god / ye did service vnto them / which by nature were not goddes: butt nowe seynge ye knowe god (ye rather are knowne of God) howe is it that ye torne agayne vnto the weake and bedgarly ceremonies / where vnto agayne ye desyre a stress be to be in bondage: ye observe the dayes / and monthes / and tymes / and yeares. I feare off you / lest I have bestowed on you labour in vayne.

Brethern I beseech you / be yeas I am: for I am as ye are. Ye have not hurte me. Ye knowe wel howe that thozowe infirmitie of the flesshe / I preached the gospell vnto you at the fyrst: and my temptaciō which I suffered by reason of the flesshe / ye despyled not / nether abhorred: but received me as an angell of God: ye as Christ Iesus. Howe happy were ye then: for I beare you recorde that yf it hat bene possible / ye wolde have digged out youre awne eyes / and have geven them to me. Am I so greatly become youre enemye / because I tell you the trueth?

They are gelous over you amysse. Yet they intend to exclude you that ye shulde be servant to themwarde. It is good alwayes to be servant / so it be in a good thyng / and not only when I am present with you.

My littel chyl dren (of whom I travayle in birth agayne vntill Christ be fashioned in you) I wolde I were with you nowe / and coulde chaunge my voyce / for I stonde in a doute of you.

Tell me yf that desyre to be vnder the lawe: have ye not herde of the lawe? For it is writte that Abraham had two sonnes / the one by a bonde

Ec v

The epistle of Paul

mayde / the mother by a fre woman. See and he which was of the bonde woman / was borne after the fleshe: but he which was of the fre woman / was borne by promes. Which thyng betokeneth mystery. For these women are two testaments / the one from the mounte Sina / which gendereth vnto bondage / which is Agar (For mounte Sina is called Agar in Arabia / and bodereth apon the citie which is nowe Jerusalem) and is in bondage with her Children.

But Jerusalem / which is above / is free: which is the mother of vs all. For it is written: reioyce thou baren / that bearest no childre: breake forth and crye / thou that trauest not. For the desolate hath many moo children / then she which hath an husband. Brethren we are after the manner off Isaac children of promes: But as then he that was borne carnally / persecuted hym that was borne spirituallly. Even so is it now. Nevertheless what sayth the scripture: Caste awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heere with the sonne off the fre woman. So then brethren we are not children of the bonde woman: but off the fre woman.

The. v. Chapter.

Soond fast therfore in the libertie wherewith Christ hath made vs free / and wrappen nott youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you / that yf ye be circumsised / Christ shall proffit you nothyng at all. I testifie agayne to every man which is circumsised

To the Galathyans Fo. cclij

that he is bounde to kepe the whole lawe. As
re gone quyte from Christ as many as are iusti-
fied by the lawe / and are fallen from grace. We
loke for ad hope to be iustified by the sprete which
cometh of fayth. For i Jesu Christ / nether is cir-
cūciſion eny thyng worth / nether yet vncircūci-
ſion / but fayth which by love is myghty in ope-
ratiō. We did runne wele. Who was a lett vnto
you / that ye shulde not obey the trueth? Even th
at counsell that is not of hym that called you. Al-
tyel leuen doth leue the whole lombe of dowe.

I have trust towarde you in god / that ye will
be none other wyse mynded. For that troubleth
you shall beare his iudgement / what soever be-
be. Brethren ys I yet preache circūciſiō: why do
I th yet suffere persecuciō? For then had the off-
ence which the crosse geueth ceased. I wolde to
god they were sōdred fro you which trouble you
Brethren ye were called in to libertie / only lett
not youre libertie be an occasion vnto the flesshe
but in love serve one another. For all the lawe
is fulfilled in one worde / which is this: Thou
shalt love thyne neghbour as thy selfe. If ye by-
te and deuoure one another: take hede lest ye be
consumed one of another.

I saye walke in the sprete / and fulfill not the
lustes of the flesshe. For the flesshe lusteth cōtra-
ry to the sprete / and the sprete cōtrary to the fles-
she. These are contrary one to the other / so that
ye cannot do that which ye wolde. But and yf ye
be ledde off the sprete / then are ye not vnder the
lawe. The dedes of the flesshe are manifest / wh-
iche are these / aduoutrie / fornicacion / vncle-

Thepistle of Paul

nes/wanntannes/ydolatrie/witchcraft/hatred/
lawynge/Zeal/wrath/stryfe/sedicion/parricidalynge/ enuynges/ murther /dronkennes/
glottony/ and soche lyfe: off the which I tell you
befoze/ as I have tolde you in tyme past / that
they which commit soche tynge shall not be the in
heritours of the kyngdō of God: but the frute off
the spryte is/ love/ ioye/ peace/ longe sufferynge
gentlenes/ goodnes/ saythfulnes/ mekenes/ tem-
perancy: Agaynst suche is there no lawe. They
that are Christis/ have crucified the fleshe with
the appetites and lustes. If we live in the spryte
let vs walke in the spryte. Lett vs nott be vayne
glorious/ prouokynge one another/ ad enuyng
ge one another.

The. vi. Chapter.

Brethren yffeny man be faullen by chaunce
into eny faultere which are sprituall/ helpe
to amende hym/ in the spryte of mekenes: consyde-
rynge thy silfe/ lest thou also be tempted. Be-
reue one anothers burthen: and so fulfill ye the
lawe of Christ. If a man semet o hym selfe that
he is somewhat when in dede he is nothyng/ the
same deceaveth hym selfe in his ymaginacion.
Let every man prove his awne worke/ and then
shall he have reioysynge in his awne silfe/ and
not in another. For every man shall beate his
awne burthen.

Let hym that is taught in the worde/ minister
vnto hym that teacheth hym in all good thyngs.
Benot deceived/ god is not mocked. For what
soever a mā soweth/ that shall be reepe. Get that

To the Galathyans. So. ccliiij

soweth in the fleshe / shall of the fleshe be reepe corruption : but he that soweth in the spete shall / of the spete reepe lyfe everlastyng. Let vs do good / and let vs not saynte. For when the tyme is come we shall reepe without werynes. Whyll we have therfore tyme lett vs do good vnto all men / and specially vnto them which are off the houlholde of fayth.

Beholde howe large a letter I have written vnto you with myne awne honde. As many as desyre with vitwarde aperaunce to please carnally / they constrayne you to be circumcised / only be cause they wolde nort suffre persecucion with the crosse off Christ. For they them selves which are circumcised kepe not the lawe : but desyre to have you circumcised that they myght reioyce in youre fleshe. God forbide that I shulde reioyce but in the crosse of oure lorde Jesu Christ / wher by the worlde is crucified as touchyng me / and I as concernyng the worlde. For in Christ Jesu nether circumcisiō awayleth eny thyng at all nor vncircumcisiō : but a newe creature. And as many as walke acordyng to this rule / peace be on them / and mercy / and apon Israhel that pertaineth to god. From hence forth / let no man put me to busynes. For I beare in my bodye the mark of the lorde Jesu. Brethren the grace off our lorde Jesu Christe be with youre spete / Amen.

Vnto the Galathyans written
from Rome.

The epistle of paul to the Ephesians.

The fyrst Chaper.



Paul an apostle off Jesu
Christ by the will off God.

To the saynctf at Ephesus/
and to the whiche beleve on Jesu
Christ.

Grace be with you and peace
from god oure father and from the lord Jesus
Christ.

Blessed be God the father of oure lord Jesus
Christ which hath blessed vs with all maner
of spirituall blessingf in heavenly thynges by Ch
rist accordynge as he had chosen vs in hym thro
we love before the foundacio of the worlde was
layde that we shulde be sayntf ad without bla
me in his sight. And ordeyned vs before vnto hi
silfe that we shulde be chosen to heynes throu
Jesus Christ accordynge to the pleasure of his
will to the prayse of his glorious grace where
with he hath made vs accepted in the beloved.

By whom we have redempcion throu his
blud that is to save the forgevenes off synnes/
accordynge to the riches of his grace which gr
ace he shed on vs oboundantly in all wisdom
and prudēcy. And hath opened vnto vs the mi
stery of his will accordynge to his pleasure and
purposed the same in hym silfe to have it decla
red when the tyme were full come that all thyns

To the Ephesians. So. cdiij

of both the thyngs which are in heven / and also the thyngs which are in the / shulde be gathered / ed togedder / eve in Christ: that is to save in hym in whom we are made heyres / and were therto predestinate accordynge to the purpose off hym which worketh all this / after the purpose off his owne will / that we shulde be vnto the prayse off his glory / which before hoped in Christ.

In whom also ye (after that ye herdethe word off trueth / I mean the gospel off youre health / wherein ye beleved) were sealed with that holy spere off promes / which is the earnest off oure inheritance / to redeme the possession purchasid vnto the laude off his glory.

Wherefore even I (after that I herde off the sayth which ye have in the lorde Jesu / and love vnto all the saynct) cease not to geve thākes for you / makynge mencion off you in my prayers / that the God off oure lorde Jesus Christ / and the father off glory / myght geve vnto you the spere of wisdom / and open to you the knowlege off hym selfe / and lighten the eyes of youre myndes / that ye myght knowe what thyngethat hope is / where vnto he hath called you / and howe glorious the riches off his inheritance is upon the saynct / and what is the exceedynge greatnes off his power to vs warde / which beleve accordynge to the workynge off that his mighty power / which he wrought in Christ / when he raised hym from deeth / and set hym on his right honde in hevenly thynges / above all rule / power / and myght / and dominacion / and above all names that are named / nott in this

The epistle of Paul.

worlde only / but also i the worlde to come. And hath put all thyngs vnder his fete / and hath made hi above all thyngs / the heed of the cōgregacion / which is his body / and fulnes of hym / that filleth all in all thyngs.

The. ij. Chapter.

And hath quickened you also that were dead in trespasses and synne in the which in tyme passed ye walked / according to the course of this worlde / and after the govetner / that ruleth in the ayer / the spere that worketh in the children off vnbelefe / amonge the which we also had oure conversacion in tyme past / in the lustes of oure fleshe / and fullfilled the will off the fleshe / and of the mynde / and were naturally the children of wrath / even as wele as wother.

But God which is rich in mercy thorow the greates love wherewith he loved vs / eue when we were deed by synne / hath quickened vs with Christ (For by grace are ye saved) and with hym hath raysed vs vppe / and with hym hath made vs sitte in heeuenly thynges / thorow Jesus Christ / For to shewe in tymes to come the exceeding riches of his grace / in kyndnes to vs warde / thorow Christ Jesus . For by grace are ye made safethrowe fayth / and that not off youre selves : For it is the gyfte of God / and cometh not off workes / lest eny man shulde boyst hym selfe . For we are his workmanship / created in Christ Jesus vnto good workes / vnto the which god ordeyned vs before / that we shulde walke in them.

To the Ephesians. Fo. cclv.

Wherefore remēber that ye beyng in tyme passed gentyls in the flesshe/ and were called vncircumcision off them which are called circūcision in the flesshe/ which circūcision is made by hōdes: Remēber I saye/ that ye were at that tyme with outen Christ/ and were reputed aliantes from the cōmen welth of Israhel/ and were frende from the testament of promes/ and had no hope/ and were with out god in this worlde. but nowe in Christ Jesu / ye whych a while agoe were farre off/ are made neye by the bloude off Christ.

For he is oure peace/ whych hath made off both wone/ and hath broken doune the wall in the myddes/ that was a stoppe bitwene vs/ and hath also put awaye the thozowe his flesshe/ the cause of hatred (that is to saye/ the lawe of cōmaundement contayned in the lawe writtē) for to make of twayne wone newe mā in hym selfe/ so make pynge peace: and to reconcile bothe vnto god in one body thzowe his crosse/ and slewe hatred thereby: and cam and preached peace to you which were a farre off/ and to them that were neye. For thzowe hym web othe have an open waye in in one sprete vnto the father.

Nowe therfore ye are no moare strangers and foreners: but citspns with the sayntes/ and of the housholde of god: and are bilt apō the foundation of the apostles and prophetes/ Jesus Christ beyng the heed corner stone / in whom every bildynge coupled togedder/ groweth vnto a holy temple in the lorde/ in whōve also are bilt togedder/ and made an habitation for god in the sprete.

h

The epistle of Paul.

The .iiij. Chapter.

FOr this cause I Paul the seruaunt of Iesus
am in bondes / for youre sakes which are
gentyts. If ye have herde of the ministracion of
the grace of god which is geve me to you warder
for by revelacion shewed he this mystery vnto
me / as I wrote above in fewe wordes / wher
by whē ye rede ye maye knowe myne understod-
ynge i the ministry of Christ / which mystery in
tymes passed was nott opened vnto the sonnes
of mē as it is now declared vnto his holy apost-
les and prophett by the spete: that the gentyls
shulde be inheritous also / and of the same body
and partakers off his promys that is in Christ
be the meanes of the gospell / wherof I am made
a minister / by the gyfte of the grace of god geuen
vnto me / after the workynge of his power.

Vnto me the lest of all saynt is this grace ge-
uen / thatt I shulde preache amonge the gentyls
the vnsearchable ryches off Christ / and to geue
light to all men / that they myght knowe what is
the seylshippe of the mystery / which from the be-
gynnyng off the worlde hath bene hid in God
which made all thyngs thorowe Iesus Christ
to the intent / that now vnto the euellars and po-
wers in heven myght be knowne by the congre-
gaciō the manyfolde wisdom of god / accordyn-
ge to the eternall purpose / which he purposed in
Christ Iesu oure lord / by whom we are holde
to drawe nepe in that trust / which we have by
sayth on hym. Wherfore I desire / that ye saynt

To the Ephesians. Fo. cclvj.

not because of myne adversities which I suffre
for you: which is youre prayse.

For this cause I bowe my knees vnto the fa-
ther of oure lord Iesus Christ/ which is father
ouer all that ys called father In heven and in
erth/ that he wolde graunt you accordynge to the
ryches of his glory/ thatt ye maye be strenghted
with myght by his sprete in the inner man/ that
Christ maye dwell in youre hertes by sayth/ that
ye beyng rote and grounded in lowe/ myght
be able to comprehend with all saynt/ what
ys thatt bredth and length/ depth and heyth/
and to knowe what is the love off Christ/ wh-
ich love passeth knowledge: thatt ye might be ful-
filled with all manner off fulnes which cometh
off God.

Vnto hym that ys able to do exceedinge abo-
undantly/ above all that weape or thynke/ ac-
cordynge to the power thatt worketh in vs/ be
prayse in the congregacion by Iesus Christ/ th-
orowe out all generacions from tyme to tyme. A-
men.

The. iij. Chapter.

Therfore which am i bondes for the lordes
safe exhorten you/ thatt ye walke worthy off
the vocation wher with ye are called/ i all humi-
lenes of mynde/ and meeknes/ and longe suffer-
ynge/ forbearige one another thorowe love/ and
thatt ye be diligent to kepe the vnitie of the sprete
in the bonde of peace/ beyng one body/ and one
sprete/ even as ye are called in one hope of youre
A b ij

The epistle of Paul.

callynge. Let ther be but one lorde / one sayth / one baptim: one god and father of all / which is above all / thow we all / and in vs all.

Vnto every one of vs is geuen grace accordyng to the measure of the gyft of Christ. wherfore he sayth: He is gone vpp an hye / and hath lede captiuitie captiue / and hath geuen gyftes vnto men. That he ascended: what meaneth it / butt that he also descended fyrst into the lowest parties of the earth: He that descended / is eue the same also that ascended vpp / even above all heuens / to fulfill all thyng.

And the very same / made some Apostles / some prophets / some Euangelistes / some Sheppherdes / some Teachers: that the saict might haue all thyng necessary to worke and minister with all / to the edifyng of the body of Christ / tyll we every chone (in the vnitie of sayth / and knowledge of the sonne of god) growe vpp vnto a parfayte man / after the measure of age which is in the fulnes off Christ: Thatt we hence forth be no moare chyldren wauerynge and carryed with every wynde of doctryne / by the wylynes of me and craftynes / wher by they laye a wayte for vs to deceaue vs.

Butt lett vs folowe the trueth in love / and in all thyng growe in hym which is the heed / that vs to sape Christ / in whom all the body vs coupled and knet togedder / in every ioynit / wherewith one ministrith to another (accordyng to the operacion as every parte hath his measure) and increaseth the body / vnto the edifyng of it selfe in love.

To the Ephesians. So. clviij.

This I save herfore/ and testifie i the loode/
that ye hence forth walke not as wothe gentyls
walke/ in vanities off their mynde/ blynded in
their vnderstandyng/ beyng straungers from
the lyfe which is in god/ thorowe the ignorancy
that is in them/ be cause off the blyndnes off th^e
eir hertf: which beyng past repentaunce have
geven them selves vnto wantannes/ to worke
all manner of vnclenes eue with gredynes. But
ye have not so learned Christ/ If so be ye have
herde off hym/ and are taught in hym/ even as
the trouth is in Iesu: so as concernyng the con-
uersacion in tyme past/ laye from pou that olde
man/ which is corrupte thorowe the deceavab-
le lustes/ and be ye renued in the sprete off youre
myndes/ and put on that newe man/ which after
a godly wyse/ is shapen in ryghtewesnes/ and
true holynes. Wherfore putt away elvynge/ and
speake every mā trouth vnto his neghbour/ for
as moche as we are members one off another.
Be angry/ but synne nott: lett nott the sonne goo
doun apon youre wrathe/ geve no place vnto
the backbyter/ let hym that stole steale no mea-
re/ but let hym rather labour with his hondes
some good thige/ that he may have to geve vn-
to hym that nedeth.

Let no filth by cōmunicacion procede out of yo-
ure mouthes: butt thatt whych is good to edespe
with all/ when nedys: that it may have save-
our with the heares. And greue nat the holy sp-
rete off God/ by whome ye are sealed vnto the
daye of redempcion. Let all bitternes/ fearfnes
and wrath/ rozyng and cursyd speakyng/ be
✠ h iij

The epistle of Paul.

put awaye from you / with all malitiousne be
ye courteouse one to another / be mercifull for ge
vyng one another / even as God for Christ's sa
ke forgave you.

The. v. Chapter.

Be ye counterfeters of god as dere children /
and walke in love even as Christ loved vs /
and gave hym selfe for vs / an offerynge and a sa
crifice of a swete savor to god. So that fornicaci
on and all vndenes / or coveteousnes / be not on
ce / named amonge you / as it be cometh sayncti
nether filthynes / nether folish betelkyng / nether
gestige / which are not comly: but rather gevyng
ge of thãt. For this yek nowe / that no whorme
onger / other vndene person / or coveteous persō
(which is the worshipper off ymages) hath eny
ther staunce in the kyngdom of Christ / or of god.

Let no man deceive you with vayne wordes.
For thow sochethyng cometh the wrath off
god apone the chyldren of vnbefese. Be not ther
fore companions with them. Ye were once derc
fnes / but are now light in the lorde.

Walke as Children of light. For the frate off
the sprete is / in all goodnes / rightewesnes / and
trueth. Accept thãt which is pleasynge to the
lorde: and have no fellowshipe with the vnfruit
full workes of dercfnes: butt rather rebuke the.
For it is shame even to name those thynges wh
ich are done of them in secrete: butt all thig / wh
they are rebuked of the light / are manifest. For
whatsoever is manifest that same is light. Wh

To the Ephesians. So. cclviij.

erfore he sayth: awake thou that sleepest / and stand
vpp from deeth / and Christ shall geve the light.

Take hede therfore that ye walke circumspe-
ctly: not as soles: but as wyse / redemyng the ty-
me: for the dayes are evyll: wherfore / be ye nott
vnwyse / but vnderstod what the will of the lor-
de is / and be not dronke with wyne / wher is ex-
cesse: but be fulfilled with the sprete / speakyng
vnto youre selves in psalmes / and ymnes / and
spetiuall songes / syngyng and playng to the
lorde in youre hertes / gevyng thankes all waye
for all thyngs in the name of oure lorde Jesu Ch-
rist to god the father: submyttyng youre selves
one to another in the feare of god.

Weme submit youre selves vnto youre awne
husbandes / as vnto the lorde: For the husbade
is the wyves heed / even as Christ is the heed off
the congregacion / and the same is the saveoure
off the body. Therfore as the congregacion is in
subieccion to Christ / lyk wyse let the wyves be in
subieccion to their husbandes in all thyngs. Hus-
bandes love youre wyves / even as Christ loved
the congregacion / and gave himselfe for it to sanc-
tifie it / and clensed it in the fountayne of water
thorowe the worde / to make it vnto hym selfe / a
glorious congregacion with oute spot / or wryn-
cle / or eny soch thyng: but that it shulde beho-
ly and with out blame.

So ought men to love their wyves / as their
awne bodies. He that loveth his wyfe / loveth
hym selfe. For no man ever yet / hated his awne
fleshe: Butt nor vsbieth / and cherisith it: even
as the lorde doth the congregacion: for we ar

Sh liij

The epistle of Paul.

members of bys body / off his flesshe / and of his bones. For this cause shall a man leave father and mother / and shall continue with bys wyfe / and two shalbe made one flesshe. This is a grett secrete / but I speake bitwene Christ and the congregacion. Never thelesse do ye so that everyone off you love bys wyfe truely even as hym sylfe: And lett the wyfefe that she feare her husbande.

The .vj. Chapter.

Chyldren obey youre fathers and mothers in the lord: for so is it right. Honour father and mother / that is the fyrst comaundemēt that hath eny promes / that thou mayst be i good estate / and live longe on the erthe. Fathers / move not youre chyldren to wrath: butt brynge the opper with the nozter ad informaciō off the lorde. Servaunt be obediēt vnto youre carnall masters / with feare and trymblynge / in syngeles of youre hert / as vnto Christ: not with service in the eye sight as men pleasars: butt as the servaunt of Christ / downge the wyll off god fro the herte with good will / even as though ye served the lorde / and not men. And remember that what soever good thyng eny man doeth / thatt shall he receave agayne off the lorde / whether he be bonde or fre. and ye masters / doe eve the same thyngs vnto them / puttyng away threates myng: and remember thatt even youre master also is in heven / nether is there eny repecte off personewith hym.

To the Ephesians So. cclij

Finally, my brethren be stronge in the lorde / and in the power of his myght. Put on the armour of god / that ye maye stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst fleshe and bloud: but agaynst rule / agaynst power / and agaynst worldly ruelars of the darcknes of this worlde / agaynst spiritual wickednes in heavenly thyngs.

For this cause take vnto you the armour of god / that ye maye be able to resist in the evyll daye / and to stonde perfect in all thyngs.

Stonde therfore and youre loynes gyrd aboute with veritie / havyng on the brest plate of rightewesnes / and shood with shewes prepared by the gospel of peace. Above all take to you the shelde off fayth / wherwith ye maye quenche all the syrie dartes of the wicked. and take the helmet off heelth / and the swearde of the sprete / which is the worde of god / and praye all wayes with all manner prayer and supplicacion: and be at in the sprete: and watch ther vnto with all in stance and supplicacion for all sayntes / and for me / that vittraunce maye be geven vnto me / that I maye open my mought boldly / to utter the secrets of the gospel / wherof I am a messenger in bondes / that therein I maye speake frely / as it becommeth me to speake.

But that ye maye also knowe what condicion I am in / and what I do / Tichicus my deare brother and faythfull minister in the lorde / shall shewe you off all thyngs / whom I sent vnto you for the same purpose / that ye myght knowe what case I stonde in / and that he myght comfort poure heres.

Wh v

The epistle of Paul.

Peace be with the brethren / and love with faith
from god the father / and from the lord Jesus
Christ. Grace be with all them which
love our lord Jesus Christ in pure-
nes / Amen.

Sent from Rome vnto the Ephes-
sians by Tychicus.

The pistle of paul to the Phillippians.

The fyrst Chapter.



Paul and Timotheus the
seruaunt of Iesu Christ. To all
the saynct in Christ Iesu which
are at philippos / with the bish-
ops / and deacons.

Grace be with you and peace
from God our father / and from the lord Jesus
Christ.

I thanke my god with all remembraunce off
you all wayes in my prayers for you all / and pr-
aye with gladnes / be cause of the fellowship wh-
ich ye have in the gospel from the fyrst daye vnto
nowe / and am suerly certified off this / that he
which began a god worke in you shall performe
it vntill the daye off Jesus Christ / as it becom-
meth me so to iudge off you all / because I have
you in my herte / and have you also every one co-
panions off grace with me / even in my bondes
as I defende / and stablishe the gospel.

To the Phillippyans .So. cclv

God beareth me recorde howe greatly I longe after you all from the very herie rote I Jesus Christ. And this I praye/ that your love maye increare more and more in knowledge/ ad in all fealyng/ that ye myght accepte thynges most excellent/ that ye myght be pure and soe as shulde hurte no mannes conscience/ vntill the daye of Christ/ filled with the frutes of rightewesnes/ which frutes come by Jesus Christ vnto the glory and laude of God.

I wolde ye vnderstode baethern that my busynes is happened vnto the gretter furtheryng off the gospell. So that my bondes in Christ are manifest thorowe out all the iudgement hall ad in all wother places/ in so moche that many off the brethre in the lorde are boldned thorowe my bondes/ and dare more largely speake the worde without feare. Some there are whiche preache Christ of envie and stryfe/ and some off good will. The one parte preacheth Christ off stryfe/ and not purely/ supposyng to adde more aduersitie to my bondes. The wother parte of love/ because they se that I am sett to defend the gospell.

What thyng is this? Notwithstandyng by all maner wayse/ whether it be by occasion or of trueth/ yet Christ is preached/ and therefore I ioye. Yee and will ioye. For I knowe that this shalbe for my health/ thorowe your prayer/ ad ministringe of the spete of Jesu Christ/ as I heretely loke fore ad hope/ that in no thyng I shalbe shamed/ but that with all confidence/ as all wayes in tymes past/ even soo nowe Christ shalbe

The epistle of Paul.

magnified in my body / whether it be thowowe lyfe / or els deeth. For Christ is to my lyfe / and deeth is to me avantage.

¶ If it chaunce me to live in the flesshe / that is to me frutfull for to worke / and what to chose I wote not. I am cōstrayned of two thyngs: I desire to be lowsed / and to be with Christ / which thyng is best of all: & everthelesse to abyde in the flesshe is moare needfull for you. And this am I sure of / that I shall abyde / and with you all continue / for the furtheraunce and iope of youre fayth / that ye maye moare abundantly reioyce in Iesus Christ thowowe me / by my cōmyng to you agayne.

¶ Only let youre conversacion be / as it be cometh the gospel of Christ: that whether I come and se you / or els be absent / I maye yet heare of you / that ye continue in one spæte / and in one sole labouryng as we do to mayntayne the sayth of the gospel / and in nothyng fearyng youre adversaries: which is to them a token of perdition / and to you a signe of healt / and that of god. For unto you it is geven / that not only ye shulde beleve on Christ: but also suffre for his sake / and have evē the same fight which ye sawe me have and nowe heare of me.

The. ij. Chapter.

¶ If there be amonge you eny cōsolacion in Christ / yf there be eny comfortable love / yf there be eny fellowship of the spæte / yf there be eny compassion or mercy / fulfill my ioye / that ye drawe one waye / havynge one love / beyng of one

Phil: 260.

To the Phillipppans .So. cclvi

acorde/ and of one mynde/ that not byngebedo/
ne thowowe stryfe or vayne glory/ but in mekes
of mynde. Let every person thynke every other
man better then hym selfe/ so that ye considere v/
ery man/ not what is in hym selfe: But what is
in wother men.

Let the samemynde be in you the which was
in Christ Jesu: Which beyng in the shape off
god/ and thought it not robbery robe equall wi/
th god. Yet verthelesse he made hym selfe of no re/
putacion/ and toke on hym the shape of a serva/
unte/ and becam lyfe vnto men/ and was foun/
de in his aparell as a man. He humbled hym selfe
and becam obedient vnto the deeth/ even the
deeth of the crosse. Wherefore God hath exalted
hym/ and geuen hym a name above all names:
that in the name off Jesus shulde every knee bo/
we/ both of thyngs in heven/ and thyngs in erth
and thyngs vnder erth/ and that all tonges shu/
lde confesse that Jesus Christ is the lorde vnto
the praysle of god the father.

Wherefore my dearly beloved/ as ye have al/
ways obeyed/ not when I was present only/ but
nowe moche moore in myn absence/ even so perfo/
rme youre owne health with feare and trembly/
nge. For it is god which worketh in you/ both the
will and also the dede/ even of good will.

Do all thyngs without murmuringe and dis/
putyng/ that ye maye be faule lesse/ and pure/
and the sonnes of God/ without rebuke/ in the
midde of a croked/ and a perversenacion/ am/
ōge which se that ye shyne as lightes in the wor/
lde/ holdyge fast the worde of lyfe/ vnto my reio/

*errata
faule &
faul*

The epistle of Paul.

ysynge in the daye of Christ that I have not rui-
ne in vayne / nether have labored in vayne. Yee
and though I be offered vppen your sacrifice
and your servinge of god in the fayth: I reioyce
and reioyce with you all. For the same cause all
so / reioyce ye / and reioyce ye with me.

I trust in the lorde Iesus for to sende Timot-
heus shortly / vnto you / that I also maye be off
good cōforte when I knowe what case ye stonde
in. For I have no man that is so lyke mynded to
me / which with so pure affection careth for you /
rematters. For all wother seke their awne / and
not that which is Iesus Christ. Yet knowe the
prosse of hym / howe that as a sonne with the fa-
ther / so with me bestowed he his labour apō the
gospell. Hym trust I to sende as sone as I knowe
howe it will go with me. I trust in the lorde
that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you / my companion in laboure
and seowell soldier / your Apostle / and my mini-
ster at my nedes. For he longed after you / and
was full off hevines / because that ye had herde
saye that he shulde be sicke / and no doute he was
sicke / and that nye vnto deeth / but god had mer-
cy on hym not on hym only / but on me also / lest
I shulde have had sorowe upon sorowe.

I sent hym therfore the diligentiar / that whē
ye shulde see hym / ye myght reioyce agayne / and
I myght be the lesse sorowfull. Receave hym th-
erfore in the lorde with all gladnes / and make
moche off soche: because that for the worke off
Christ he went so farre / that he was nye vnto

To the Phillipppans So. cclxij

deeth / and regarded not his lyfe / to fulfill that service which was laynge on youre parte towarde me.

The. iij. Chapter.

Morever brethren myne reioyce in the lord / It greveth me not to write the very same thyngs vnto you. For to you it is as sure thyngge. Beware of dogges / beware of evyll workers / Beware of dissencion: For we are circumcision which worshippe god in the sprete / and reioyce in Christ Jesu / and have no confidence in the flesshe: though I have wheroff I myght reioyce in the flesshe. If any wother man thynketh that he hath wheroff he myght trust in the flesshe: moche moare I: circumcised the eyght dave / off the kynred off Israbel / off the trybe of Beniamyn an Ebrue borne of the Ebrues: as concernynge the lawe / a pharisaye / and as concernynge ferventes I persecuted the congregacion / and as touchynge the rightewesnes which is in the lawe I was soche a won as no man coude complayne on.

But the thyngs that were wynnynge vnto me I counted losse for Christes sake. Ye I thike all thyngs but losse for that excellēt knowledg sake of Christ Jesu my lord: For whō I have counted all thyngelosse / and do iudgethem but donge / that I myght wyne Christ / and myght be founded in hym / nott havynge myne awne rightewesnes which is off the lawe; But that which spryngeth off the ffayth which is in Christ. I mean the rightewesnes which cometh of God

The epistle of Paul

thow sayth in knowynge hym / and the vertue of his resurreccion / and the fellowshippe of his passions / that I myght be conformable vnto his deeth / yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy receaved it / or ther were all redy perfect: but I folowe / yf that I maye comprehend that / wherein I am comprehended of Christ Iesu. Brethren I counte not my silfe that I have gotten it: but one thyng I saye: I forget that which is behynde me / and stretche my silfe vnto that which is before me and preace vnto the marke apoynted / to obtayne therwarde of the hye callinge of God in Christ Iesu. Let vs therfore as many as be perfect be thus wyse minded: and yf ye be wother wyse minded / I praye God open even this vnto you. & Therthelesse in that where vnto we are come / let vs procede by one rule / that we maye be off one acorde.

Brethren counterfayte me / and loke on them which walke even so / as ye have vs for an ensample. For many walke (off whom I have tolde you often / and nowe tell you wepyng) that they are the enemyes off the crosse off Christ / whose seende is dampnacion / whose God is their bely and glory to their shame / which are worldly mynded. But oure conversacion is in heve / fro whence we loke for the saveour Iesus Christ / which shall chaunge into another fassion oure vile bodies / that they maye be fassioned lyke vnto his glorious body / acordynge to the workynge wherby he is able to subdue all thig vnto his silfe.

To the Phillipppans. fo. cclviij.

The. iiii. Chapter.

Herfore brethre dearly beloved and longed
for / my ioye and croune / so continue beloved
in the lorde. I praye Eudias / and beseeche
Sintiches that they be of one accorde in the lor-
de. And I beseeche the faythfull poore felowe /
helpe the women which labored with me in the
gospel / and with Clement also / and with wothe
my labour felowes / whose names are in the booke
off lyfe. Reioyce in the lorde alwaye / and agayne
I saye reioyce. Lette youre softenes be knowne
vnto all mē. The lorde is even at hande. Be nott
carefull: butt in all thyngs shewe youre petition
vnto god in prayer and suplication with geuyng
off thankes. and the peace off god which passeth
all vnderstandyng kepe youre hert / and mynde
in Christ Jesu.

Furthermore brethren / whatsoever thyngs
are true / whatsoever thyngs are honest / what-
soever thyngs are iust / whatsoever thyngs are
pure / whatsoever thyngs pertaine to love / wh-
atsoever thyngs are off honest reporte / yf there
be eny vertuous thyng / yf there be eny laudable
thyng / those same have ye in youre mynde / wh-
ich ye have both learned and receaved / herde and
also sene in me: those thyngs do / and the god off pe-
ace shal be with you. I reioysed in the lorde gre-
atly / that nowe at the last ye are revived / and are
waxed myndfull of me agayne in that wherin ye
were also myndfull / but ye lacked a oportunitie. I
speake not because of necessitie / For I have lea-
rned in whatsoever estate I am / therewith to be

The epistle of Paul.

content. I can both cast doune my selfe / I can al-
so excede. Every where / ad i all thyngs I am in-
structed / both to be full / and to be hongry: to be
replenty / and to suffre nede. I can do all thyngs
thorow the helpe off Christ / which strengtheth
me. Nottwistodnyng ye have wele done / that ye
bare parte with me in my tribulacion.

Ye of Phyllippos knowe that i the begynny-
nge of the gospel / wher I departed fro Macedo-
nia / no congregacion bare parte with me as co-
cernyng gevyng and receavyng but ye only.
For when I was i Cassalonica / ye sent once / ad
afterwarde agayne / vnto my nedes: nott that I
desyre gyftes: butt I desyre abundant frute on
poure parte. I receaved all / and have plenty. I
was even filled after that I had receaved of Ep-
paphroditus / that which cam from you / an od-
our that smelleth swete / a sacrifice accepted and
plesaunt to God. My god fulfill all youre nedes
thorow his glorious ryches in Jesu Christ.

Vnto God and oure father be prayse for ever
more Amen. Salute all the sancts in Christ Je-
su. The brethren which are with me grete
you. All the sancts salute you. ad most
of all they which are of the Em-
perours housholde. The
grace off oure lord
Jesu Christ
be with
you
all Amen.

Sent from Rome by Epaphroditus.

fol: 263.

cdpiiiij

The pistle off paul vnto the Collosyans.

The fyrst Chapter.



Paul an Apostle off Jesu
Christ by the will of god / and bro-
ther Timotheus.

To the saynt which are at Co-
lossa: and brethzen that beleve in
Christ.

Grace be with you and peace fro
god oure fater / and fro the lorde Jesu Christ.

We geve thākes to god the fater of oure lorde
Jesu Christ alwayes for you in oure prayers /
sence we herde of poure fayth which ye have ī Ch-
rist Jesu: and of the love which ye beare to all sa-
ynt for the hopes sake which is layde vppe ī sto-
re for you in heven / of which hope ye have herde
by the true worde off the gospel / which is come
vnto you / eue as it is ī to all the worlde / and is fr-
utfull as it is amonge you / fro the fyrst daye ī the
which ye herde of it / and had experiece of the gra-
ce of god ī the trueth / as ye learned of Epaphra
oure deare felowe seruaunt / which is for you a
faythfull minister ī Christ / which also declared
vnto vs poure love / which ye have in the spete.

For this cause we also / sence the daye we herde
of hit have not ceasyd prayinge for you / and desy-
re that ye myght be fulfilled with the knowle-

It ii

The epistle of Paul.

dge of his will/ in all wisdom and spretuall vnderstodyng/ that ye myght walke worthy of the lord in all thyng thatt please/ beyng frutfull i all good work and encreasyng i the knowledge of God strengthened with all myght/ throue his glorious power/ vnto all pacience/ and longe sufferynge/ with ioyfulnes/ geuyng thank vnto the father which hath made vs mete to be part takers of the enheritaunce of saynct in light.

which hath deliverd vs fro the power of darkness/ and hath translated vs in to the kyngdom of his dere sonne/ in whom we have redempcion throue his bloud/ that is to save forgevenes of synnes/ which is the ymage of the invisible god/ fyrst begotten before all creatures: for by hi we re all thyng created/ thyng that are in heven/ and thyng that are in erth: thyng visible/ and thyng invisible: whether they be maieste or lordshippe/ other rule or power. All thig are created by hym/ and in hym/ and he is before all thyng/ and in hym all thyng have there beyng.

And he is the heed of the body/ that is to wit of the congregacion/ he is the begynnynge and fyrst begotten of the deed/ that in all thyng he might have the preeminence. For it pleased the father that in hym shulde all fulnes dwell/ and by hym to reconcile all thyng vnto hym selfe/ and to set at peace by hi throue the bloud of his crosse both thyng in heven and thyng in erth.

And you (which were i tymes past straungers and enymes / be cause youre myndes were i evil workes) hath he nowe reconciled i the body of his fleshe throue deeth/ to make you holy and

To the Colossyans. So. cclv.

ſuche as no man coulde complayne on / and with
out fault in his awne ſight / yf ye continue groun-
ded and ſtablyſſhed in the ſayth / and be not mo-
ued awaye from the hope of the goſpell / wher of
ye have herde / howe that it is preached amonge
all creatures / which are vnder heve / wher of I
Paul am made a miniſter.

Nowe I love I in my paſſions which I ſuffre
for you / and fulfill that which is behynde off the
afflicciōs off Chriſt in my fleſhe for his boddies
ſake / which is the congregacion / wher of am I
made a miniſter acorดยnge to the ordinaunce of
god / which ordinaunce was geven me vnto you
warde / to fulfill the worde of god / that miſtery
hid ſence the worlde began / and ſence the begyn-
nyng of generaciōs: But nowe is opened to his
ſaynct / to who god wold make knowe the glo-
rious riches of his miſtery amonge the gentyla /
which riches is Chriſt in you / the hope of glory /
whom we preach warnyng all men / and teach-
yng all men in all wiſdom / to make all mē par-
ſait in Chriſt Jeſu: Wherin I alſo labour and
ſtryve / even as far forth as bys workyng was
eteh in me myghtely.

The ſeconde Chapter.

I Wolde ye knowe what fyghtyng I have for
your ſake and for them of Laodicia / ſo for
as many as have not ſene my parſō i the fleſhe /
that theire hertes myght be comforted and knet
togetder in love / and in all riches of full vnder-
ſtondyng / ſo to knowe the miſtery off God the

It iij

The epistle of Paul.

father and of Christ in whom are hid all the treasures of wisdom and knowledge. This I saye lest any man shulde beguile you with entynginge wordes. For though I be absent in the flesh yet am I present with you in the spirit ioynged beholding the order that ye kepe / and youre stedfast faith in Christ. As ye have therfore receaved Christ Jesu the lord / even so walke robed and bylt in hym / and stedfaste in the faith / as ye have learned: and therein be plenteous in geuyng thanks.

Beware lest any man come and spoyle you thoro we philosophy and disceatfull vanitie thoro we the tradicions of men / and ordinacions after the world / and not after Christ. For in him dwelleth all the fulnes of the godhead boddily / and ye are full in him / which is the head of all rule and power / in whom also ye are circumcised with circumcision made without hond / by puttyng of the sinfull boddie of the flesh / thoro we the circūcisiō that is in Christ / In that ye are buryed with him thoro we baptim / in whom ye are also risen agayne thoro we faith / that is wrought by the operacion of god which raysed hym from deeth.

And hath with hym quickened you also which were deed in synne and in the vncircumcision of youre flesh / and hath forgiven vs oure trespasses / and hath put out the obligaciō that was against vs / made in the lawe written / and thatt hath betakē out of the waye / and hath fastened it in his crosse / and hath spoiled rule and power / and hath made as hewe of the openly / and hath triumphed over them in his awne persone.

Let no man therfore trouble youre consciences

To the Colossyans. So. cclvi.

about meate and drynke: or for a pece of an holy daye/ as the holy daye of the newe mone or of the sabboth daye/ which are nothig but shaddowes of thyngs to come: but the body is in Christ. Lett noo mā make you shute at a wronge marke/ whych after his awne ymaginacion walketh in the humblenes of angels/ thig which he never sawe: causlesse puffed uppe with his flesshly mynde/ and holdeth not the heed/ wher of all the body by omytt and couples receaveth norifshment/ and is knet togedder/ and encreaseth with the increasynge that cometh of god.

Wherfore if ye be deed with Christ fro doctryne of the worlde: Why as though ye yet lived in the worlde/ are ye ledde with tradicions of theeth/ as saye: Touche not/ Taste not/ Handlenot: whych all peryshe with the vsynge of them/ and are after the commaundment/ and doctryns of men: which thig have the similitude of wisdom in chose holynes/ and humblenes/ and in thatt they spare not the body/ and do the flessh no worschyppe unto his nede.

The. iij. Chapter.

If ye be then risen agayne with Christ seke thes thyngs which are above/ where Christ sitteth on the right hode of god. Set youre affection on thyngs that are above/ and not on thyngs which are on the erth. For ye are deed/ and youre lyfe is hid with Christ in god. When Christ which is oure lyfe shall shewe hym selfe/ thesh/ all ye also apere with hym in glory.

¶ Zi iij

The epistle of Paul.

Mortifie therfore youre members which are on the erth/ fornicacion/ vncleannes/ vniatutall lust/ euill concupiscence/ ad covetousnes which is worshippynge off ydols: for which thyngf fallt the wrath of god falleth on the chyliden off vnbeleue. In which thyngf yewalked see/ whē yelived in them.

But noweput ye also awayefrom you all thyngf/ wrath/ fearshes/ malicioufnes/ cursedspeakyngf/ siltby speakynge out of youre mouthes. Lye not one to another/ seynge that ye have put off the oldeman with his workf/ and have putt of the nue/ which is reuued in knowledge of god/ after the ymage of hym that made hym/ where is nether greke ner iewe/ circumcision nor vncircumcision/ Barbarous or Scythia/ bonde or free/ Butt Christeis all in all thynges!

Nowe therfore as elect of god/ holy ad beloved/ put on tender mercie/ kyndnes/ humblenes of mynde/ meeknes/ lōge sufferynge/ forbearynge one another/ and forgerynge one another (if any mā have a quarrell to a nother) even as Christ forgave you/ even so do ye. Above all these thyngf put on love/ which is the bonde off perfectnes/ ad the peace of god rule in youre hertes/ to the which peace ye are called in one body: and sethaye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. Teache and exhorthe youre awne selves/ in psalmes/ and hymnes/ and sprituall songf which have favour with the/ syngynge in youre hertf to the loade. And all thigf (whatso ever ye do i worde or dede) do in the name of the

Unto the Collossyans. So. cclxvii

lorde Jesu/ geuiget hāf to god the father by hi.

Wyues submit yourselues vnto your awne husband/ as it is comly in the lorde. Husband love your wyues and be nott bitter vnto them. Children obey your fathers and mothers/ in all thig/ for that is welepleasyng vnto the lorde. Fathers rate not your children/ lest they be of a desperate mynde. Seruaunt be obedient vnto your bodyly masters in all thyng/ not with eye service as men pleasers/ but in synghenes of heart/ fearynge god. And whatsoeuer ye do/ do it her rely as though ye did itt to the lorde/ and not vnto men/ remembryng that of the lorde ye shall receave the rewarde of inheritaunce/ for ye serve the lorde Christ. But he that doth wronge/ shall receave for the wronge that he hath done/ for there is no respect of persons. Ye masters do vnto your seruants that which is iust and egall/ remembryng that ye have also a master in heven.

The. iij. Chapter.

O Continue in prayer and watch in the same with thank/ geuyng/ prayng also for vs that god opē vnto vs the doore of utteraunce/ that we maye speake the mistery of Christ (whereof ore I am in bōd) that I maye vtter it/ as it becometh me to speake. Walke wisely to the that are with out/ and redeme the tyme. Let your speech alwaye have fauoure with it and be salted/ that ye maye knowe howe to answer every man.

The deare brother Tychicos shall tell you off all my busynes/ which is a faythfull minister/ and felowe seruaunt in the lorde/ whom I have

¶ v

The pistle of Paul

sent vnto you for the same purpose that he myght knowe howe yedo/ and myght comfort youre hert/ with one Onesimus a faythfull/ and a beloved brother / which is one of you. They shall shewe you of all thyng which are adoyne here.

Aristarchus my pryson felowe saluteth you/ And Marcus Barnabassis sisters sone/as to/ uchyng whom / ye receaved commaundement. If he come vnto you receave hym: and Jesus which is called Justus/ which are of the circumcision. These only are my workfelowes vnto the Kyngdom of god/ which were vnto my cōsolacion. Epaphras the seruaunt of Christ/ which is one of you/ saluteth you/ and all wayes laboreth fervently for you in prayers that ye maye stōde perfect/ and full in all that is the will off God. I beare hym recorde that he hath a servēt myn detowarde you/ and towardethem of Laodicia and them off Hierapolis. Deare Lucas the phisicion greteth you/ and Demas. Salute the brethren which are of Laodicia/ and salute Nymphas/ and the cōgregacion which is in his house. And when the pistle is reed of you/ make that it be reed in the congregacion of the Laodicians also: and thar ye lyke wyse reade the pistle of Laodicia. And saye to Archippus: Take heed to thyne officethat thou hast receaved in the lorde/ that thou fullfill it. The salutacion by the honde of me Paul. Remember my bondes Grace be with you/ Amen.

Sent from Rome by Tichicus/
and Onesimus.

fol. 267.

cdxviij

The fyrst pistle off paul

to the Tesselonyans.

The fyrst Chapter.



Paul/Silvanus/ād Ti-
motheus.

Vnto the congregacion of the
Tesselomians in God the fath-
er / and in the lorde Iesus Chr-
ist.

Grace be with you / and peace from god oure fa-
ther / and from the lorde Iesus Christ.

We geve god thankes all waye for you all / ma-
kinge mention of you in oure prayers with outt
ceasinge / and call to remembraunce youre wor-
ke in the saytbe / and labour in love and perseve-
raunce in the hope of oure lorde Iesus Christ / in
the sight of God oure fathers / because we knowe
brethren beloved of god / howe that ye are electe
For oure gospel cam not vnto you in worde on-
ly / but also in power / ād also i the holy gost ād in
moche certaynte / as ye knowe howe that we be-
haved oure selves amonge you / for youre sakes.

And ye counterfayted vs / and the lorde: ād re-
ceaved the worde in moche affliction / with ioye
of the holy gost: so that ye were an exāple to all
that beleve in Macedonia / and Achaia. For so
you sounded out the worde off the lorde / not in
Macedonia ād in Achaia only: but youre sayth
also which ye have vnto god / spred her selfe abro-
ode in all quartars / so gratly that it needeth not
vs to speake eny thyng at all: for they the selves

The fyrst pistle of Paul

Shewe of you what maner of entrynge in we had vnto you / And howe ye tourned to god from ymagines for to serue the liuynge and true god / and for to loke for his sonne from heven / whom he rayssed from death : I mean Iesus which delivereth vs from wrath to come.

The. ij. Chapter.

For ye youre selues bzethren knowe of oure entraunce in vnto you / howe that it was not in vayne: but even after that we had suffered before and where shamfully entreated at phillipspos (as ye wele knowe) the were we bolde in oure God to speake vnto you the gospel off God / with moche stryvinge. Oure exhortacion was not to brynge you to errour / nor yet to vncleines / nether was it with gyle: but as we were allowed of God / that the gospel shulde be comytted vnto vs: even so we speake / not as though we entended to please men / butt God / which trieth oure hartes.

Nether was oure conversacion at any tyme with flatterynge wordes (as ye wele knowe) nether in cloked coveteousnes / God is recorder: nether sought we prayse of men / nether of you / nor yet of eny wother / when we myght have bene chargeable / as the apostles of Christ: but we were tender amonge you / even as a norse cherisheth her children / so was oure affection toward you oure goode will was to have dealt vnto you / not the gospel off God only: but also oure owne soules / be cause ye were deare vnto vs.

Re remember bzethren oure laboure and tra

To the Tesselonyans So. cclvij

daye. for we labored daye and nyght / be cause we wolden not be greuous vnto eny off you / and preached you the gospell of God. We are witness / and so is god / howe holyly and iustly (that nomā coulde blame vs) we behaved oure selves amōge you that beleve / as yet now we howe that we exhorted and comforted / and besought every one off you / as a father his children / that ye woulde walke worthy of the lorde / which hath called you vnto his kyngdom and glory.

For this cause thanke we god with out ceasinge / be cause that whē ye receaved of vs the worde / wherwith God was preached / ye receaved it not as the worde of man: but even as it was in dede / the worde of God / which worketh in you that beleve. For ye brethre did counterfette the congregacions of god which in ieremy are in Christ Jesu: for ye have suffered lyke thyngs of youre kynsmen / as we oure selves have suffered of the Jewes / which as they fylled the lorde Jesus and their one prophet / even so have they persecuted vs / and God they please not / and are contrary to all men: and forbid vs to preache vnto the gentyle / that they myght be saved / to fulfill their synnes: For the wrath off God is come on them / even to the vtmost.

For as moch brethren as we are kept from you for a season / as concernynge the bodyly presence but not i the herte / we enforced the more to se you personally with great desire / and therfore we wolde have come vnto you / I Paul once and agayne: but Satan withstode vs. For what is oure hope or ioye / or croune off reioysynge: are

The fyrst pissele of Paul

notye it in the presence off oure lordes Iesus Christ at his commynge: yee ye are oure glory and iove.

The. iij. Chapter.

Wherfore sence we coulde no lenger forbeare / hit pleased vs to remayne at Aithes alone / and sent Timotheus oure br other and minister of god / and oure labourer fellowe in the gospel of Christ / to stablysshe you / and to comforte you oure youre fayth / that no man shulde be moved in these afflictions. For yee youre selues knoweth that we are eyer apoynted there vnto. For verely whē I was with you / I tolde you before that we shulde suffer tribulacion even as it cam to passe / and as ye knowe. For this cause / when I coulde no lenger forbear / I sent that I myght have knowledge of youre fayth / lest haply the tempter had tempted you / and that oure labour had bene bestowed in vayne.

Nowe latly when Timotheus cam from you vnto vs and declared to vs youre fayth / and your love / and howe that ye have good remembrance of vs all wayes / desyryng to see vs / as we desyre to see you. Therefore brethre had I consolacion in you / in all oure aduersite / and necessite through youre fayth. For nowe are we alive if ye stand stedfast in the lord. For what thank can we recōpence to god agayne for you / over all the love that we iove for youre sakes before oure god / whyle we nyght and daye praye exceedingly / that we myght see you presently / and myght fulfill that which is lacking in youre fayth.

To the Thessalonians So. cclxx.

God hym selfe oure father / and oure lord / Iesu Christ gyde oure iorney vnto you / and the lord increace you / and make you flowe over in love one towarde another / and towarde all men / even as we do towarde you / to stablysh the poure hert that they myght be without ought to be complayned on / in holynes before God oure father / at the comynge of oure lord Iesu Christ / with all is synct.

The. iiii. Chapter.

Furthermore we beseeche you brethren / and exhorthe you in the lord Iesu / that ye increase more and more / even as ye have receaved of us / howe ye ought to walke and to please God. We remember what commaundment we gave you in the name of the lord Iesu. For this is the will of god / which is youre sanctifynge / that ye shulde abstayne from fornicacion / that every one of you shulde knowe howe to kepe his vessel in sanctifynge and honoure / and not in the lust of concupiscence / as do the brethren / which knowe not god / that no man goo beyonde / and defraude his brother in bargaynyng / because the lord is a veger of all such thyng : as we tolde you before tyme / and testified vnto you. For god hath not called vs vnto vncleannes : but vnto sanctifynge. Ze therefore that despiseth / despiseth not man / but God / which hath sent his holy sprete amonge you.

But as touchyng brotherly love / ye neede not that I write vnto you. For ye are taught of god to love one another. We and that thyng verely

The fyrst pistle of Paul

ye do vnto all brethren / which are thorow oute
all Macedonia. We beseeche you brethren that
ye encrease / more and more / and that ye study
to be quyet / and to medle with youre owne busi-
nes / and to worke with youre owne hondes / as
we commaunded you: that ye maye behaue you-
re selues honestly towarde the that are without
and that nothyng be lackynge vnto you.

I woldenot brethren have you ignoraunt as
concernynge them which are fallen aslepe / that
ye sorowe not as wother do which have no hope
For yf we beleue that Iesus died / and rose aga-
yne: eue so them also which slepe by Iesus / will
god brynge agayne with hym. And this sayewe
vnto you in the worde of the lorde / that we whi-
ch live and are remainynge in the comunynge of
the lorde / shall not come yere they / which slepe
For the lorde hym selfe shall descende from heuē
with a shute / and the voyce off the archangyll /
and trompe of God. And the deed in Christesh-
all aryse fyrst: then shall we which live and rem-
ayne / be caught vppe with them also in the clou-
des to metethe lorde in the ayer. And so shall we
ever be with the lorde. Wherefore comfort youre
selues one another with these wordes.

The .v. Chaper.

Of the tymes and seasons brethren ye have
no nedethat I write vnto you: for ye youre
selves knowe perfectly / that the daye of the lor-
de shall come even as a thefe in the nyght. Whē
they shall saie peace and no daunger / then com-
methon thesoden destruccions / as the trauaylers

To the Tesselonyans. So. cclxxj.

ge off a woman with childe/ and they shall nott
scape. But ye brethren are not in darctnes/ that
that daye shulde come on you as it were a thefe.
Ye are all the chyldeen of light/ and the chyldeen
of the daye: we are nott off the nyght/ nether off
darctnes.

Therefore let vs not slepe as do mother: but let
vs watch and be sober. For they that slepe/ slepe
in the nyght/ and they that be dronken/ are dron-
ken in the nyght. But let vs which are of the daye
be sober/ armed with the breast plate of fayth
and love/ and with hope of healeth/ as an helmet.
For god hath not apoynted vs vnto wrach: but
to obtayne healt by the meanes off oure lord
Jesu Christ/ which died for vs: that whither we
wake or slepe/ we shulde live togedder with hi.

Wherefore comforte youre selves togedder/
and edyfie one another/ even as ye do.

We beseeche you brethren/ thatt ye knoweth
which laboure amonge you/ and have the over-
sight of you in the lorde/ and geve you exhortaci-
on/ that ye have them the more i love/ For the-
ir worke sake/ and be at peace with them. We des-
syre you brethren warne them that are unruly/
comforte the feble mynded/ forbear the weake
have continuall pacience towarde all men. Se-
e that none recopence evyll for evyll vnto eny mā:
but ever folowe that whiche is good/ both amo-
ge youre selves/ and to all men. Reioyce ever.
Praye continually. In all thyngs geve thankes.
For this is the will off God in Christ Jesu towar-
de you.

Quench not the sprete/ despise nott prophesy/
K f

Kk-

The fyrst pistle of Paul.

inge. exāmen all thyngs. Repethat which is good. abstayne frō all suspicious thyng. The very god of peace sanctifie you thorow out. And I praye God that youre whole sprete / soule / and body / be kept faultlesse vnto the cōmyng of oure lorde Iesus Christ. saythfull is he / which called you: which will also do it. Brethren / praye for vs. Grete all the brethren with an holy kysse. I charge you in the lorde that this pistle be redde vnto all the wholy brethren. The grace off the lorde Iesus Christ be with you.
Amen.

The fyrst pistle vnto the Tessalony.
and written from Athens.

Fol: 271.

fo. cclxxij

The seconde pistle off Paul to the Tesselonyans.

The fyrst Chapter.



Paul / Silvanus / ad Ti-
motheus.

Vnto the congregacion off the
Tesselonyans / which are in god
oure father / and in the lorde Je-
sus Christ.

Grace be with you and peace from God oure
father / and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for
youbrethren / as itt is mete / be cause that youre
fayth groweth excedyngly / and every one of you
swymmeth in love towarde another betwene
yourselves / so thatt we reioyce off you in the
congregacions off god / over youre pacience and
faith i all youre persecutions / and tribalacions
that ye suffre: which is a token of the rightewes
iudgement of god / that ye are counted worthy of
the kyngdome of god / for which ye also suffre. For it is
verely a rightewes thyng with god / to receyve
tribulacion to them that trouble you: and to you
which are troubled rest with vs / when the lorde
Jesus shall shewe hym sylfe from heven / with
his myghty angels / in flaminge fyre / rendyng
vengeaunce vnto them that knowe not god /
and to them that obeye not vnto the gospel off

At ij

The seconde pistle of Paul.

oure lordē Iesus Christ / which shal be punnyssh-
hed with everlastynge damnacion / from the pr-
esence of the lordē / and from the glory of his po-
wer / whē he shall come to be glorified in his sa-
ynct / and to be made marvelous in all thē that
beleve: be cause oure testimonye that we had vnto
you / was belevēd even the same daye that we
preched it. Wherfore we praye all wayes for you
that oure god make you worthy of the callinge /
and fulfill all delectacion off goodnes / and the
worke off sayth / with power: that the name off
oure lordē Iesus Christ maye be glorified i you /
and ye in hym / thorow the grace of oure God /
and of the lordē Iesus Christ.

The seconde Chapter.

WE beseeche you brethzen by the cōmyngē
of oure lordē Iesu Christ / and i that we
shall assemble vnto hym / that ye ben oft sodenly
mōved from youre mynde / ad benot troubled /
nether by sprete / nether by wordes / nor yet by let-
ter / which shulde seme to come from vs / as tho-
ugh the daye of Christ were at hande. Let no mā
deceave you by eny meanes / for the lordē cōmeth
not / excepte there come a departynge fyrst / and
that that synfull mā be opened / the sonne of per-
dicion which is an adversarie / and is exalted as
bove all that is called god / or that is worshipp-
ed: so that he shall sitt in temple of god / ad shewe
hym selfe as god.

Remember ye not / that when I was yet with
you / I tolde you these thynges: and now ye kno-
we what withholdeth even thatt he myght be

To the Thessalonians. Fo. cclxxiiij.

bettered at his tyme. For alredy the mistery off iniquyte worketh. Whiche that holdeth / let him now holde / vntill hit be taken out of the waye / and then shall that wicked be vttered / whom the lordes shall consume with the sprete off hys mouth / and shall destroye with the aparence of his comynge / even hym whose comynge is by the workynge off Satan / wyth all lyeinge power / signes / and wonders / and in all deceauablenes off vnrighthewesnes / amonge them that perissh: be cause they haue nott receaved the love off the trueth / thatt they myght haue bene saved. And therfore god shall sende them stronge delusion / that they shulde beleue lyes : thatt all they myght be damned which beleued not the trueth / but had pleasure in vnrighthewesnes.

We are bounde to geve thankes alwaye to god for you brethren beloved off the lorde / for be cause that God hath from the begynnyng chosen you to health / thorowe sanctifyinge off the sprete / And thorowe beleuynge the trueth: where vnto he called you by oure gospell / to obtayne the glory that commeth of oure lorde Iesu Christ.

Therfore brethren stonde fast and kepe the ordinacons / whiche ye haue learned: whether it were by oure preachynge / or by oure pistle: Oure lorde Iesu Christ hym silfe / and god oure father / which hath loved vs / and hath geuen vs euerlasting consolacion / and goode hope thorowe grace / comforyte youre berties / and stablysh you in all sayinge / and goode doynge.

¶ 16

The seconde pistle of Paul.

The. iiij. Chapter.

Furthermore brethren praye for vs that the worde of god maye have fre passage / and be glorified / as it is with you: and thatt we maye be delivered from vnreasonable and evyll men. For all men have not sayth: but the lorde is saythfull / which shall stablysshe you / and kepe you from evyll. We have confidence throw the lorde to you warde / that ye both do / and will do / that which we commaunde you. And the lorde gyde youre hert vnto the love off God / and pacience off Christ.

We requyre you brethren in the name of oure lorde Jesu Christ / that ye withdrawe youre selves from every brother that walketh inordinately / and not after the institution which ye receaved of vs. Re youre selves knowe howe ye ought to counter sayte vs: For we behaved not oure selves inordinately amonge you. Nether toke we breed of eny man for nought: but wrought with laboure and travayle nyght and daye / because we wolde not be grevous to eny off you: nott butt that we had auctoritie: butt to make oure selves an insample vnto you / to counter sayte vs. For when we were with you / this we warned you off / that yf there were eny which woldenott worke / that the same shulde not eate.

We have herdesaye no dout that there are some which walke amonge you inordinately / and worke not at all / but are besy bodies. Them that are soche / we commaunde and exhorte in the name off oure lorde Jesu Christe / that they worke

To the Tessaſonians. So. cclxxiiij.

with quietnes / and eate their bread. Brethren
be not weary in well doynge. Offend no man obey
nott oure sayings / sende vs woode off hym by a
letter: and have no companie with hym / that he
maye be a shamed: And count hym not as an e-
nemy: but warne hym as a brother.

The very lord of peace / geve you peace all
wayes / by all meanes. The lord be with you
all. The salutation off me Paul wyth
myne awne hode. This is the to-
ken in all pistles. So I write. The grace of oure
lord Jesus be
with you all Amen.

Sent from Athens.

R. f. iiij

The fyrst pistle off Paul vnto Timotheus.

The fyrst Chapter.



Paul an Apostle of Iesus Christ/ by the cōmaundement of god oure savioure/ and of the lorde Iesu Christ/ which ys oure hope.

Vnto Timothee hys naturall sonne in the fapth.

Grace mercy and peace from god oure father/ and from the lorde Iesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia / even so do that thou warne somethat they teache no nother wyse: nether geve hede to fables and genealogies/ which are endlesse / and brewedoutes / more the godlyedyfrynge which is by fapth: for the ende of the cōmeundament is love that cōmeth off a pure herte and of a good conscience / and of fapth vnfayned: fro the which thyng? / some have erred/ and have turned vnto vayne angelynge / because they wolde be doctours in the scripture and yett vnderstonde nort what they speake / nether wherof they asserme.

We knowe that the lawe is god / yf a mā vse it lawfully / vnderstōdige this / howe that the lawe is not geve vnto a righteous man / butt vnto the vnrighteous and disobediēt / to the vngodly and to

Vnto Timothe So. cclxxv

synners / to vnholý ad vncléa / to murthurers of fathers and murthers of mothers / to manuell are and whozmongers: to them that defile them selues with mankynde: to menstealers: to lyars and to periured / and so forth yf ther be any worther thyng that is contrary to holsomed octryne accordynge to the glorious gospel off the holy god / which gospel is committed vntome.

And I thanke hym that hath made me strong in Christ Jesu ourelorde: for he counted me true / and put me in office / when before I was a blasphemar / and a persecuter / and a tyraunt. Nevertheless I obtayned mercy because I did it ignorauntly / in vnbelefe: but the grace of ourelorde was more aboundaunt / with fayth and love / which is in Christ Jesu.

This is a true saynge / and by all meanes worthy to be receaved / that Christ Jesus cá into the world to save synners / of whō I am chiefe: Not withstondynge vnto me was mercy given / that Jesus Christ shulde fyrst shewe on me all longe paciēce / vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto god / I ynge everlastynge / immortal / invisible / and wyse only / be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus / accordynge to the propheties which in tyme past were prophetied off the / that thou in them shuldest fyght a good fyght / havynge fayth and good conscience / which some have put awaye from them / and as concernynge sayth have made shipwracke. of whose nombre is

Rf v

The fyrst pistle of Paul.

Timeneus/ and Alexander/ which I have deli-
vered vnto Satan/ that they myght be taught
not to blasfeme.

The. ij. Chapter.

Ierhortetberfore that above all thyngs pra-
yeers/ supplicacions/ petitions/ and gevyng
ge of thankes/ behad for all men: for kyngs/ and
for all thatt are in preeminēce/ thatt we maye
live a quyet and a peasable life/ in all godlines
and honestie. For that is good and accepted in
the sight of god oure savioure/ which wolde ha-
ve all men saved/ and to come vnto the knowles-
dge of the trueth. For there is one god/ and one
mediator bitwene god and mā/ which is the mā
Christ Iesus/ which gave hym silf a raunson
for all men/ that it shulde be preached at his ty-
me/ where vnto I am apoynted a preacher/ and
an apostle (I tell te trueth in Christ and lye not)
beyng the teacher of the gentyls in fayth and ve-
ritie.

I woll therfore that the men praye every wh-
ere/ lifyng vpp pure bondes without wrath/
or arguyng. Lyf wyse also the women that they
araye them selves in manerly apparell with shā-
fastnes/ and honest behaveour/ not with brys-
ded heare/ other golde/ or pearles/ or costly ar-
aye: butt with suche as becommeth women that
professe the worshippinge of God thorow good
workes. Let the woman learne in silence with
all subieccion. I suffre not a woman to teache/
nether to have auctoritie over a man: butt fo to
be in silence. For Adam was fyrst formed/ and

Vnto Timothe So. cclxxvj.

then Eve. Also Adam was not deceived / butt the woman was deceived / and was in transgression. Notwithstandyng they shalbe saved thorow bearynge off children / yff they continue in the sayth and in love / and in sanctifyng.

The. iij. Chapter.

This is a true sayinge: If a man covet the office of a bisshope / he desyreth a good worke. He and a bisshope must be faultlesse / the husband of one wyfe / sober / of honest behaveoure / honestly aparelled / harberous / apt to teache / not drounke / no fyghter / not geven to filthy lucre / but gentle / abhorryng fightyng / abhorryng covetousnes / and won that rueleth his owne house honestly / havynge children vnder obedience / with all honeste. For yf a man can not rule his owne house / howe shall he care for the congregacion of god. He maye not be a yongeman / lest he swell and faule into the iudgement of the evyll speaker. He must also be wele reported off amonge them which are with outforth / lest he fall into rebuke / and into the snare off the evyll speaker.

Lyke wyse must the deacons be honest / not double tonged / not geven vnto moche drynkynge / nether vnto filthy lucre : butt havynge the mystery of the sayth in pure conscience. And let them first be proved / and then lett them minister / yf they be founde faultlesse.

Even so must their wyves be honest / not evyll speakers : butt sober / and saythfull in all thyng.

The fyrst pistle of Paul.

ynge. Let the deacons be the husband of one wyfe and suche as rule their children wel / and their owne housholdes. For they that minister well / get them selves good degre / and greate libertie in the fayth / which is in Christ Jesu.

These thyngs write I vnto the / trustynge to come shortly vnto the. And yff I come not / that thou mayst yet have knowledge howe thou oughtest to behaue thy selfe in the housse off God / which is the congregacion off the livinge God / the pillar and grounde of trueth. And without naye gret is that mistery of godlines. God was shewed in the flesshe / was iustified in the sprete / was sene off angels / was preached vnto the gentyls / was beleved on in erth and receaved vppe in glory.

The.iiij. Chapter.

The sprete speaketh expdely that in the latter tymes some shall doparte fro the fayth / and shall geue hede vnto spretes of errure / and dyvyls the doctryne off them which speake falce thozow ypocrisy / and have their consciences marked with an hott yeron / forbyddynge to mary / and commaundynge to abstayne from meates / which god hath created to be receaved with geuyngethank / off them which belove / and have known the trueth / for all the creatures of God are good / and nothyng to be refused / yff it be receaved with thank / geuynges. For it is sanctified by the worde of god / and prayer. And thou shalt put the brethren in remembraunce of these thynges / thou shalt be a good minister of Jesu Christ

*errata
belove
for beleve*

Phil: 276.

Vnto Timothe So. cdyvviij.

which hast bene norissed vppe in the wordes of fayth / and good doctryne / which doctryne thou hast continually followed. But cast awaye vngostly and olde wyresables.

Exercyse thy silfe vnto godlines. For bodely exercyse proffitteth lytell: Butt godlines is good vnto all thyngs / as a thyng which hath promyses of the lyfe that is nowe / and off the lyfe to come. This is a sure saynge / ad of all parties worthy to be receaved. For therfore we laboure and suffere rebuke / because we beleve in the liuynge god / which is the savioure off all men: but specially of those that beleve. Suche thyngs commaunde and teache. Let no man despyse thy youth: but be vnto them that beleve an isample / in worde / in conversacion / in love / in sprete / in fayth and in purenes.

Till I come geve attendaunce to redyng / to exhortacio / and to doctryne. Despyse not the gyfte that is in the / which was geven the thorow prophesy / and with leyinge on of the bondes of a seniour. These thynges exercyse / and geve thy silfe vnto them / that all men maye se howe thou proffert. Take hede vnto thy silfe and vnto learninge / and continuether in. For if thou shalt so do thou shalt save thy silfe / and them that heare the.

*Errata
prophesys
for
I prophes.*

The .v. Chapter.

Rebuke not a seniour: but exhorte hym as a father / and the yonger men as brethzen / the edler women as mothers / the yonger as sisters / with all purenes. Honoure widdowes wh

The fyrst pistle of Paul.

Ich are true wyddowes. If any wyddowe have children or neveys / let them learne fyrst to rule their owne houses godly / and to recompence their elders. For that is good and exceptable before God. She that is a very wyddowe / and endlessse / putteth her trust i god / and continueth i supplicacio and prayer nyght and daye: but she that liveth in pleasure / is deed even yet alive. And suche thyngs commaunde / that they maye be without fault. If there be any that provideth not for his owne / and namly for them of his housh / olde the same denyeth the sayth / and is worstethen an insydell.

Let no wyddowe be chosen vnder threscore yere olde / and soche a wone as was the wyfe of one man / and well reposed off in good workes: yf she have noressed children / yf she have bene liberall to straungers / yf she have welshed the sayntes fete / yf she have ministred vnto the which were in adversite / yf she were continually geve vnto all maner good work. The yonger widowes refuse. For when they have begonne to waxe wanton / to the dishonoure of Christ / then will they mary / havynge damnacion / because they have despised their fyrst sayth. And also they learne to goo from housse to housse yole / ye not yole only / but also treflynge and busy bodies / speakynge thyngs which are not comly.

I will therefore that the yonger women mary and beare children / and gyde the housse / and geve none occasio to the adversary to speake evyll. For many of them are all redy turned backe / and are gone after Satan. And yf any man or woman

Vnto Timothe So. cclxxviii

that beleveth have widdowes / lett them ministrer vnto them / and let not the congregaciō be charged: that hytt maye have sufficient for them that are widdowes indede.

The seniours that rule wele are worthy of double honoure / most specially they which labour in the worde and in teachyng. For the scripture sayth: Thou shalt not misell the mouth of the ox that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst a seniore receave none accusaciō: but vnder two or thre witnesses. Them that synne rebufe openly that wether maye feare.

Testifie before god / and the lorde Iesus Christ / and the elect angels / that thou observe these thyngs with out hasty iudgement / and dono thyng parcially. Laye hondes sodenly on no mā / neither be part taker of wether mē synnes. Repet thy selfe pure. Drynke no lenger water / but vse a lytell wyne / for thy stomack safe / and thyne often diseases.

Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. Lyke wyse also good workes are manyfest before honde / and they that are other wyse / cannot behid.

The.vj. Chapter.

Let as many seruaunt as are vnder thevoke counte their masters worthy of all honoure / that the name of god / and his doctrine be not evyll spoken off. Se that they which have belevyng masters despyse them nott because they

The fyrst pistle of Paul.

are brethre but so moche that ather do service/
for as moche as they are belevyng and beloved
and partakers of the benefite.

These thyngs teach and exhort. If any man
teache other wyse / and is not content with the whi-
olsome wordes of the lorde Jesu Christ / and wi-
th the doctrine off godlines / he is puste vpp and
knoweth nothyng: but wasteth his braynes /
boute questions / and stryfe off word / wher off
sprynge envie / stryfe / realig / evyll surmysing /
superfluous disputyng / in scolus of mē with cor-
rupte myndes / and destitute of the trueth / which
thynke that lucre is godlines. From soche sepe-
rate thyselfe. Godlines is great ryche / yf a man
be content with that he hath. For we brought no-
thyng into the worlde / and it is a playne case that
at we can cary nothyng out.

When we have fede and rayment / let vs the-
re with be content. They that wil be ryche / faule
into temptacion / and snares / and into many fos-
sysshe and noysome lustes / which draw men in
perdicion / and destruccio. For coveteousnes is
the rote of all evyll / which whill some lustes aft-
er / they erde from the feyth / and tanglyd them se-
lves with many sorowes. But thou which arte
the man of god / slye soche thyngs. So lowe right-
ewesnes / godlines / love / pacience / meeknes. Sy-
ght a good syght off sayth. Laye honde on eternall
all lyfe / where vnto thou arte called / and hast
professed a good profession before many witnes-
ses.

I geve the charge in the sight off God / which
quickneth all thyngs / and before Jesu Christ /

unto Timothe. So. cclxxix.

whych vnder Poncius Pilate witnessed a good
witnessinge that thou kepe the comaundement
with out spott/ so that no man fynde faute wyth
the/ vntyll the aperynge of oure lordes Iesus Ch:
rist/ whiche aperynge (when the tyme ys come)
he shall shewe that is blessed and myghty only/
kyng of kyngs/ and lord of lordes/ which only
hath immortalitie/ and dwelleth in light that
no man can obtayne/ whom never mans sawe/ ne
ther can see/ vnto whom be honoure and rule ever/
lastyng Amen.

Charge them that are ryche in this worlde/ th
at they be not excedyng wyse/ and that they tr
ust not in the vncertayne ryches/ but in the livy
ng god/ which geueth vs a boundantly all th
yngs to enioye them/ and that they do good and
be ryche in good workes/ and redy to geve/ and
to distribute/ layinge vppen store for them sel
ues/ a good foundacion agaynst the tyme to co
me/ that they maye obtayne eternall lyfe.

O Timothee save that which is geve the to ke
pe/ and a voyde vngostly vanities of voyces/ and
opposicions of science falsly so called/ which
science/ wher some professed/ they ha
ve erred as concernyng the say
th. Grace be with the
Amen.

Sent from Laodicia/ which
is the chiefe cite of Phri
gia Pacaciana.

¶ 1

The seconde pistle off Paul Vnto Timothe

The fyrst Chapter.

Paul an Apostle of Jesu
Christ by the will of god to pre-
ache the promes of lyfe / which
lyfe is in Christe Jesu.
To Timothe his beloved sone
Grace / mercy / and peace / fro
god the father / and from Jesus

Christ oure lord.

I thanke god / whom I serue fro myn elders
with pure conscience / that without ceasinge I
make mencion of the in my prayers myght and da-
ye / desyringe to set the / myndfull off thy teares:
so that I am filled with loye / when I call to re-
membraunce the vnfayned fayth that is in the /
which dwelt fyrst in thy graumoder Lois / and
in thy mother Lonica : and am assuured that itt
dwelleth in the also.

Wherefore I warnethe that thou stere vppe
the gyfte of god which is in the / by the puttyng
on of my hondes. For god hath not geuen to vs
the sprete of feare: but of power / and of love / and
of honest behaueour. Be not a shamed to testy-
fye of oure lord / nether be ashamed of me / wh-
ich am bounde for his sake: but suffre aduersitie
with the gospel alfor howe the power of god /
which saved vs / and called vs with an holy cal-
lynge / not after oure dedes / but for his purpose

Fol: 279.

Vnto Timothe So. cclxxx.

and grace / which grace was geuen vs thorowe Christ Jesu before the worlde was / but is now declared openly by the apearynge off our savioure Jesu Christ / which hath put away deeth / and hath brought lyfe and immortalite vnto ligbt thorowe the gospel / where vnto I am appointed a preacher / and an Apostle / and a teacher off the gentyls : for the which cause I also suffre this. neverthelesse I am not ashamed. For I knowe whom I have beleved / and am sure that he is able to kepe that which I have comitted to his keepynge agaynst that daye.

Set thou have the ensauple of the holysome word of which thou herdest of me / i sayth and love which is in Jesu Christ. That good thyng which was comitted to thy keepynge / kepe i the holy gost which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos and Ser-mogenes. the lorde geve mercie vnto the housse off Onesiphoros / for he ofte refresshed me / and was nott ashamed off my chayne : but when he was at Rome he sought me out very diligently / and founde me. The lorde graunt vnto hi that he maye fynde mercie with the lorde at that daye. And in howe many thinges he ministred vnto me at Ephesus thou knowest very wele.

The seconde Chapter.

Woutherfore my sonne be ströge i the grace that is in Christ Jesu. And what thyng if thou hast herde off me / many bearynge witness / the same delivre to saythfull men / whych

The seconde pistle of Paul.

are apte to teache another. Thou therefore suffre affliction as a good souldier off Jesu Christ. No man that warreth / entanglith hym selfe wyth worldely busynes / and thatt because he wolde please hym that hath chosen him to be a souldier. And though a man strive for a mastery / yett ys he not crowned / except he strive lawfully. The husband man that laboreth must fyrst reave off the frutes. Consyder what I saye. The lord geve the vnderstandynge in all thyng.

Remember that Jesus Christ beyng off the sede of David / rose agayne fro deth accordynge to my gospel / wherei I suffre trouble as an evill doer / eve vnto bodes. but the worde of god was not boilde. Therefore I suffre all thigs / for the elects sakes / thatt they myght also obtayne that helth which is in Christ Jesu / with eternall glory.

It is a true saynge / if we be deed with hi / we also shall live with hym. If we be paciēt / we shall also raigne with hi. If we denye hi / he also shall denye vs. If we beleve not / yett abideth he faithfull. He cannot denye hym selfe. Of these thyngs put them i remembraunce / ad testifie before the lord / that they stryve not about wordes / which is to no proffer / but to pervert the heares.

Study to shewe thy selfe laudable vnto god / a workman that nedeth not to be ashamed / divydyng the worde of trueth iustly. Ungostly and vayne voyces passe over. For they shall encrease vnto gretter yngodlynes / ad their wordes shall freteven as doeth a cancre. of whose nombre ys hymeneos / ad philetos / which as concernynge the trueth have erred / sayynge that the resurrec-

unto Timothe. So. cclxxxj

cion is past all redy/ and do destroye the fayth of diuers perſones.

But the ſure ground of god remaineth/ and hath this ſeale the lord knoweth them that are his/ and lett every man that calleth on the name of Chriſt/ departe from iniquitie. Not withſto/ dyng in a grete houſe are not only veſſelles of golde and of ſilver: but alſo of wood and of erthe: Some for honoure/ and ſome unto diſhonoure. If a mā pourdget hym ſilke from ſuche felowes/ he ſhalbe a veſſell ſanctified vnto honoure mete for the lord/ and prepayred vnto all good worke.

Luſtes of youth avoyde/ and folowe right weſ/ nes/ fayth/ love/ and peace/ with them that call on the lord with pure herte. Soliſſe and vnlearned queſtiōs put from the remembryng that they do but make ſtryfe. But the ſervaunt of the lord muſt not ſtryve: but muſt be peaceable vnto all men/ and redy to teache/ and won that caſus ſfre the evyll in meſnes/ and can inſorme them that reſiſt/ yf that god att eny tyme will geve the repentance for to knowe the trueth: thatt they maye wake out of ſlepe agayne/ out off the ſnaze off the devyll/ which are nowe taken off hym at his will.

The .iij. Chapter.

This vnderſtand that in the laſt dayes ſhall come perelous tymes: For the men ſhalbe lovers of their awne ſelves/ Coveteous/ Boſters/ Proude/ Cursed ſpeakers/ diſobediēt to father and mother/ vnthankfull/ vnholly/ churliſſhe/ ſtubborn/ falſe accuſars/ ryatours/ ſearce/

Ll iij

The seconde pistle of Paul.

despisers of the which are good / traytours / beddy / hys mynded / gredy upon voluptuousnes more then the lovers of god / havyng a similitude off godly lvyng / but have denyed the power there of. Sode abhorre. For of this sorte are they which entre into houses / and bryng it to bondage wynn / men laden with synne / which wemē are ledde of divers lustes / ever learyng / and never able to come vnto the knowledge of the truethe.

As Jannes and Jambres withstode Moses / even so do these resist the truethe. men they are off corrupt myndes / and lewde as concernyng the sayth / but they shall prevayle no lenger. For there madnes shall be vttered vnto all mē as there was / but thou hast sen the experience of my doctrine / ordinaunce / purpose / sayth / longe suffering / love / pacience / persecutions / and afflictions which happened vnto me at Anthioche / at Iconium / and at lystra : which persecutions I suffered patiently / And from them all the lord delivered me. Ye and all that will live godly in Christ Jesu / must suffer persecutions. But the evyll men and disceavers / shall were worse and worse / whill they deceave / and are deceived themselves.

But continue thou in the thyngs which thou hast learned / which also were committed vnto the seynge thou knowest off whō thou hast learned them. and for as moche also as thou hast knowē holy scripture of a chyld / which is able to make the wyse vnto health thow sayth / which ys in Christ Jesu. For all scripture geven by inspiration of god / is profitable to teache / to improve /

unto Timothe. So. cclxxxij

to inſoame / and to iſtruct i rightewesnes / thatt he
man of god maye be perſet / and prepared vnto
all good worke.

The.iiij. Chapter.

Testiſie therfore beſore god / and beſore the
lorde Jeſu Chriſt / which ſhall iudge quicke
and deed at his aperyng in his kyngdō / preache
the worde / be fervent / be it in ſeaſō / or out of ſea-
ſon. Improve / rebuke / exhorthe with all longe
ſufferinge. For the tyme will come / whē they will
nott ſuffer whoſome doctryne: butt after their
awne luſtes ſhall they (whoſe eares ythe) gett
them an heepe of teachers / and ſhall turne their
eares from the truth / and ſhal be geven vnto ſa-
bles: Butt watch thou in all thyng / and ſuffre
adverſitie / and do the worke off an evangelist /
fulfill thyne office vnto the vtmoſt.

For I am nowe redy to be offered / and the tyme
of my departyng is at hande. I have fought a
good fight / and have fulfilled my courſe / and have
kept the ſayth. Fro hence forth is layde vppe for
me a crowne of rightewesnes / which the lorde th-
at is a righteous iudge ſhall geve me at that daye.
nott to me only: butt vnto all thē that love his
comynge. Maſe ſpede to come vnto me at once.

For Demas hath left me / and hath loved this
preſent worlde / and is departed ito Teſſalonica.
Crefcens is gone to Galacta / and Titus vnto Dal-
macea. Only Lucas is with me. Take Marke
and bryge hi with the / for he is neceſſary vnto me
for to miniſter. and Tichicus have I ſet to Ephe-
ſus. the cloſet that I leſte at troada with Carpus

Ll iiii

The seconde pistle of Paul.

when thou comest bryngewith the / and the bo-
kes / but specially the parchement. Alexander the
coppersmyth did me moche evyll / the lord rew-
arde hi accordynge to his dedes / of whō be thou
ware also. For he with stode oure preachynge
soze.

At my fyrst answerynge for my silfe / no man
assited me / but all forsoke me. I praye god / that
it maye nott belayde to their tharges: nott with
standynge the lord assited me / and strengthed
me / that by me the preachynge shulde be fulfilled
to the vtmost / and that all the gētyls shulde bea-
re / And I was delivered out of the mouth of the
lyon / And the lord shall deliuer me fro all yvell
doynge / and shall kepe me vnto his hevenly kyng-
dom. To whō be prayse for ever and ever Amē.

Salute prisca and Aquila / and the houssholde
of Onesiphorus. Erastus abode at Chozinthū,

Trophimos I lefte at Miletum sicke. Ma-

kespede to come before winter. Rubo-

lus greith the / and Pudea / and

Linus / and Claudia / and

all the brethren. The

lorde Iesus Chs

ryst be with thy

sprete.

Grace bewith you Amen.

The seconde pistle written from Rome vnto Ti-
mothe / whē Paul was presented the secon-
de tyme vppe / before the Emperoure
Nero.

The pistle of paul

vnto Titus.

The fyrst Chapter.



Paul the seruaunt of god
and an Apostle of Jesu Christ/
to preache the sayth of goddis e-
lecte/ and the knowledg off the
trueth/ which trueth is in seruy-
nge god in hope of eternall lyfe/
which lyfe god that cānot lye/ hath promysed be-
fore the worlde began: but hath at the tyme ap-
oynted openēd his worde by preachynge/ which
preachynge is committed vnto me/ by the com-
aūdemēt of god oure saveoure.

To Titus his naturall sonne in the common
sayth.

Grace mercie and peace from God the fath-
er/ and from the lorde Jesu Christ oure saveou-
re.

For this cause left I the in Creta/ that thou sh-
uldest performe that which was lackynge ad sh-
uldest ordeyne seniours in every cite as I apo-
ynted the. If any be soche as no man can comp-
layne on/ the husbāde of one wyfe/ havynge fa-
ythfull chīldren/ which are not selandred off to-
pote/ nether are disobediēt. For a bishoppe mu-
st be soche as no man can complayne on/ as it be-
commeth the minister off God. not stubborne/
not angrye/ no drowarde/ no fyghter/ not geve

¶ 1 v

The pistle of Paul

to filthy lucre: butt herberous / one that loveth goodnes / of honest behaveour / righteous / holy temperat / and suche as cleaveth vnto the true worde of doctryne / thatt he maye be able to exhorta with wholsom learnynge / and to improve them that saye agaynst it.

For there are many disobedient and talkers off vanitie / and disceavers off myndes / namely they off the circumcision / whose mouthes must be stopped / which pervert whole houses / teachyngethynge which they ought nott / because off filthy lucre. Wouen beyng of them selves / which was a popet of their owne sayde: The Cretayns are alwayes lyars / evyll beastes / and slowe belie. This witnes is true / wherfore rebufe them sharply / that they maye be sounde in the fayth / and not takynge heed to ierwes fables / and conmaundment of men / which turne from the true. Vnto the pure / are all thynge pure: butt vnto them that are defiled / and vnbeleuyng / is no thynge pure: butt even the very myndes and consciences off them are defiled. They confesse that they knowe god: butt with dedes they denye hym and are abhominable / and disobedient / and vnto all good workes discommendable.

The. ij. Chapter.

Butt speake thou that which becometh wholsome learnynge: That the edler men be sober / honest / discrete / sounde in the fayth / in love and in pacience. And the elder women lyke wysethat they be in soche rayment / as becometh holynes / not falce accusars / not geve to moche drifynge /

Vnto Titus. Fo. cclxxxiiij

but teachers of honest thyngs / that they nurter the yonge wemen for to love their husbands / to love their children / to be of honest behaueoure / chaste / busyf / good / and obedient vnto their aune husbandes / that the worde of god be not euyll spoken of. Yongemen lyk wyse exhortet that they be of honest manners.

All bove all thyngs shewethysilse and insāple of good workes in the doctryne / shew vncorruption / honestie / and the wholsome worde which cānot be rebuffed / that he which withstōdeth maye be ashamed / havyng no thige in yow that he maye dyspraise. The servaunt exhortet to be obedient vnto their owne masters / and to please in all thigs / not answeringe agayne / nether be pycfers / but that they shewe all good saythfulnes / that they maye do worshipp to the doctryne of god oure saveoure in all thynges. For the grace of god / that bryngeth health vnto all men / hath apered ād teacheth vs that we shulde denye vngodlynes / ād wordly lustes / ād that we shulde liue honestly / righteously / and godly ī this present worlde / lofge for that blessed hope / ād glorious aperedge of the myghty god / ād of oure savioure Jesu Christ / which gave hym silse for vs / to rede me vs frō all vnrightewesnes / ād to pouurge vs a peculiar people vnto his silsefervetly geve vnto good workes. These thinges speake / ād exhorate / ād rebuffe / with all cōmaūdyng. Se that no man despise the.

The .iiij. Chapter.

WArne them that they submit themselves to rule and power / to obey the officers / that they be prōpt vnto all good workes / that they

The pistle of Paul

speake evyll off no man / that they be no fyghters / but softe / she wyngge all metnes vnto all men / For we oureselves also were in tymes past / vnywyse / disobedient / deceaved / in daunger to lustes / and to diuers manniers off voluptuyness / liuynge in malicioufnes / and enuie / full of bate batynge one another.

But after that the kyndnes and love of oure saveoure to manwarde apered / not of the dedes off rightewesnes which we wrought / but off his mercie / he saved vs / by the fountayne of the new birth / and with the reuynge off the holy gost / which he shed on vs aboundantly / thorow Iesus Christ oure saveoure / that we once iustified by his grace / shulde be heyres off eternall lyfe / thorow hope. This is a true sayinge.

Off these thyngs I wolde thou shuldest certifye / that they which beleve God / myght be stouious to go forward in goode works. These thyngs are goode and proffetable vnto men. Solishe questions / and genealogies / and brawling and stryfe aboute the lawe avoyde / for they are vnproffetable / and superfluous. A man that is the auctor off sectes / after the fyrst and the seconde amonicion avoyde / remembrynge that he that is soche / is perverted / and synneth / even damned by his awne iudgement.

When I shall sende Artemas vnto the or **T**ychicus be diligēt to come to me vnto **N**ichopolis / For I have determined thereto wynter. Brynge **T**enas the lawear and **A**pollos on their iorney diligently / that nothyng be lackynge vnto them. And let oures also learne to excell in goode

Vnto Titus. So. cclxxxv
wookes as far forth as nede requyret / that they
be not vnfrutfull. All that are with me
salute the. Grete them that loue vs
in the faythe. Grace be with
you all / Amen.

Written from Nicopolis a cite
of Macedonia.

The pistle off paul vnto Philemon.

Paul the presoner of Iesu
Christ / ad brother Timotheus.
Vnto Philemon beloved / and
oure helper / ad to the beloved Ap-
ppia / ad to Archippus oure felo-
we souldier / and to the congrega-
cion of thy housse.

Grace be with you and peace / from God our
refather and from the lorde Iesus Christ.

I thanke my God alwayes makinge mencio
off the in my prayers / when I heare off thy love
ad faith / which thou hast toward the lorde Je-
su / ad toward all saynct / so that the fellowship
pe that thou hast in the faythe / is frutfull thoro-
we knowledge off all good thyng / which are in
you by Iesus Christ. And we have gret ioye /

The pistle of Paul

and consolacion over thy love : For by the brother / the sayntes hertes are comforted.

Wherefore though I be bolde in Christ to enioyne the / that which becommeth theyet for loves sake I rather beseeche the / though I be as I am / even Paul aged / and nowe in bondes for Jesu Christes sake. I beseeche the for my sonne Onesimus / whom I begat in my bondes / which in tyme passed was to the vnproffitable : but nowe proffitable both to the and also to me / whom I have sent home agayne. Thou therefore receave hym / that is to save myne awne bowels / whom I wolde sayne have retayned with me / thatt in thy stede he myght have ministred vnto me in the bondes of the gospel. Neverthelesse / without thy mynde / wolde I do noo thyng / that that good which spryngeth off the shuld nott be as it wer off necessitie / butt willingly.

Apoly he therefore departed for a season / though thou shuldest receave hym for ever / not nowe as a servaunt : butt above a servaunt / I mean a brother beloved / specially to me : but howe much more vnto the / both in the fleshe / and also in the lorde ? If thou count me a felowe receave hym as my silfe. If he have hurt the or oweth the ought / that laye to my charge. I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the howe that thou owest vnto mee even thyne awne silfe. Evn so brother / let me enioyethe in the lorde. Comforte my bowels in the lorde. Trustynge in thyne obediēce / I wrote vnto the / knowyngethat

Vnto Philemon. So. cclxxxvj.

thou wilt do more then I saye fore. More over
prepare me lodgynges for I trust thou owe the
helpe off youre prayers / I shal be geuen
vnto you. There salute the / Epaph-
ras my felowe presoner in Ch-
riste Iesu / Marcus / Ari-
starchus / Demas /
Lucas / my hel-
pers.

The grace
of oure lord Ie-
su Christ be with you
respztes / Al-
men.

Sent from Rome by Ones-
imus a seruaunt.

The fyrst pistle off

S. Peter the
Apostle.



The fyrst Chapter.

Peter an Apostle of Iesu Christ to the that dwell here ad there as straungers thozowe out / Pontus / Galacia / Capas / docia / Asia / and Bethinia / elect by the forknowledge off God the father / thozowe the sanctifyinge off the sperte / vnto obedience and sprynklynge of the bloud off Iesus Christ. Grace bewith you / and peace bemultiplied.

Blessed be God the father off oure lorde Iesus Christ / which thozowe his abundant mercede begat vs a gayne vnto a lively hope / by there surreccion off Iesus Christ from deeth / to enioye an inheritaunce immortall / and vndefiled / and that putrifieth not / reserved in heve for you which are kept by the power off god thozowe faith / vnto helth / which health is prepared all redy to be shewed i the last tyme in the which tyme ye shall reioyce / though nowefar a seaside (iff neede requyre) ye are in hevines / thzowe manyfolde temptacions / that youre faith once tried beinge moche more precious then golde that perissheth (though it be tried wyth fyre) myght be founde vnto lawde / glory / and honoure / when Iesus Christ shall aperewhom ye have not sene

sanct Peter. So. cclxxxviij.

and ye yet love hym / in whome even nowe / though ye se hym not / yet ye beleve / and reioyce with hope in effable / and glorious receavyng the ende of youre fayth / the helth of youre soules.

Of which health / have the prophetes enquired / and sought / which prophesied of the graceth / that shulde come vnto you / searchyng wher / or at what tyme the sprete of Christ which was in the shulde signifie / which sprete testified before the passions that shulde come vnto Christ / and the glory that shulde folowe after : vnto which prophetes it was declared / thatt nott vnto them selves / but vnto vs / they shulde minister the thing which are nowe shewed vnto you / off them which by the holy goost sent doune from heve / have preached vnto you the thyng which the angels desyre to beholde.

Wherefore gyrd vpp the loynes of youre myndes / be sober / and trust perfectly on the grace that is brought vnto you / in that Iesus Christ is opened / as obedient childe / not passionyng youre selves vnto youre old lustes of ignorancy : But as he which called you is holy / evn so be ye holy in all maner of conversacion / because itt is writtten : Be ye holy / for I am holy.

And yff so be that ye call on the father which with out respect off person iudgeth accordyng to every mannes worke / se that ye passe the tyme off youre pilgrimage in feare . For as moche as yett nowe howe that ye were nott redemed wth corruptible golde and silver from youre vayne conversacion / which ye received by the traditions off the fathers : but with the precious blood

XXXI

The fyrst pistle

of Christ / as of a lambe vndefiled / and without
ten spott / which was ordeyned before the worlde
was made: but was declared in the last tym /
es for youre sakes / which by his meanes have
beleued on god that raysed hym from deth / and
glorified hym / that yemight have sayth ad ho-
pe towarde god.

And for as moche as yehave purified youre
soules thorowe the sprete / in obeyngethetrueth
for to love brotherly withouten faynyng / se the
at ye love one another with a pure hert fervently:
for ye are boarne a newe / not of mortall seed / but
of immortall seed / by the worde of god which li-
veth / and lasteth for ever / because that all flesch
be is as grasse / and all the glory of man is as the
floure of grasse / the grasse is withered / and the
flower is faded awaye / but the worde of the lord
desdureth ever. And this is the worde which by
thegospell was preached amonge you.

The .ij. Chapter.

Wherfore laye a syde all malicioussnes / ad
all gyle / and dissimulaciō / ad envie / ad
all backbytynge: ad as newe bozne babes / desy-
re that reasonable mylke which is with out cor-
ruptiō that yemaye growe therein. Also be that
ye have tasted howe plesant the lord is / to whō
ye come as vnto a livynge stone which is disalo-
wed of mē / but elect of god and precious: and ye
as lvyng stones / are made a spectuall housse /
ad an holy presthode / for to offer vppe spectuall
sacrifice / acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture: be

Of S. Peter. Fo. clyxxviii

holde. I put in Ston an heed corner stone / electe and precious: and he that beleveth on hi shall nott be a shamed. Vnto you therfore which beleve to be precious: butt vnto them which beleve not the same stone which the bylders refused / to made the heed stone in the corner / and a stone to stumple att / and a rocke to offende them which stumple at the worde / and beleve not that where on they were set. But ye are a chosyn generactō / a rovall presthod / an holy nacion / and a peculiar peple / that ye shulde shewe the vertues off hym that called you out off darknes into hys marvellous light / which in tyme past were nott a people / yett are ye now the people off God / which were not vnder mercy: butt now have obteyned mercy.

Derly beloved I beseeche you as straungers / and pilgryms / abstayne from fleshly lustes which fyght agaynst the soule / and set that ye have honest conversacion amonge the gentyle / that they which backbyte you as evyll doars / may see youre good worke and prayse god in the daye off visitacion.

Submit youre selves vnto all māner ordinaunce of mā for the lordes sake / whether it be vnto the kynge as vnto the chefe heed: other vnto ruelars / as vnto them that are sent of hi / for the punysshment of evyll doars: butt for the laude of the that well do. For so is the will of god / that with well doynge ye shulde stoppe the mouthes of ignorant men: as fre / and nott as though ye toke libertie for a cloke of maliciounes: but evē as the servaunt off god. Set that ye honoure all

Am ij

The fyrst pistle.

mē. Love brotherly felishippe/ feare god/ honour the kynge.

Servaint? obey youre masters with all feare/ not only yf they be good and courteous: but also though they be frowarde. For it commeth off grace yf a man for conscience towarde god endure greife/ sufferynge wrongfully. For what prayse is it/ if when ye be buffetted for youre faults/ ye take it patiently? But and if when ye do well/ ye suffer wronge and take it patiently/ then is therethanke with god.

Here vnto verely were ye called/ for Christ also suffered for oure sakes: leuyng vs an insample that ye shulde folowe his steppes/ which did no synne/ nether was there gyle foude i his mouth: which whē he was reviled/ reviled not againe: whē he suffered/ he threatened not: but committed the cause to hī that iudgeth righteously/ which his owne selfe bare oure synnes i his bodye on the tree/ that we shulde be delivered from synne and shulde live in rightewesnes. By whose stripes ye were bealed. For ye were as shepe which goe a straye: but are now returned vnto the shepheard/ and bisshoppe of youre soules.

The. iij. Chapter.

Like wyse let the women be in subieccion to their husband/ that even they which beleve nott the worde/ maye without the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose aparell shall not be outward with broided heare/ and hāgyng on of golde/

of sanct Peter. cclxxxix

other i puttynge on of gorgeous aparell: but lett
the hid mā of the herte be vncorrupt/ with a me/
te and aquyet sprete/ which sprete is before god
a thyngemoche set by. ffor after this manner in
the oldetyme did the wholywemē which trusted
i god tyre the selves/ and were obedient to their
husbandes/ evē as Sara obeyd Abrahā ad cal/
led hī lorde: whose doughters yeare as longe as
ye do wele. and be not a frayde of every shadowe

Lyfe wyse ye mēdwel with them accordyng
to knowlege/ gevyng honoure vnto the wyfe/
as vnto the weaker vessel/ and as vnto them th/
at are heyres also of the grace of lyfe/ that youre
prayers be not lett.

In conclusion/ be ye all of one mynde/ one fus/
sire with another/ love as bræthren/ be petisfull/
be courteous/ not rendyng evyll for evyll/ neth/
her rebuſe for rebuſe: but contrary wyse/ blesse:
remembryng that ye are there vnto called/ evē
that ye shulde be heyres of blesyng. For who so
listeth to love lyfe/ and to se good dayes/ let hī re/
frayne his tonge fro evyll/ and his lippes/ thatt
they speake not gyle: Let hym eschue evyll and do
good: let hī seke peace/ and ensue it. For the eyes
of the lorde are over the righteous/ ad his eares
are open vnto their prayers: butt the face off the
lorde beholdeth them that do evyll.

Moreover who is it that will harme you yff
ye folowethat which is good? not with stondyng/
ge happy are ye yff ye suffre for rightewesnessis
sake. Neverthelesse feare not though they seme
terrible vnto you/ nether be troubled: but sanc/
tifie the lorde god in youre hert. be redy all wa/

III m liij

The fyrst pisse

yes to geve an answer to every man that axeth you a reson of the hope that ye have / and that with meane and feare: havinge a good conscience / that wheth they backbyte you as evyll doers / they maye be ashamed / for as moche as they have falsely accused youre god conversacion in Christ.

It is better (yf the wyll of god be so) that ye suffre for well doyng / then for evyll doyng. For as moche as Christ hath once suffered for synnes / the iuste for the uniuiste / for to brynge vs to god / and was killed / as pertaynyng to the fleshe: but was quickened in the sprete.

In which sprete / he also went and preached vnto the spretes that were in prison / which were in tyme passed disobedient / when the longe sufferinge of god abode excidige patiently in the dayes of noe / whill the arcke was a preparynge / wher in feawe (that is to saye viij. soules) were saved by water / which signifieth baptis that nowe saveth vs / not the puttyng awaye of the filth of the fleshe / but in that a good conscience consenteth to god / by the resurrection of Iesus Christ / which is on the right honde of god / and is gone into heaven / angels / power / and myght / subdued vnto him.

The.iiij. Chapter.

For as moche as Christ hath suffered for vs in the fleshe / arme youre selves like wyse with the same mynde: for he which suffereth in the fleshe ceasith from synne / that he henceforwarde shoulde live as moche tyme as remayneth in the fleshe / not after the lustes of men: butt after the will of God. For it is sufficient for vs that we

Of sanct Peter. So. ccxc.

have spent the tyme that is past of the lyfe / after the will of the gentyls / waltynge in wantannes lustes / dronkennes / in eatynge / drynkyng / and in abhominable ydolatrie.

And it semeth to them a straunge thinge that ye runne not also with them vnto the same excessse of ryote / and therfore speake they evyll off you / which shall geve a comptes to hym that is redy to iudge quyetly and deed. For vnto this purpose verely was the gospell preached vnto the deed / that they shulde be iudged after the manner off men in the fleshe / but shulde live godly i thespirete. The ende of all thyng is at honde.

Be ye therfore discrete / and sober / that ye maye be apte to prayre. Butt above all thyngs have fervent love amonge you. For love covereth the multitude of synes. Be ye berbrous / and that without grudgyng. As every man hath receaved the gyfte / minister the same one to another as good ministers of the manyfolde grace of god. If any man speake / let hi talke as though he speake the wordes of god. If any man minister / let hi do it as of the abilitie which god ministreth vnto hi. That god in all this maye be glorified thorow Jesus Christ / to whome be prayse and dominio for ever and whyll the worlde stondeth Amen.

Derly beloved / be not troubled in this heate / which nowe is come amonge you to trye you / as though some straunge thyng had happened vnto you: but reioyce i as moche as ye are partetakers of Christes passions / thatt when his glory apereth / ye maye be mery and gladd.

Happy are ye whiche suffer rebuke for the name
¶ In iiii

The fyrst pistle

of Christ. For the sprete of glory ad the sprete of god resteth apou you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Sethat none of you suffre as a murtherer / or as a thefe / or an evyll doer / or as a busybody in wother mens matters. If eny man suffre as a Christen man / let hym not be ashamed: but let hi glorifie god on this behalfe. For the tyme is come that iudgement must begyn at the housse off god. If it fyrst begyn at vs / what shall the ende be of them which beleve not the gospell off god? And ys the righteous scally be saved: where shal all the vngodly and the sinner apere? Wherefore let the that suffer accordynge to the will off god / comitt their soules to hym with well doynge / as vnto a saythfull creator.

The. v. Chapter.

The seniours which are amōge you Jerbo / arte / which am also a senioure / ad a witness of the afflictions of Christ / ad also a parttaker off the glory thatt shal be opened: sethatt ye fede Christes flocke / which is amonge you / takynge the oversyght off them / nott as though ye were compelled there to: butt willynghly: Nott for the desyre of filthy lucre: butt of a good mynde. Nott as though ye were lordes over the parishes: butt that ye be an insample to the flocke. ad whē the chese shepheardes shall apere ye shall receave an incorruptible croune of glorie.

Lyf wyse ye yonger submit youre selves vnto the elder. Submit youre selves every man / oue to another. Knet youre selves togedder in

Off S. Peter ccxcj

lowlines of mynde. For god resisteth the proude
and geueth grace to the humble. Submit youre
selues therfore vnder the myghty bonde of god/
that he maye exalt you / when the tyme is come.
Cast all youre care to hym: for he careth for you.

Be sober and watch / for youre aduersary the
deuyll as a rozyngelson walketh about / sekyng
whom he maye deuoure: whom resist stedfast in
the sayth / remēbryng that ye do but fulfill the
same afflictions which are apoynted to youre
brethren that are in the worlde. The God of all
grace / whiche called you vnto his eternall glory
by Christ Iesus / shall his awne selfe after a lyt-
ell affliction make you parfete: shall settle / stren-
ghte / and stabilishe you. To hym be glory and
dominion for ever / and whill the worlde endureth
Amen.

By Silvanus a faythfull brother vnto you
(as I suppose) have I written breuely / exhor-
tyng and testifyng howe that this is the true
grace of god / wherein ye stonde. The congrega-
tion that is gaddered together at Babilon / salu-
teth you / and Marcus my sonne. Grete ye one
another with the kysse off love. Peace be
with you all which are in Christ Ie-
sus / Amen.

Mm v

The seconde pistle of S. Peter.

The fyrst Chapter.



Imeon Peter a seruānt
and an apostle of Iesus Christ/
to them which have obtayned ly
fe precious fayth with vs in the
rightewesnes that commeth off
oure God / and off the savioure
Iesus Christ.

Grace with you / and peace be multiplied in
the knowledge off God / and off Iesus oure lor-
de. Accordynge as his godly power hath geuen
vnto vs all thyng^s that pertayne vnto lyfe and
to serue god with all / thorow the knowledge of
hym that hath called vs by vertue and glory / by
the meanes where off / are geuen vnto vs excel-
lent and moste greaite promises / that by the hel-
pe off them ye shulde be parttakere off the gods
lynature / in that ye slye the corrupcion off woold
dylust.

And here vnto geue all diligence: in poure fay-
yth minister vertue / and in vertue knowledge /
and in knowledge temperancy / and in temperan-
cy patience / in patience godlynes / in godlynes
brotherly kyndnes / in brotherly kyndnes love.

At: 291:

Sor yf these thynges be amonge you / and are ple-
teous they will make you that ye neither shal be y-
dle nor vnfrutfull vnto the knowlege off oure
lorde Iesus Christ. He that lacketh these thyngs
is blynde and gropeth for the waye with his hō-
de / and hath forgotten that he was purged frō
om his olde synnes.

Wherfore brethren geue the moare diligence
for to make youre callinge and election sure.
Sor yf ye do soche thyngs ye shall neuer erre. Ye
and by this meanes an entrynge in shalbe mi-
nistred vnto you aboundantly in to the everlast-
tyng kyngdom off oure lorde and saveoure Je-
sus Christ.

Wherfore I will not be negligēce to put you
allwayes in remembraunce of soche thyngs / tho-
ugh that ye knowe them poure selves and be also
stablissed in the present trueth. Not with ston-
dyng I thynke yt mete (as longe as I am in this
tabernacle) to stayer ou vppe by puttyng ye in
remembraunce / for as moche as I am sure howe
that the tyme is at honde that I must put of this
my tabernacle / even as oure lorde Iesus Christ
hath shewed me, I will ensoarce therfore / that
on every syde yemight have wherwith to stere
vppe the remembraunce off these thyngs after my
departyng.

For we folowed not deceivable fables when
we opened vnto you the power / and comyng of
oure lorde Iesus Christ: but with oure eyes we
sawe his maiestie. Even then verely when he re-
ceaved of god the father honor and glory / and whē
there cam soche a voyce to hym frō excellēt glorie.

The seconde pistle

This is my dere beloved sonne / in whom I ha-
ve delite / this voyce we herde when it cam from
heven / beyng with hym in the holy mounte.

We have also a more sure worde off prophe-
sy / where vnto yff ye take hede / as vnto a lyght
that shyneth in a darke place / ye do wele / vntill
the dawe dawne and the dawe starre aryse in yous
rebertes . So that ye fyrst knowe this / that no
prophecy in the scripture hath eny private inter-
pretacion . For the scripture cā never by the will
of man : but wholy men of god spake as they we-
removed by the wholy goost .

The. ij. Chapter.

Userewere falce prophet / amongethe peos
ple even as there shalbe falce teachers am-
onget you : which prevely shall bzyng in damna-
ble sectes / even denyng the lorde that hath bo-
ught them / and bzyng on theier owen heeddes
swyft damnacion / and many shall folowe thei-
r damnable wayes / by which the waye off trueth
shalbe evyll spoken off / and thoowe covetous-
nes shall they with fayned wordes make marchā-
dysse of you / wch of iudgement is not farre of / ad
there dampnacion slepeth not.

For yf god spared not the angels that synned
but cast them doune into hell / and putt them in
chaynes of darke / there to be kept vnto iudge-
ment . nether spared the olde woalde : butt saved
Atoe the ayght preacher of rightewesnes / and
brought in the flud into the worlde off the vngo-
dly / and turned the cities of Sodom and Gomor-
into ashes : overtrewe them / damned them / ad

Of S. Peter. So. ccccij

made them an ensample vnto all that after shal
 liue vngodly. And iust Not vexed with the
 vnclely conversacion off the wicked/ delivered
 he. For he beyng eryghteous and dwellinge a-
 monge them/ in seynge and hearynge/ vexed his
 righteous soule from daye to daye with thei vn-
 righteous dedes. The lord knoweth howe to de-
 liver the godly out off temptacion / and howe to
 reserve the vniuste vnto the daye off iudgement
 for to be punnished: namly them that walke as-
 ter the flesshe in the lust off vncleennes / and des-
 pyse the ruelars. Presumptuous are they / and
 stubborne and feare not to speake evyll off them
 that are in auctorite. When the angels which a-
 re gretter bothe in power and myght/ receave not
 of the lord raylynge iudgement agaynst them.
 But these as brute bestes / naturally made to
 be taken and destroyed / speake evyll of that they
 knowe not / and shall perisshethrough their ow-
 ne destruccion / and receave the rewarde of vnr-
 ightewesnes.

They count it pleasure to liue deliciously for a
 season. Spottes they are and filthynes: and off
 you they make a mockyngstoke feastyng toged-
 der i their deceavable wayes: havyng eyes full
 of aduoutrie / and that canot cease to synne / be-
 gylyng vnstable soules. Certes they have ex-
 cysed with coveteousnes. They are cursed chyld-
 ren / and have forsaken the right waye / and are
 gone astraye folowynge the waye of Balam the
 sonne of Bosor / which loved the rewarde of vn-
 rightewesnes: but was rebuked of his iniquite.
 The tame and dom beast / speakynge with mā

The seconde pistle

nes voyce forbade the foliſſhnes of the prophet.

Theſe are welles without water / and cloudes caried about of a tempeſt / to whome the myſt off darknes is reſerued for ever. For when they have ſpoſen the ſwellinge wordes off vanitye / they begyle with wantannes thozowethe luſtes off the fleſh bethem that were cleane eſcaped : butt nowe are wrappd in errours. They promyſe them libertye / and are them ſelves the bond ſeruaunt of corrupciō. For of who ſoeuer a man is overcom / vnto theſame is he in bondage. For yf they / after they haue eſcaped from the filthyneſſe of the worlde thozowethe knowledge off the lord / and off the ſauiour Jeſus Chriſt / they are yet tangled agayne therein and over come: then is the latter ende woſſe with them then the beginninge. For it had bene better for them / not to haue knowen the waye of righteouſnes / then after they haue knowen it / to turne from the holy cōmaundment geuen vnto them. Sit it is happened vnto them accordyng to the true proverb: The dogge is turned to his vomit agayne / and the ſowe after ſhe is waſhed / is returned to her wallowynge in the myre.

The. iij. Chapter.

This is the ſeconde piſtle that I nowe wyte vnto you / my derly beloved / wherewith I ſtere vppē and warne youre pure myndes / to call to remēbraunce the wordſ which were tolde before off the holy prophets / and alſo the cōmaundment of vs the apoſtles of the lord eād ſaueour
This fyrſt vnderſtonde / that there ſhall come

Of S. Peter Pa. ccxliij

in the last dayes mockers / which will walke after their awne lustes and saye: Where is the promes of his commynge? For sence the fathers died all thynges continue in the same estate wherein they were at the begynnynge. This they knowe not (and that willynghly) howeth at the heavens a grett whyle ago were / and the erth that was in the water / appered vppe out of the water by the worde of god: by the which thig / the world that thē was perished over flouen with the fludde. Butt the heavens verely ad erth which are now / are kept by the same worde in store / ad reserved vnto fyre / agaynst the daye of iudgement ad perdition of vngodly men.

Verely beloved be not ignorant of this onethynge / howe that one daye is with the lorde / as a thousande yeaere / and a thousand yeaere as one daye. The lorde is not slake to fulfill his promes as some men count slacknes: but is pacient to vs warde and wolde have no man lost / butt wolde receave all men to repentaunce. Neverthelesse the daye off the lorde will come as a thefe in the nyght / in the which daye / the heavens shall perishe with terrible noyse / and the elementes shall melt with heet. And the erth with the workes that are therein shall burne.

Of all these thynges shall perishe / what manner persons oughte to be in holy conversacion / and godlines: lofyngefore / and hastynge vnto the commynge off the daye off God / in which the heavens shall perishe with fyre / and the elementes shall be consumed with heate. Neverthelesse we loke for a neve heven / and a newe

The seconde pistle

erth/ accordyngeto his promes/ where in dwel
leth rightewesnes.

Wherefore dearly beloved/ seyngethat ye loke
for soche thyng/ be diligentthat ye maye be so/
unde of hym in peace/ with out spott and unde/
filed: And supposethat the longe sufferynge off
the lord is helth/ even as oure derely beloved
brother Paul/ accordyngeto the wysdom given
vnto hym/ wrote to you/ yet/ almost in every pi/
stle speakynge off soche thyng: amonge which a/
re many thyngs harde to be understonde/ which
they that are vnlearned/ and vnstable pervert/
as they do wother scriptures vnto their o/
wne destruccion. We thetfore dearly

beloved seynge ye are warned /

Beware lest ye be also plu/
cked awaye with the

errore of them/
cked / and

fall from youre

owne stedfastnes: But

growe in grace/ and in the kn/
owledge off oure lord/ and sav/
oure Iesus Christ. To w/
hom be glory bothe no/
we and for ever /

Amen.

Fol: 294:

fo. ccxcv.
The fyrst pistle off
S. Ihon the Apostle.

The fyrst Chapter.



What which was fro
the begynnyng declare we
vnto you / which we have herde
which we have sene with oure
eyes / which we have lofed apō /
ād oure hondes have handled /
of the worde of lyfe. For the lyfe
apered / and we have sene / and
beare witnes / and shewe vnto
you that eternall lyfe / which w/
as with the father / ād apered vnto vs. That wh
ich we have sene and herde declare we vnto you
that yemaye have fellishippe with vs / and that
oure fellishippe maye be with the father / ād his
sōne Iesus Christ. And this write we vnto you /
that youre ioye maye be full.

And this is the tydyngf which we have berde
of hī / ād declare vnto you / that god is lyght / ād
ī hī is no darknes at all. yf we saye that we have
fellishippe with hym / ād yet walke ī darknes /
we lye / and do not the truth / but ād yf we walke ī
lyght even as he is in lyght / thē have we fellish
ippe with hym / ād the bloud of Christ his sonne
clenseth vs from all synne.

Yf we shall saye that we have no synne / we de
ceave oure selves / and trueth is not in vs. yf we
knowlege oure synnes / he is saythfull ād iust /

¶ n

The fyrst pistle

to for geve vs oure synnes/ and to clense vs fro all vnrightewesnes. If we saye we have not sined/ we make hym a lyar/ and his worde is not i vs.

The seconde Chapter.

Myltell children/ these thinge write I vnto you/ that ye shulden not sinne: and yf eny mā synne/ yet we have an advocate with the father/ Iesus Christ/ which is righteous: and heitt is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we knowe that we have knowen hī/ yf we kepe his cōmaundement. He that sayth I knowe hym/ and kepeth nott his cōmaundement/ is a lyar/ and the veritie is not in hī. Whosoever kepeth his worde/ I hym is the love of god parfet in dōde. And therein knowe we that we are in hym. He that sayth he bydeth in hym/ ought to walke even as he walked.

Brethren I write no newe cōmaundement vnto you: but that olde cōmaundement which ye herde from the begynnyng. The olde cōmaundement is the worde which ye herde fro the begynnyng. Agayne a newe cōmaundement I write vnto you/ a thyng that is true i hym/ and also in you: for the darfnes is past/ and the true lycht now shyneth. He that sayth bowe that he is in the true light/ and yet hateth his brother/ is i darfnes evē vntyll this tyme. He that loveth his brother/ and bydeth in the light/ and there is none occasion of evyll in hī. He that hateth his brother is in darfnes/ and walketh in darfnes: and cannot tell whither he goeth/ because thatt darfnes hath blynded his eyes.

Of sanct Ihon Po. cccxvj.

Babes I write vnto you howe that youre syn-
nes are forgoen of you for his names sake. I wryte
vnto you fathers / howe that ye have knowe hi
that was fro the begynnyng. I wryte vnto you
yongemen / howe that ye have overcome the wil-
cked. I wryte vnto you lytell childre / howe that
ye have knowe the father. I wryte vnto you fa-
thers / howe that ye have knowe hi that was fro
the begynnyng. I wryte vnto you yongemen /
howe that ye are stronger: and the worde of God
abydeth i you / ad ye have overcome that wicked

Set that ye love not the worlde / nether the th-
yngs that are in the worlde. If any mā love the
worlde the love of the father is not in hi. For all
that is in the worlde (as the lust of the fleshe the
lust of the eyes / and the pryde of gooddes) is not
of the father: butt of the worlde. And the worlde
vannyssheth awaye / and the lust therof: butt he
that fulfilleth the will of god / abydeth ever.

Lytell children it is the last tyme / ad as ye ha-
ve herde howe thatt Antichrist shall come: even
nowe are there many Antichristes come all redy
wher by we knowe that it is the last tyme. They
went oute from vs butt they were nott of vs. For
yf they had bene of vs / they wolde no dout have
continued with vs. Butt that fortuneth that ytt
myght apere / that they were not of vs.

And ye have an oymntēt of the holy goost / ad ye
knowe all thigs. I wrotenot vnto you / as thou-
gh ye knewe not the truethe: but as though ye kns
ewe it / ad knowe also that no lyc cōmeth of true-
th. who is a liar: butt he that denyeth that Iesus
is Christ: he is Antichrist that denieth the father

An ij

The fyrst pistle.

ād the sonne. Whosoever denyeth the sonne / the same hath not the father. Let therefore abyde in you that same which ye herde frō the begynnynge. If that which ye herde frō the begynnynge shall remayne in you / ye also shall cōtinue in the sonne and in the father. And this is the promes that he hath promysed vs / even eternall lyfe.

This have I written vnto you / as cōcernynge thē that disceave you. And the annoyntynge which ye have receaved of hym dwelleth in you. And ye nede not that eny man teache you: but as that annoyntynge teacheth you all thing and is true / and is no lye: and as it taught you / even so byde therein. And now babes abyde in hym / that whē he shall apere / we maye be bolde / ād nott be made ashamed of hī arhis cōmynge. If ye knowe that he is righteous / knowe also that he which foloweth rightewesnes / is borne of hym.

The. iij. Chapter.

Behold what love the father hath shewed on vs / that we shulde be called the sones of god. For this cause the worlde knoweth you not be cause it hath not known hī. Dearly beloved / nowe are we the sonnes of god / ād yet it hath not apered what we shalbe. but we knowe that whē it shall apere / we shalbe lyke hym. For we shall see hym as he is. And every man that hath thys hope in hym / poureth hym silke / even as he is pure. Whosoever comitteth synne / comitteth vnrighthewesnes also / ād synne is vnrighthewesnes. and ye knowe that he apered to take awaye oure synnes / and in hī is no synne. As many as

Of sanct Ihon. So. cxxviij.

byde in hym / synne not: whosoever synneth hath not sene hym / nether hath knowen him.

Babes let no mā deceave you / Sethat doeth rightewesnes is righteous: evē as he is righteous. Sethat cōmitteth sine is of the devill: for the devyll synneth sēce the begynnyng. For this purpose apered the sōne of god / to lowse the workes of the devill. whosoever is borne of god / synneth not: for his seede remayneth in hym / and he can not sime / be cause he is borne of god. In this are the children of god knowen / and the childre of the devill. whosoever doeth not rightewesnes / is not of god / nether he that loveth not his brother

For this is the tydyng / that ye herde frō the begynnyng / that ye shulde love one another: not as Cayn which was of the wicked and slewe hys brother. And wherfore slewe he hī? because hys awne work were evyll / and his brothers goode. Marveyle nott my brēthren yff the worlde hate you. We knowethat we are translated frō deeth vnto lyfe / be cause we love the brethren. Sethat loveth not his brother / abyde in deeth. Whosoever hateth his brother / is a man slea. And ye knowethatt no man slea / hath eternall lyfe abydyng in hym.

Hereby perceave we love: for he gave his lyfe for vs: And we ought also to geve oure lyves for oure brēthre. Whosoever hath this worlde's goode and seyth his brother in necessite / and shetteth uppe his compassion from hī: howe dwelleth the love of god in hī? My babes / let vs not love in worde / nether in tonge: but with dede / and in verite. And herby we knowe that we are off the

Amū

The fyrst pistle

veritie / and will besore hym put oure hertes out of dout: For (yf oure hertes condemne vs) god is gretter the oure hertes / ad knoweth all thing. Tenderly beloved / yf oure hertes cōdemne vs not / then have we trust to god warder ad what / soever we aske / we shall receave of hym: because we kepe his cōmaundement / and do those thyngs which are pleasyngs in his sight.

And this is his cōmaundment / that we beleve on the name of his sōne Jesus Christ / ad love one another / as he gave cōmaundement. And he that keepeth his cōmaundement dwelleth in hy / and he in hym. And herby we knoweth that there abydeth in vs of the sprete which he gave vs.

The. iij. Chapter.

Derely beloved beleve not every sprete: but prove the spretes whether they are of god / or no: for many falce prophet are gone out into the worlde. Herby shall ye knowe the sprete off god. Every sprete that cōfesseth that Jesus Christ is come in the flesshe / is of god. And every sprete which confesseth not that Jesus Christ is come in the flesshe / is not off god. And this is that sprete of Antichrist / of whom ye have herde / howe that he shulde come: and even now he alredy is he in the worlde.

Let tell childre / ye are of god / ad have overcome them: for gretter is he that is in you / then he that is in the worlde. They are of the worlde / therefore speake they of the worlde / and the worlde heareth them. We are of god. He that knoweth god heareth vs: He that is nott off God / heareth

Of S. Ihon Po. ccxcviii

as not. Herby knowe we the spete of veritie/ and the spete of erreure.

Derely beloved/ lett vs love one another: for love cometh of god. And every one that loveth is borne of god/ and knoweth god. Her that loveth nott/ hath nott known god: for god is love. In this apered the love of god to vs ward/ because that god set his only begottē sōne into the worlde/ that we myght live thowehē. Her is love not that we loved god/ but that he loved vs/ and sent his sonne to make agreement for oure synnes.

Derely beloved yf god so loved vs/ we ought also to love one another. no mā hath sene god at eny tyme. If we love one another/ god dwelleth in vs/ and his love is parfet in vs. Herby knowe we/ that we dwell in hym/ and he in vs: because he hath geven vs of his spete. And we have sene and do testifie that the father sent the sonne/ which is the saveour of the worlde. Whosoever cōfesseth that Iesus is the sonne of god/ in hym dwelleth god/ and he in god. And we have known and beleved the love that god hath to vs.

God is love/ and he that dwelleth in love dwelleth in god/ and god in hym. Herin is the love parfet in vs/ thatt we shulde have trust in the daye of iudgement/ that as he is/ even so are we in this worlde. There is no feare in love/ but parfet love casteth out all feare/ for feare hath punishment. Her that feareth is not parfet in love.

We love hym/ for he loved vs fyrst. If a mā saye/ I love god/ and yet hateth his brother/ he is a lyar. Howe can he that loveth nott his brother whom he hath sene/ love god whom he ha-

¶ n iiii

The fyrst pistle

th not sene: And this cōmaundment haue we of hym: that he which loveth God / shuld love his brother also.

The. v. Chapter.

Whos ever beloveth that Iesus is Christ / is borne of god. and every one that loveth hym which begat / loveth hi also which was begotten of hi. In this we knowe that we love the children of god / whē we love god / and kepe his cōmaundment. This is the love of god / that we kepe his cōmaundment / and his cōmaundment are not grevous. For all that is borne of god / overcometh the worlde. and this is the victory that overcometh the worlde / evē oure sayth: who is it that overcometh the worlde: but he which beleveth that Iesus is the sonne of god?

This Iesus Christ is he that cā by water and bloud / not by water only: but by water and bloud. And it is the sperte that beareth witness / because the sperte ys trueth. For there are thre whych beare recorde in heven / the father / the worde / and the holy goost. And these thre are one. And there are thre which beare recorde in erth: the sperte / and water / and bloud: and these thre are one. If we receaue the witness of me / the witness of god is gretter. For this is the witness of god / which he testified of his sōne. He that beleveth on the sonne of god hath the witness in hym selfe. He that beleveth nott God / hath made hym a lyare / because he beleved nott the recorde that god gave of his sonne. And this ys that recorde / howe that god hath geve unto vs

fol: 298.

Of S. Ihon cccxiij

eternall lyfe / and this lyfe is in his sonne. Zeth /
at hath the sonne / hath lyfe: and he that hath
not the sonne of god / hath not lyfe.

These thyngs have I written vnto you that
beleue on the name of the sonne of God / that ye
maye knowe howe that ye have eternall lyfe / and
that ye maye beleue on the name of the sonne of
god. And this is the trust that we haue in hym:
that yf we axe eny thyng accordyng to his will
he heareth vs. And yf we knowe that he heare
vs whatt soever we axe / we knowe thatt we
shall haue the petitions that we desyred of hym

If eny man se his brother synne a synneth /
at is not vnto deeth / let hym axe / and he shall ge
ue hym lyfe for them that synne not vnto deeth.
There is a synne vnto deeth / for which saie I
not that a man shulde praye. All vnrightewes
nes is synne / and there is synne not vnto deeth.

We knowe that whosoever is borne of God /
synneth not: but he that is begotten of god kepe
th hym selfe / and that wicked toucheth hym not.
We knowe that we are of god / and that the wo
rld is altogedder set on wickednes. We knowe
that the sonne of God is come / and hath geuen
vs a mynde to knowe hym which is true:

and we are in hym that is true / thro
ugh his sone Iesu Christ. This
same is very god / and eter
nall lyfe. Babes kepe
yourselues fro
ymages. Amen.

An v

The seconde pistle of S. Iohn

Theseneour to the electe lady
and her chyldren which I love in the
trueth: And not I only: but also all
that have knowē the trueth / for the
truthes sake / which remaineth in vs / and shal
be in vs forever.

With you be grace / mercy / and peace from
God the father / and from the lorde Iesus Ch/
rist the sonne off the father / in trueth and love.

I reioysed greatly / that I founde off thy chil/
dren walkynge in trougħ / as we have receaved
a commaundement of the father. And now be/
seche I the lady / not as though I wrote a newe
commaundement vnto the / but that same / wh/
ich we had from the begynnynge / that we shul/
de love one a nother . And this is the love / that
we shulde walke after his commaundement.

This commaundement is (that as ye have
herde from the begynnynge) ye shulde walke in
it. For many deceavers are entred in to the wor/
lde / which confesse not that Iesus Christ is co/
mo in the flesshe. This is a deceaver and an An/
tichrist. Loke on youre selves / that we lowse not
that we have wrought : but that we maye have
a full reward. Whosoever trasgresseth and by
deth not in the doctrine of Christ / hath not God
He that endureth in the doctryne off Christ / has
th bothe the father / and the sonne.

Ed: 299.

Of Saynt Ihon fo. ccc

Wff there come eny vnto you and bryngen ot
this learnynge / hym receaue not to bouffe: neth-
er bid hym god spede. For he that biddeth hym
God spede / is part taker off his evyll dedes. I
had many thynges to wryte vnto you / neverth-
elesse I woldenott wryte with paper and
ynke: but I trust to come vnto you / and
speake with you mought to mou-
th / thatoure loye maye be
full . The sonnes off
thy electe sister
grete the
Amen.

The .iiij. pistle of

S. Ihon.

THe senioꝛ vnto the beloved ga-
yus / whom I love in the trueth. Wel-
beloved I wyssh in all thynges thatt
thou prosperedest and faredest well / es-
ven as thy soule prospereth. I reioysed
greatly when the bꝛethren cam and testified off
the trueth that is in the / howe thou in troth wa-
lkest. I have no gretter ioye then for to heare ho-
we that my sonnes walke in veritie.

Derely beloved thou doest saythfully whatt
soever thou doest to the bꝛethren / and to straun-
gers / which bare witness off thy love before all
the congregacion. Which bꝛethren when thou
bryngeest forwardes on their iorney (as it bese-
met God) thou shalt do wele: because that for
his names sake they went forth / and toke no th-
yng off the gentyle. We therefore ought to recei-
ve soche / that we also myght be helpers to the
trueth.

I wrote vnto the congregacion: but Diotres-
phes which loveth to have the preeminence am-
ong them / receaveth vs not / wherfore yf I co-
me I will declare his dedes which he doeth iest-
yng on vs with malicious wordes / nether is
therewith content. Not only he hym silfe recea-
veth not the bꝛethren: but also he forbiddeth th-

Fol: 300.



The. iij. pistle of S. Ihon. So. cccj
emthatt wolde / and thrusteth them out off the
congregacion .

Derely beloved counterfait not thatt wh-
ich is evyll / butt that which is good : Sethat do-
eth well is off God : butt he that doeth evyll setteth
not God . Demetrius bath good reporte off all
men / and of the trueth . Yee and we oure selves
also beare recorde / and yeknowe that oure recoz
de is true. I have many thynges to wyrite :

But I will not with pen and ynke wr-
yte vnto the. For I trust I shall

shortly sethe / and we shall
speake mouth to mouth.

Peace be with the
The lovers salute the.

Greet the lovers
by name.

The pistle off paul

Vnto the Hebzuës.

The fyrst Chapter.



God in tyme past diuersly and many wayes / spake vnto the fathers by prophet: but in theselast dayes he hath spoken vnto vs by hys sonne / whom he hath made beyre of all thyng: by whom also he made the worlde. Which sonne beyng the brightnes of his glory / and very ymage off his substance / bearynge vpe all thyng with the worlde of his power / hath in his awne person poured oure synnes / and is sytten on the right hande of the maiestie an hye / and is more excellent then the angels / in as moche as he hath by inheritance obteyned an excellēter name then have they.

For vnto which off the angels sayde he at any tyme: Thou arte my sonne / this daye begate I the: And agayne: I will be his father / and he shal be my sonne. And agayne whē he bryngeth in the fyrst begotten sonne in the worlde / he sayth: And all the angels of god shall worshippe hym. And vnto the angels he sayth: He maketh his angels spretes / and his ministers flammes of fyre. But vnto the sonne he sayth: God thy seate shal

Vnto the Hebrues ccij

before ever / and ever. The cepter of thy kyngdō
is a right cepter: Thou hast loved rightewesnes
and hated iniquitie: Wherefore hath god / which
is thy god / anoynted the with the oyle off glad-
nes above thy felowes.

And thou lorde in the begynnynge hast layde
the foundacion of the erth: And the heuens are
the workes off thy bondes. They shall perisse /
but thou shalt endure. They all shall were olde
as doth a garmēt: and as a vesture shalt thou ch-
aungethem / and they shall be chaunged: but th-
ou art the same / and thy yeaeres shall not fayle.
Vnto which off the angels sayde he at eny tyme:
Sit on my right hondetill I make thyne enemi-
es thy fote stole. Are they not all spretes to do ser-
vice / sent forth to minister for their sakes / which
shall be heyres of health?

The. ij. Chapter.

Wherfore we ought moche more to attēde
vnto the thyngs which we have herde /
lest we be spilt. For yff the woorde which
was spoken by angels was stedfast: and every
transgression and disobedience receaved a iust
recompence to reward: howe shall we scape yf
we despise so great helth: which at the fyrst begā
to be preched off the lorde hym silfe / and after
warde was confermed vnto vs warde / by them
that herdest / god bearynge witness thereto / bo-
the with signes and wonders also / and with di-
uers miracles / and gyfres off the holy gooste /
accordynge to his awne will.

He hath not vnto the angels put in subieccio

The piffle of Paul

the worlde to come / where of we speake: but one
in a certayne place witnessed / sayinge: What is
man / that thou arte myndfull of hym: other the
sonne of mā / that thou vifiteft hym? After thou
haddest for a seasō made hym lower then the an
gels: thou crownedst hym with honour and glo
ry / and hast set hym aboue the workes off thy
hondes. Thou hast put all thyngs in subieccion
vnder his fete. In that he put all thyngs vnder
hym / he left no thyng that is not put vnder hī.
Nevertheless we yet se nott all thyngs subdued
vnto hym: but that Iesus which for a season w
as made lesse then the angela / we se thow we the
punnyshment off deeth crowned with glory and
honour: that he by the grace of god / shulde tast
off deeth for all men.

For hit becaū hym / for who are all thyngs / and
by whom are all thyngs / after that he had brou
ght many sonnes vnto glory / that he shulde ma
ke the lorde off their belth parfett thow we afflic
cions: For as moche as he which sanctifieth / and
they which are sanctified / are all off won. For
which causes sake / he is not a shamed to call the
brethern sayinge: I will declare thy name vnto
my brethren / in the myddes off the congregaciō
will I prayse the. And agayne: I will put my tru
st in hym. And agayne: beholde here am I and
the children which god hath geuen me.

For as moche then as the children were parte
takers off fleshe and bloud / he also hym selfe lyke
wyse toke parte with the / for to put downe thow
owe deeth hym that had lordshippe over deeth
that is to saye the devyll. And that he myght de

Vnto the Hebrues. Fo. cccij.

lyver them which thozowe feare of deeth all the
relyfe tyme were in daunger of bondage. For he
in no place taketh on hym the angels: but the se-
ede of Abraham taketh he on hym. Wherefore in
all thyngs hit becam hym to be made lyke vnto
his brethren: that he myght be mercifull: and a
faithfull hye preste in thyngs cōcernynge god/
for to pouрге the peoples synnes. For in that he
hymselfe suffered: and was tempted: he is able
to succer them that are tempted.

The. iij. Chapter.

Wherfore wholy brethren/parttakers off
the celestiaall callige/cōsyder the embas-
seatour and hye preste of oure professiō Christ
Jesus: beyng faithfull to him that sent hi: evē
as was Moses in all his housse. And this man
was counted worthy of more glory the Moses:
In as moche as he which hath prepared the hous-
se: hath most honoure in the housse. Eue-
ry housse is prepared of someman. But he that
ordeyned all thyngs is god. And Moses verely
was faithfull in all his housse as a minister: to
beare witnes of tho thyngs which shulde be spo-
ken afterwarde. But Christ as a sonne hath rus-
le over the housse: whose housse are we: yf we fes-
pested fast confydence and reioysynge in the say-
th vnto the ende.

Wherefore as the holy goost sayth: to daye if ye
shall heare his voyce: harden not youre hertes/
as when ye provoked in tyne of temptaciō i the
wildernes: where youre fathere tēpted me: pro-
voked me: ad sawe my work ffl. ye are lōge. Wher-

Qo

The epistle of Paul.

foze I was greved with that generacio ad said:
They ever erre in their bertes: they verely have
not knowe my wayes / so that I swaie i my wra/
the / that they shuldenot enter into my rest. Take
hede bræthæ that there be i none of you an evyll
berte / in vnbeleve / that he shulde departe from
the liuynge god: but exhozte one another dæply /
whill it is called to daye / lest eny of you were ha/
rde herted / and be deceaved with synne.

We are parte takers of Christ / so that we kepe
sure vnto the ede the begynnige of the substāce /
soo lōge as it is said: to daye yf ye heare his voy/
ce / herde not youre bertes / as wbe ye provoked.
For some wbe they herde / provoked: but not all
that cā out of egypt vnder moyses. But with wh/
ome was he displeased xl. yeares: was he not dis/
pleased with them that synned: whose boddies
were over thzowen in the desert: To whō swaie
he that they shuldenot enter ito his rest: but vn/
to them that beleved not? And we set that they
couldenot enter in / be cause of vnbeleue.

The. iiij. Chapter.

Let vs feare therfore lest eny of vs forsakþ:
Ungethe promes of entrynge ito his rest / sh/
ulde seme to come behide. For vnto vs was it de/
clared / as wele as vnto them. But hit proffited
not thē that they herde the worde / be cause they
which herde it coupled it not with sayth. we wh/
ich haue beleved / do enter ito his rest / as cōtrary
wyse he sayde to the wother: as I haue sworne i
my wozath / they shall not enter into my rest. and
that spake he verely longe after that the workes

Vnto the Hebrues. So. ccciiij

were made/ from the fundacion off the worlde layde. For he spake in a certayne place of the seventh daye/ on this wyse: And good did rest the seventh daye from all his worke. And in this place agayne: They shall not come into my rest.

Seyngetherfore it foloweth that some muste enter there into/ and they to whom it was fyrst preached/ entred not therin for vnbeloues sake. Agayne he apoynteth in David a certayne priset daye after so longe a tyme/ sayinge as it is rehearsed: this daye if ye heare his voyce/ be not hardehearted. For if Josue had geue the rest/ the wolde be not afterwarde haue spoke of another daye. There remaineth therfore yet a rest vnto the people of god. For he that is entred into his rest doth cease from his awne workes/ as god did from his.

Let vs study therfore to entre into that rest/ lest any man faule into soche an ensample off vnbelefe: for the worde off god is quicke/ and myghty in operacion/ and sharper then any two edged sworde: and entreth through/ even vnto the diuidynge a sonder of the soule and the sprete and of the ioyntes/ and the mary: and iudgeth the thoughtes and the intent of off the herte. Neither is there any creature inuisible in the sight off hit: but all thyngs are naked and bare vnto the eyes off hym/ off whom we speake.

The. v. Chapter.

Syngethen thatt we have a grett hye prest whych hath entred heven (I mean Iesus the sonne off God) lett vs kepe oure profession. For we have nott an hye prest/ whych can
Do is

The epistle of Paul.

not have cōpassiō on oure infirmities: butt was
in all poyntes tempted/ in lyke manner: but yett
with out synne. Let vs therfor goo boldely vnto
the seate of grace/ that we maye receaue mercy/
and fynde grace to helpe in tyme of nede.

For every hye prest that is taken frō amonge
mē is ordeyned for men/ in thi gspertaynyng to
god: to offer gyftes and sacryfyses for synnes whi-
ch can haue compassion on the ignorant/ and
on them that are out off the hye waye/ because
that he hym silfe also is compased with infirmi-
ties: For the which infirmities sake/ he is bounde
to offer for synnes/ as wele for hys awne parte/
as for the peoples. No man taketh honour vnto
hym silfe/ but he that is called off God/ as was
Aaron.

even so lyke wyse Christ honored not hym silfe/
that he myght be the hye prest: butt he glorified
hym that sayde vnto hym: thou arte my sonne/
this daye began I the. As he also i a nother pla-
ce speaketh: Thou arte a prest for ever after the
order of Melchisedech. Which i the dayes of his
fleshe/ did offer vppe prayers and supplicaciōs/
with stronge cryinge and teares/ vnto hym that
was able to save hym from deeth: and was also
herde/ because he had God in reverence. And
though he were goddes sonne/ yet learned he o-
bedience/ by tho thyngs which he suffered/ and
was made parfayte/ and the cause off eternall
health vnto all them that obey hym: and is cal-
led of God the hye prest/ after the order of Mel-
chisedech.

Wherof haue we many thyngs to saie which

Vnto the Hebrues: fo. cccv:

are harde to be vttered: because ye are dull off
bearige. For when as concernge the tyme/ ye os
ught to be teachers/ yet haue yenede agayne th/
at we teachen ou the fyrst principles of the wor/
de of god: and are become soche as haue nedde off
mylke/ and not of strongemeate. For every man
that is feed with mylke is in expert in the worde
of rightewesnes: For he is but a babe. But stro/
ngemeate belongeth to them thatt are perfect/
whiche thozowe custome haue their wittes exer/
cised/ to iudge both good and evyll also.

The. vj. Chapter.

Wherfore let vs leave the doctryne perta/
nyng to the begynnynge of a Christen
man/ and let vs go vnto perfeccion/ and now no
more laye the foundacion of repentaunce fro de/
ed workes/ and of fayth towarde god/ off bapti/
of doctryne/ and of layinge on of hondes/ and of
resuereccion from deeth/ and of eternall iudgmēt.
And so will we do/ yf god permitt. For it is nott
possible that they/ which were once lyghted/ and
haue tasted of the hevenly gyft/ and are become
part takers of the holy goost/ and haue tasted of
the good worde of god/ and off the power off the
worlde to come: yf they faule/ shulde be remued
agayne vnto repentaunce: For as moche as they
haue (as cōcernynge the selues) crucified the so/
ne of god a fressh/ ma'ynge a mocke of hym.

For that erth which drynketh in the rayne wh/
ich cōmeth ofte apon it/ and bryngeth forth her bes/
mete for them that dresse it/ receaueþ blessinge

Go iij

The epistle of Paul.

of god: but that groude/ which beareth thornes
and bryars/ is reprovēd/ and is nye vnto curfynge:
whose ende is to be burned. Nevertheless
deare frendes/ we trust to se better of you/ and thyngs
whych a company helth / though we thus
speake. For god is not vnrighteous that he shulde
forget your worke/ and labour that procede
of love/ which love ye shewed in his name/
which have ministred vnto the sayntes/ and yett
minister. See/ and we desyre that every one off
you shewe the same diligence/ to the increace off
the sayth/ even vnto the ende: that ye saynt not/
but counter saytethem/ which thorow sayth and
paciēce inheret the promyses.

For whē god made promes to Abrahā/ because
he had no greater thig to sweare by/ he swa-
re by hym selfe/ saying: Surely I will blesse the/
and multiply the in dede. And so after that he had
taryed a lōge tyme/ he enioyed the promes. And
verely sweare by hym that is greater then them
selues/ And an othe to confirme the thyng/ vs
amonge them an ende of all stryfe. So god will-
ynge very aboundantly to shewe vnto the heyres
of promes/ the stableness of his counsaile/ he ad-
ded an othe/ that by two immutable thyngs (in
which it was vnpossible that god shuldelye) we
myght have perfect cosolaciō/ which have stode
for to holde fast the hope that is set forth before
oure faces/ which hope we have as an ancre off
the soule/ both sure and stedfast. Which hope also
entreteth in/ into the thyngs which are with in the
vayle/ whither the forerunner is for vs entred
in/ I mean Iesus that is made an hye prest for

Vnto the Hebrues. So. cccvj.
ever/ after the order of Melchisedech.

The. vij. Chapter.

This Melchisedech kynge of Salem (which beidge prest of the most hyegod/ met Abrahā as he returned agayne fro the slaughter of the kynge/ and blessed hi/ to whom also Abrahā gave tythes of all thyng?) first is by interpretation kynge of rightewesnes/ after that kynge of Salē/ that is to saye kynge of peace/ without father/ without mother/ without kynne/ and hath neither begynnynge of his tyme/ neither yet ende of his lyfe: but is lykened vnto the sonne of god/ and remaineth a prest for ever.

Consyder what a man this was/ vnto whom the patriarche Abraham gave tythes off the spoyles. And verely those childzen off lewy/ which receave the office of the prestes/ have a commaundement to take a coryng to the lawe/ tythes of the people/ that is to saye/ of their bretheren/ yee though they spronge out of the loynes of Abrahā. But he whose kynred is not counted amongesthe/ receaved tythes of Abrahā/ and blessed hi that had the promyses. and no mā denyeth but that which is lesse/ receaveth blessing of that which is greter. And here men that deve receave tythes. Butt there he receaveth tythes of whom it is witnessed that he liveth. And to saye the trueth/ Lewy hym selfe which receaveth tythes/ payed tythes in Abraham. For he was yett the loynes of his father Abraham/ when Melchisedech met hym.

And nowe therfore perfeccio cā b y the presthod
Go iiii

The epistle of Paul

of belevit? (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shulder yse/ after the order of Melchisedech/ and nott after the order off Aaron? Lowe nodout / yf the presthod be trāslated/ the of necessitie must the lawe be trāslated also.

For he of whom thes ethyngs are spoken / pertaineth vntill a nother trybe / off which / never man served at the aultre. For it is evident that oure lordes sprōge of the trybe of Juda / of which trybe spake Moses no thyng as concernige presthod.

And it is yet a more evident thige / yf after the similitude of Melchisedech there aryse a nother prest / which is not made after the lawe of the carnall cōmaundment: but after the power of the endlessse lyfe. For he testifieth: Thou arte a prest for ever / after the order of Melchisedech. Then the cōmaundment that went afore / is disannulled / because of his weaknes and vnprofitableness. For the lawe made no thyng perfect: butt was an introduccion of a better hope / by which hope / we drawe nye vnto god.

And for this cause itt is a better hope / that it was not promysed with out an othe. Those prestes were made with out an oth: butt this prest with an oth / by hym that sayde vnto hym: The lorde swate / and will not repent: Thou arte a prest for ever after the order of Melchisedech: And for that cause was Iesus a stablisshe off a better testament.

And amongethem many were made prestes / be cause they were nott suffred to endure by

fol: 306.

Vnto the Ebrues. ccvii

thereason of death. But this man / because he endureth ever / hath an everlastyng presthod: Wherefore he is able also ever to save them that come vnto God by hym / seynge he ever liueth / to make intercession for vs.

*in eternum
as saule*

Soe he an hye prest it becommeth vs to have / which is wholy / harmlesse / vndefiled / separat from synners / and made hyar then heuē. Which nedeth not dayly (as yonder hie prestes) to offer vppe sacrifice / fyrst for his awne synnes / and then for the peoples synnes. For that did he at once for all / when he offered vppe hym silfer: For the lawe maketh men prestes / which have infirmities: but the woode of the oth that cam sen ce the lawe / maketh the sone prest / which is perfect for ever more.

The. viij. Chapter.

Of the thyng which we have spoken / this is the pyth: That we have soe an hye preste that is sitten on the right honde of the seate of maiestie in heven / and is a minister of wholy thynges / and of the very tabernacle / whiche God pyght / and not man. For every hye prest is ordeyned to offer gyftes and sacryfises / wherfore it is of necessitie / that this mā have somewhat also to offer. For he wernot a preste / yf he were on the erth where are prestes that a cordyng to the lawe offer giftes / which prestes serve vnto the ensample and shadowe of heavenly thyngs: even as the answer off God was geuen vnto Moyses when he was about to synnise the tabernacle: For take hede (sayde he) that thou make all thy

Do v

The pistle of Paul

ynge accordynge to the patrone shewed to be in the mount.

Nowe hath he obtayned a more excellent office / in as moche as he is the mediator of a better testament / which was made for better promyses. For yff that fyrst testament had bene soche a won that no man coulde have founde fault with it: then shulde no place have bene sought for the seconde. For in rebuynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will synnyshe apon the housse off Israhel / and apon the housse off Juda / a newe testamēt / not lyke the testament that I made with their fathers at that tyme / when I toke them by the bondes / to ledde them out off the londe off Egypte / for they continued nott in my testament / and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhel: After those dayes (sayth the lorde) I will put my lawes in their myndes / and in their hertes / I will wryte them / and I wil be their God / and they shal be my people. And they shall not teache / every man his neighbour / and every man his brother / sayinge: I knowe the lorde: For they shall knowe me / from the lest to the moste off them: For I wil be mercifull over their iniquities: and on their synnes and on their vnrighthewesnes / will I nott bynde any more. In that he sayth a newe testament / he hath abrogat the olde. Nowe that which is disanulled and wexed olde / is redy to vanyshe a waye.

The. ix. Chapter.

That fyrst tabernacle verely had iustifying
 Agt / and serving off god / and wordly holy
 nes. For that fyrst tabernacle was made / whe
 rin was the candlesticke / and the table / and the
 shewe breed / which is called holy. Within the
 secōde wayle was the tabernacle / which is called
 holiest off all / which had the goldenenser / and
 the arcke off the testament overlayde roundabo
 ut with golde / wherein was the golden pot with
 manna / and Aarons rodde that spronge / and
 the tables off the testament. Over the arcke we
 re the cherubyns off glory shadowyng the seate
 off grace. Off which thyng / we woll nott nowe
 speake perticularly.

When these thyngs werethus ordeyned / the
 prestes went all wayes into the fyrst tabernacle
 which excuted the service of god: In to the secoū
 nde went in the hye prest alone / once every yea
 re: but not without bloud / which he offered for
 hym silfe / and for the ignoraunce of the people:
 The holy goost this signifyng / that the waye
 off holy thyngs was not yet opened / whill as
 yet the fyrst tabernacle was stondyng / which
 was a similitude off this present tyme / in which
 gyftes and sacrifices are offered / which cannot
 make them that minister perfect / as pertayny
 nge to the conscience / with meates only and dri
 kes / and divers washyngs / and iustifying off
 the flesshe / which were ordeyned vntyll the tyme
 off reformation.

But Christ beyng the hye prest off good thigs

The pistle of Paul

to come/cam by a gretter / ad a moare parfayct
tabernacle / not made with hondes: that is to sa-
ye / not of this maner bilydng / nether by the bl-
oud of gores / and calves: but by his owne blo-
ud / he entred once for all into the wholy place /
and founde eternall redempcion. For yf the blo-
ud of oxen / and off Gores / and the ashes off an
hepfer / when it was spryncled / purysied the vn-
clene / as touchyng the purysyng of the fleshe:
Howe moche moze shall the bloud of Christ (wh-
ich thozowe the eternall sprete / offered hym silfe
with out spot to God) poure geoure consciences
from deed work? / for to serve the lvyng god?

And for this cause is he the mediator off the
newe testament / that as sone (as his deeth was
fulfilled for the redempcion of those transgressi-
ons that were in the fyrst testament) they which
were called / myght receave the promes off eter-
nall inheritaunce. For whersoever is a testam-
ent / there must also be the deeth of hym that ma-
keth the testament. For the testament taketh a
uctoritie when men are deed: For it is of no val-
ue as longe as he that made it is a live. For wh-
ich cause also / nether that fyrst testamēt was or-
deyned with out bloud. For when all the cōma-
ndement were redde of Moses vnto all the pe-
ple / he toke the bloud of calves / and of Gores /
with water and purple wolle and ysop / and sp-
ryncled both the booke ad all the people / sayinge
this is the bloud off the testament / which God
hath apoynted vnto you. Moreover / he sprent-
led the tabernacle with bloud also / and all the
ministringe vessels. And almost all thynges /

Vnto the Hebrues So. cccij

accordynge to the lawe / ar clenſed with bloud / and with out effuſion of bloud / is no remiſſion.

¶ It is then nede that the ſimilitudes of beuery thyngs / be purified with ſoche thyngs: but the heuently thyngs the ſelues are purified with better ſacrifices then are theſe. For Chriſt is not entered into the holy places / that are made with handes / which are butt ſimilitudes off true thyngs: but is entered into very heven / for to apere nowe in the ſyght of God for vs. ¶ Lot to offer hym ſelfe often / as the hie pꝛeſt entred in to the holy place every yere with ſtraunge bloud: for then muſt he have often ſuffered ſence the worlde began: Butt nowe in the ende off the worlde / hath he apered once for all / to put ſynne to flight / by the offeringe vppre off hym ſelfe. And as it is appointed vnto men that they ſhall once dye / and then cometh the iudgemēt / eue ſo Chriſt was once offered to take awaye the ſynnes of many / and vnto them that loke for hym / ſhall he apere agayne / with out ſynne vnto their health.

The .x. Chapter.

For the lawe which hath but the ſhadowe of goodethyngs to come / and not the thynges in their owne faſſion / can never with theſe ſacrifices which they offer yere by yere continually make the comers there vnto perſayte. For wolde not then thoſe ſacrifices have ceaſed to have bene offered: be cauſe that the offerers once purged / ſhulde have hadde no moare conſciences off ſynnes. ¶ Evertheleſſe i thoſe ſacrifices is there mencio made off ſynnes every yere. For it is vn

The pistle of Paul

possible that the bloud of oxen / and off goates sh^e
ulde take awaye synnes.

Wherefore when he commeth into the worlde /
he sayth: Sacrifice and offeringe thou woldest not
have: but a bodie hast thou ordeyned me / holos
caustes and sacrifice for synne thou hast not alow
wed. Then I sayde: Lo I come / In the begyn
nyng of the booke is it written of me / that I sh^d
ulde fulfill thy will / o god. Above when he sayth
sacrifice / and offerynge / and holocaustes / and
sacrifice for synne / thou woldest not have / nei
ther hast allowed (which are offered by the lawe)
then he sayde: Lo I am redy to do thy will o god
he taketh awaye the fyrst to stabillish the latter
By the which will we are sanctified / by the offe
ryng of the body of Jesu Christe once for all.

And every prest is redy dayly ministryng /
and oft tymes offereth one maner of offerynge /
which can never take awaye synnes: but this mā
after he had offered one sacrifice for synnes / sat
hym doune for ever on the right honde of god / and
fro hence forth tarieth till his foes be made his
foe stole. For with one offerynge hath he made
perfect for ever the that are sanctified. And the
holy goost also beareth vs recorde off this / even
when he tolde before: This is the testament that
I will make vnto the after those dayes sayth the
lorde. And I will put my lawes in their hertes /
and in their myndes I will writte them / and the
ir synnes and iniquities will I remember no more.
And where remission of these thyngs is / there
is no moare offerynge for synne.

Seynge brethren that by the meanes off the

Vnto the Hebrewes So. cccy

bloud of Iesu/ we maye be bolde to enter itoth/
at holy place/ by the newe ad liuyng waye/ wh/
ich he hath prepared for vs/ through the vayle/
that is to saye by his fleshe. And seynge also th/
at we haue an hye prest which is ruler over the
housse of god/ let vs drawenye with a true herte
in a full sayth spryncled in oure vertes/ fro an
evyll conscience/ and wesshed in oure bodies with
pure water/ and let vs kepe the profession of ou/
re hope/ with oute wa verige/ for he is saythfull
that promysed) and let vs consyder one another
to prouoke vnto love/ and to good woorkes: and
let vs not forsake the felishippe thatt we haue a
monge oure selves/ as the maner of some is: but
let vs exhorste one another / ad that so moche the
more/ be cause ye se that the daye draweth nye.

For yff we synne willyngly after that we ha/
ue receaved the knowledg off the trueth / there
remayneth no more sacrifice for synnes: but a fe
arfull loyng for iudgement/ and violent fyre/
which shall deuoure the aduersaries. Set that de
spiseth Moses lawe/ dyeth with out mercy vnd/
er two or thre witnessses. Off howe moche sorer
punnyshment suppose ye shall he be couēted wo:
thy/ which treadeth vnder fote the sonne of god:
and counteth the bloud off the testament as an
vnholthyng/ wherwith he was sanctified/ ad
doth dishonoure to the spere off grace. For we
knowe hym that hath sayde/ vengeance belon/
geth vnto me/ I will recompence sayth the lorde
And agayne: the lorde shall iudge his people.
It is a fearfull thyng to faule into the hondes
off the liuyng God.

The pistle of Paul

Call to remembraunce the dayes that are passed in the which / after ye receaved light / ye abode a grette fyght in adversities / partly whill all men wondered and gasped at you for the shame and tribulacion thatt was done vnto you / and partly whill ye becam companions of them which so passed their tyme. For ye suffered also with my bondes / and to kea worth the spolyng of youre goode / and that with gladnes / remembre in youre selves howe that ye had in heven a better / and an enduerynge substaunce. Cast not awaye therefore youre confydence which hath grett rewarde to recompence. For ye have ende of patience / that after ye have done the will of god / ye myght receave the promes. For yet a very lytell whyle / and he thatt shall come will come / and will not tary: But the iust shall live by faith. And yf he withdraue hym selfe / my soule shall have no pleasure in hym. We are not whiche withdraue oure selves vnto dampnacion / butt partayne to sayth / for to wyne oure soules.

The .xj. Chapter.

Fayth is a sure confidence off thyngs which are hoped for / and a certayntie off thyngs which are not sene. By it the elders were well reported off. Thorowe fayth we vnderstande that the world was ordeyned / by the worde off god: That by the meanes of thynges which apeare / thynges which are invisyble myghte be knowne. By sayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which / he obteyned

Vnto the Ebrues. So. cccxi.

witnes that he was righteous. God testifyinge of his gyftes: by which also he beyng deed/ yet speaketh.

By sayth was Enoch trāslated that he shulde not se deeth: nether was he founde: for god had taken hym awaye. Before he was taken awaye/ he obtayned recorde/ that he had pleased god: but with out faith it is vnpossible to please him. For he that cometh to god/ must beleue that god is/ & that he is a rewarder of them that seke hi.

By sayth Noe honored god/ after that he was warned of thigf which were not sene/ & ad prepa- red the arcke to the sauinge of his housholde/ th/ rowe the which arcke/ he condemned the worl- de/ and he cam herte of the rightewesnes which cometh by sayth.

By sayth Abrahā / whe he was called obeyed to goo out fro a place/ which he shulde afterwar- dereceave to inheritaunce/ and he wēt out/ not knowinge whether he shulde goo.

By sayth he removed to the lōde that was pr- omysed hi/ as into a straunge countre/ & ad dwelt in tabernacles: & so did Isaac/ & Jacob/ bey- res with hi of the same promes. For he lofed for a citie havyng a foundation / whose bylder & ad maker is god.

Thozow sayth Sara also receaved strengthe to be with childe/ and was delivered of a childe wben she was past age/ because she iudgeg him saythfull which had promysed.

And therfore spronget here of one (and of one which was as good as deed) so many in multitu- de/ as the starres of the skye/ and as the sonde of

pp

*errata by for
62*

The epistle of Paul.

the see shore which is innumerable.

And they all deyed i sayth / and receaved not the promyses: but sawethem a farre of / and beleved the / and saluted the: and cōfessed that they were straungers and pilgrims on the erthe. They that saye soche thynges / declare that they seke a coun tre. Also yf they had bene myndfull of that coun tre / from whence they cam / they had leasure to have returned agayne. Butt now they desyre a better / that is to saye a celestiaall. Wherefore god is not ashamed of the / evē to be called their god: for he hath prepared for them a citie.

In sayth Abraham offered vpppe Isaac / whe he was tempted / and he offered hym beyng his only sonne / i whom he had receaved the promyses: Of whom it was sayde / In Isaac shall thy seed be called: for he considered / that God was able to rayse vppe agayne fro death. Wherefore receaved he hi / as an ensample of the resurrection. In sayth Isaac blessed Jacob and Esau / as concernyng thyngs to come.

By sayth Jacob when he was a deyinge / blessed both the sonnes of Joseph / and worshipped on the toppe of his ceptre.

By sayth Joseph when he deyed / remebred the departyng of the children of Israhel / and gave commaundement of his bones.

By sayth Moses whe he was bozne / was hid thre monethes of his father and mother / because they sawe he was a proper childe: nether feared they the kynge's commaundement.

By sayth Moses whe he was of a gret age / refused to be called the sone of Pharaos daughter / and chose rather to suffre ad versitie with the pe

Vnto the Hebrues. Fo. cccij

ople of god / then to enioye the pleasures off synne
for a ceason / and esteemed the rebuke off Christ
gretter ryches / then the treasure of Egypt. For he
had a respecte vnto the rewarde.

By sayth he forsoke Egypt / and feared not the
fearrenes of the kynge. For he endured / even as
he had sene hym which is invisible.

Thozowe sayth he ordeyned the ester lambe /
and the effusio of blud / lest he that destroyed the
fyrst borne shulde touchet them.

By sayth they passed thozowe the red see as
by drey longe / which when the egipcians had as-
sayed to do / they were dzowned.

By sayth the walles of Jerico fell doune after
they were compased a boute / seven dayes.

By sayth the harlot Raab perished not with
the that beleved nott / after she had receaved the
spyas to lodgyng peasably.

And what shall I moze saye / the tyme wold be
to short for me to tell off Gedeon / off Barach /
ad of Samson / ad of Jephthae. Also of David
ad Samuel / and of the prophets / which thozow
we sayth subdued kynngdoms / wrought righte-
ousnes / obteyned the promyses / stopped the mo-
uthes of Lyons / quēched the violence of fyre / es-
caped the edge off the swearde / off weake were
made stronge / wered valient in fyght / turned to
flyght the armees of the alient. The wemen re-
ceaved their deed to lyfe agayne.

Wother were racted / and wolde nott be deli-
vered / thatt they myght receave a better resur-
rection. Wother tasted off mockyng / and
scourgyng / mozeover off bondes and pryson

The epistle of Paul.

met were stoned / were beate a sude / were tēp-
ted / were slayne with swerdes / walked vppe
and doune in shepes skynnes / in gotes skynnes /
in nede / tribulacion / ad veraciō / which the wo-
rld was not worthy of: They wandred in wild-
ernes / in mountaynes / in dens and caves of the
erth.

And these all thozowefayth obtayned good re-
porte / and receaved not the promes / god provi-
dyng a better thyng for vs / that they with out
vs shulde not be made perfect.

The. vij. Chapter.

Wherfore lett vs also (seynge that we are
cōpased with so gret a multitude of witt-
nesses) laye a waye all that preseth vs doune / ad
the sinne that hangeth on vs / ad let vs rñe with
paciēce vnto the battayle that is set before vs /
lokyng vnto Iesus / the auctor and fymmyssher
of oure fayth / which for the love that was set be-
fore hym / abode the crosse / and despyed the sh-
ame / and is sett doune on the right honde off the
trone off God. Consider therfore howe that he
endured suche speafige agaynst hym of sinners /
lest yeshulde be weryed and faynte in youre my-
ndes. For ye have not yet resisted vnto bloud sh-
eddyng / stryvyng agaynst sinne. And ye have
forgottē the cōsolaciō which speaketh vnto you-
as vnto children: My sonne despyse nott the cha-
stenyng of the lorde / nether saynt whē thou art
rebufted of hym: For whom the lorde loveth /
hym he chasteneth: yee / ad he scourgeth every so-
ne that hereceaveth.

Ps 3/2.

Vnto the Hebrewes. fo. ccciiij.

If ye shall endure chastnyng/ god offereth bi
 filse vnto you/as vnto sonnes. What sone is th
 at whom the father chasteneth not? If ye be not
 vnder correction (where of all are part takers)
 then are ye bestard and not sonnes. Moreover
 seyng we had fathers of oure fleshe which cor
 rected vs/ and we gave the reverence: shall not
 we moche rather be in subieccion vnto the father
 of spietuall gyftes and shall liue? And they ve
 rely for a fewe dayes/ nurtred vs after their
 awne pleasure: but he learneth vs vnto that wh
 ich is profitabie/ that we myght receave off his
 holines. No manner learnyng for the present ty
 me seemeth to be ioyeous/ but grevous: neverth
 elesse afterwarde it bryngeth the quyet frute off
 rightewesnes vnto them which therein are exer
 cised.

Stretch forth the therfore agayn the hōdes wh
 ich were let doune/ and the weake knees/ and seth
 at ye have strayght steppes vnto youre fete/ lest
 any baltyge turne out of the waye: yee/ let hit ra
 ther be healed. Embrace peace with all men/ and
 wholyness with out the which/ no mā shall see the
 lorde. And se that no mā be destitute of the grace
 of god/ lest eny rote of bitterness sprige vppe and
 trouble: and therby many be defiled. That the
 re be no fornicator/ or vnclene pesson/ as Esau
 which for one breakfast solde his right that bel
 onged vnto bi/i that he was the eldest brother.
 Knowe howe that afterwarde when that he
 wolde have inherited the blessing/ he was put
 by. His repētance founde no grace/ no though
 he desired that blessing with teares.

p p iij

The epistle of Paul.

For ye are not come vnto the mouthe that is touched / ad vnto hurninge fyre / nor yet to myst ad darknes and tēpest of wedder / nether vnto the sounde of a trope ad the voyce of waddes which voyce they that herde it wished awaye / that the comunicaciō shulde not be spoken to the. For they were not able to abyde that which was spokē. If a beast had touched the mountayne / hit muste haue bene stoned / or thrust thorowe with a darte: euen so forerrebble was the sight which appeared. Moses sayde I feare and quake. But ye are come vnto the mounte Sion / and to the citie off the liuynge god / the celestiaall Jerusalem: and to an innumerable sight of angels / ad vnto the cōgregaciō of the fyrst borne sōnes / which are written in heven / and to god the iudge of all / and to the spretes of Just and perfect men / and to Jesus the mediator of the newe testament ad to the spryncflynge of bloud that speaketh better then the bloud of Abel.

Setharye despyse not hī that speaketh. For yf they escaped not which refused hī that spake on erth: Noche more shall we note scape / yf we turne awaye frō hī that speaketh from heven: whose voyce then shalke the erth / and nowe declareth sayinge: yet once more will I spake / not the erth only / but also heven. No dout that same that he sayth / yet once more / signifieth the remouynge a waye of those thyngs which are shaken / as off thyngs which haue ended their course: thatt the thigs which are not shake maye remayne. Wherfore if we receaue the kyngdō which is not moved / we haue grace / wherby we maye serue god and please hym with reverence and godly fear

Vnto the Hebrues. fo. cccliiij.

re. For our god is consuming fyre.

The. viij. Chapter.

Let brotherly love continue. be not forgetfull to be kyndeto straungers. For thereby haue dyvers receaved angels into their houses vnto wares. Remember the that are in bondes/ even as though ye were bounde with the. Remyndfull of the which are in adversitie/ as ye which are yet in youre bodies. Let wedlocke be had in pryncipall poynts/ and let the chamber be vndefiled: for whose teperes/ and advoutrars god will iudge. Let your conversation be with out covetousnes/ and be content with that ye have allready. For he verely said: I will not fayle the neither forsake the: that we maye boldly saye: The lord is my helpe/ and I will nott feare what man doeth vnto me. Remember the which have the oversight of you/ which have declared vnto you the worde of god: consider the conversation off their lyvinge/ and consider thei their sayth.

Jesus Christ yester daye and to daye/ and the same continueth forever. Be not carryed hidder and thysyder with divers and straunge learninge. For it is a good thyng that the herte be stablissed with grace/ and not with meates/ which have not profited them that have had their pastyme in the. We have an ankire wherof they maye nott eat which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie priest to pource sine) are burnt with out the tētes. Therefore Jesus to satisfie the peple with his awne bloud/ suffered with

pp liij

The epistle of Paul

out the gate. Let vs goo forth therfore out of the tentes/and suffer rebuſe with hi. For here have we no cōtinuyng citty: but we ſeek a citty to come.

For by hi offer we theſacrifice of laude all wayes to god: that is to ſaye the frute of thoſe lypps/ which cōfeſſe his name. To do gooðe/ and to diſtribute forget not/ for with ſuche ſacrifices god is pleaſed. O be ye the that have the overſight of you/ and ſubmit yourſelves to the/ for they watche for your ſoules/ even as though they ſhulde geve a cōptes for them: that they maye do it with love/ and not with greſe. For that is an unproffitable thyng for you. Praye for vs. We have cōfidence be cauſe we have a good conſcience in all thyng/ and deſyre to live honeſtly. I deſire you therfore ſomwhat the more haboudantly/ that ye ſo do that I maye be reſtozed to you quicly

The god of peace that brought agayne ſcōd us to our lord Jeſus Chriſt/ the gret ſhepherde of the ſhepe/ thoz owe he bloud of the everlaſtyng teſtament/ make you perſect in all worke/ to do his will/ and brynge to paſſe/ that whatſoever ye do/ maye be accepted in his ſight/ by the meannes of Jeſus Chriſt. To who be prayſe for ever whill the worlde endureth Amen.

I beſeeche you brethren/ ſuffre the wordes of exhortaciō: For we have writen unto you i ſeawe wordes. Knowe the brother Timothe/ whom we have ſent from vs/ with whom (yf he come ſhortly) I will ſee you. Salute the that have the overſight of you/ and all the ſayntes. They off Italy/ ſalute you. Grace be with you all Amen.

Sent from Italy by Tmotheus.

Pol: 3/4.

The pistle off

S. James.

The fyrst Chapter.



Iames the seru aunt
off God / and off the lord
Jesus Christ / sendeth greetynge
to the xij. trybes which are
stattered here and there. My
brethre / count it excedynge ioye
when ye faule into diuers tem-
ptacions / remembrynge howe
that the trynge off youre fayth
bringeth paciencē: and let paci-
ence have her perfect worke / that ye maye be pa-
rfect and sounde / that nothyng be lackynge vns
to you.

Wtteny that is amonge you late wisdom / let
hym are off God (which geueth to all men with
outen doublenes / ad casteth no man in the teth)
and it shalbe geuen hym / but let hym are in say-
the / and waver not. For he that douteth is lyke
the waves off the see / tost off the wynde / and ca-
ried with violence. Nether let that man thynke
that he shall receave eny thyng off God. A wa-
verynge mynded man is vnstable in all his wa-
yes.

Let the brother off lowe degre reioyce in that
he is exalted / and the ryche in that he is made los-
pp v

The pistle of

we. For even as the flower off the grasse shall he vannysshe awaye. The sonne is rysen with heat and the grasse is withered and his flower is faulen awaye and the beautie off the fassion off it is perished: even so shall the rich man perishe in his aboundance.

Happy is the man that endureth in temptacion for when he is tryed he shall receave the crowne of lyfe which the lorde hath prepared for them that love hym.

Let no man saye when he is tempted that he is tempted of god: for god tempteth not vnto eueryll: he tempteth no mā: But every man is tempted drawne a waye and entysed of his awne concupiscence. Then when lust hath conceaved she bringeth forth synne and synne when it is synnysshed bringeth forth the deeth.

Here not my deare brethren. Every good gyfte and every parfayt gyft is from above and cometh downe from the father off light with whom is no variableness nether is he chaunged vnto darkness. Of his awne will he begat he vs with the worde off lyfe that we shulde be the first of his creatures.

Wherefore deare brethren let every man be swyfte to heare slowe to speake and slowe to wrath. For the wrath off man worketh not that which is righteous before God.

Wherefore laye a parte all filthynes all superfluite off maliciousnes and receave with meeknes the worde that is grafted in you which is able to save youre soules: And set that ye be doares off the worde and not heares only deceaue yge you

S. James Fo. cccxvi

re owne selves. For yff a man heare the worde / and do it not / he is lyke vnto a man that beholdeth his boddily face in a glasse. For as sone as he hath loked on hym silfe / he goeth his way / and hath immediatly forgotten what his passion was: but whosoever lofeth in the parsaite lawe off libertie / and continueth therein (yf he be not a forgettfull hearer / but a doer off the worde) he shal be happy in his dede.

Wffeny man amonge you seme devoute / and refrayne not his tonge: but deceave his owne heart / this mannes devocion is in vayne. Pured devocion and vndefiled before God the father / is this: To vsyte the frendlesse / and widdowes in their adversite / and to kepe hym silfe vnspotted from the worlde.

The. ij. Chapter.

Brethren have not the sayth of oure lorde Jesus Christ the lorde off glory in respecte off persons. Wff there come into youre company a man with a golden ryng / and in goodly apparrell / and there come in also a poore man in vyle raiment / and ye have a respecteto hym that weareth the gape cloth ryng and saye vnto hym: Sit thou herein a good place / and saye vnto the poore / stonde thou there / or sit here vnder my fote stole: are ye not even parciall in youre selves / and have iudged after evyll thoughtes?

Harken my deare beloved brethren / hath not God chosen the poore off this worlde / which are rich in sayth / and heyre off the kyngdom /

The pistle of

which he promysed to them that love hym? But ye have despised the poore. Are not they ych they which opresse you: ad they which drawe you before iudges? Do not they speake evyll of that good name that is called on over you?

If ye fulfill the royall lawe accordynge to the scripture which sayth: Thou shalt love thyne neyghbour as thy selfe / ye do wele: but yf ye regarde one person more then another / ye commit synne / and are rebuffed off the lawe as transgressours. Whosoever shall kepe the whole lawe / ad yet faile in one poynt / he is gyltie in all. For the that sayde: Thou shalt not commit fornicacion / sayde also: thou shalt not kill. Though thou shalt do no fornicacion / yet yff thou kill / thou arte a transgressor off the lawe. So speake ye / ad so do as they that shalbe iudged by the lawe off libertie. For there shalbe iudgement merciles to hym that sheweth no mercy / ad mercy reioysseth agaynst iudgement:

What avayleth it my brethren / though a man saye he hath fayth / when he hath no dedes? Can fayth save hym? If a brother or a sister be naked or destitute off dayly fode / and one of you save ye vnto them: Departe in peace / God sende you warmnes and fode: not with stondynge ye geve them not tho thyngs which are nedfull to the body: what helpeth it them? Eve so sayth / yf it have no dedes is deed in hit selfe.

But one shall saye: Thou hast fayth / and I have dedes: Shewe me they fayth by thy dedes: and I will shewe the my fayth by my dedes. Beleevest thou that there is one god? Thou doest we

S. James. Fo. cccvii

le. The devyls also beleve and tremble.

Wilt thou vnderstonde o thou wayneman/
that sayth with out dedes is deed? Was not A/
braham oure father iustified off his dedes whe
he offered Isaac his sonne upon the aultre? Th
ou seyst howe that sayth wrought in his dedes / and
through the dedes was the sayth made perfect.
And the scripture was fulfilled which sayth: A/
braham beleved god / and it was reputed vnto
hym for rightewesnes: and he was called the fr
ende off God. Rese then howe that off dedes a
man is iustified / and nott off sayth only. Ly/
ke wyse also was not Raab the harlot iustified
when she receaved the messengers / and sent the
out a nother waye? For as the body / with out
the sprete is deed / evē so sayth with out dedes is
deed.

The. iij. Chapter.

M Brethren / be not every man a master/
Remembryng howe that we shall recea/
ve the more damnacion. For in many thyngs we
synne all. If a man synne not in worde / he is a
perfect man and able to tame all the body. Be/
holde we put bittes into the horses mouthes th
at they shulde obeye vs / and we turne aboute all
the body. Beholde also the shippes / which tho/
ugh they be so gret / and are dryven off fearce w
ides / yet are they turned about with a very sma
le helme / whither soever the violence off the go/
vernes woll: evē so the tonge is a littell member
and boasteth grett thyngs.

Beholde howe gret a thyng a litell fyre kyn

The piffle of

deleth/ and the tonge is fyre/ and a worlde off wickედnes. So is the tonge set among oure members/ that it defileth the whole body/ and setteth a fyre all that we have off nature/ and is it selfe sett a fyre/ even off hell.

All the natures off beastes/ and off byrdes/ and off serpentcs/ and thynges of the see/ are meked and tamed off the nature off man. But the tonge can nomantame. It is an vnruely evyll full off deedly popson. Therwith blesse we God the father/ and therwith curse we men which are made vnto the similitude off God. Out off oremought proceedeth blessinge and cursynge. My brethren these thynges ought not soo to be. Doth a fountayne send forth at one place swete water/ and bytter also? Can the fygge tree/ my brethren/ beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. Who ys wyse and endued with learnynge amonge you? Let hym shewethe work of his good conversacion in meknes that ys coupled wyth wisdom.

If ye have bitter envyinge amonge you/ ad stryfe in youre hertes/ reioyce not: nether be lyars agaynst the trueth. This wisdom descendeth not fro a bove: but is erthy/ and naturall/ ad diuyshe: for where envyinge and stryfe is/ there is vnstablenes/ ad all maner of evyll work: but the wisdom that is from above/ is fyrst pure/ the peasable/ gentle and easy to be entreated/ full of mercy and good frutes/ with out iudgyng/ and with out simulacio: yee/ ad the frute of rightewesnes is sown in peace/ of the that keepe peace.

Fol: 317.

S. James cccviii
The. iiii. Chapter.

From whence cometh warre / and fightynge
amonge you? come they not here hence? eve
off youre voluptuousnes that rayneth in youre
members. Ye lust / and have not. Ye envie and
have indignacion / and cannot come by it. Ye fi
ght and warre / and have not / because ye are not.
Ye are and have not / because ye are a mysse / fo
r to consume it apō youre voluptuousnes. Ye ad
voutrats / and women that breke matrimonie :
knowe ye not howe that the frendshippe off the
worlde is enunitie to god warde? Whosoever wi
lbe a frende of the worlde / is made the enemye of
god. Doye suppose that the scripture sayth i va
yne: The spere that dwelleth in you / lusteth eve
contrary to envie: but giveth more grace.

Submit youre selves to god / and resist the de
vill / and he will sive frō you. Drawe neye to god /
and he will drawe neye to you. Clense youre hon
des yf synners / and pourdge youre hertes yew
veryngemyned. Suffre afflictions: for owe ye
and wepe. Let youre laughter be turned to mor
nyng / and youre ioye to hevynnes. Cast doune
yourselves before the lorde / and he shall lift you
uppe. Backbyte not one another / brethren. He
that backbyteth his brother / and he that iudges
th his brother / backbyteth the lawe / and iudgeth
the lawe: but and yf thou iudges the lawe / thou
art not an observer of the lawe: but a iudge. The
re is one lawe geve / which is able to save and to
disfoyre. what art thou that iudgest another mā
Go to now ye that saye: to daye and to morowe

The pistle of

let vs go into soche a citie and cōtinue there a yeres
are and be ye / and sell / and wyinne: and yet can
not tell what shall happen to morowe. For wh
at thig is youre lyfe? bit is evē a vapoure that
apereth for a lytell tyme / and then vanyssheth
awaye: For thar ye ought to saye: yff the lorde
will and yf we live / let vs do this or thatt. Butt
nowe ye reioyce in youre boistynge. All soche re
ioysynge is evyll. Therefore to hym that knowe
th howe to do good / and doth it not / it is syn
ne.

The. v. Chapter.

Goo to nowe ye Ryche men. Wepe / and how
le on youre wretchednes that shall come a
pon you. Your riches is corrupte / youre gar
ment are mothe eaten. Your golde and youre
silver are cankered / and the rust off them shal be
a witnes vnto you / and shall eat youre flesshe
as it were fyre. Ye have heaped treasure toged
der in youre last dayes: Beholde the hyer off the
laboures which have reped doune youre felde
(which hyer is of you kept backe by fraude) cry
eth: and the cryes off them which have reped / a
re intred into the eares off the lorde off Sabao
th. Ye have lived in pleasure on the erth and in
wantannes. Ye have norysshed youre hertes /
as in a daye off slaughter. Ye have condemp
ned and have killed the iuste / and he hath not re
sisted you.

Be pacient therefore brethren / vnto the com
myng of the lorde. Beholde the husbandman
waiteth for the precious frute off the erth / and

Of S. James. Fo. cccix.

hath longe pacience there vppon / vntill he receiue the yerly and the latter rayne. Be ye also patient therfore / and settle youreertes / for the commynge off the lord draweth neye. Brodge not one agaynst another bzethren / lest ye be damned. Beholde the iudge stondeth before the doore. Take (my bzethren) the prophettis for an ensauple of sufferynge aduersitie / and of longe pacience / which spake in the name off the lord. Beholde we counte them happy which endure. We have herde of the pacience of Job / and have knowen what ende the lord made / for the lord is very pitifull / and mercifull.

Butt above all thyngs my bzethren / sweare not / nether by heven / nether by erth / nether by eny wother othe. Let youre sayinge be ye / naye naye: lest ye faule into yppocrysy. As there eny amonge you that is evyll vexed: let hym praye. As there eny man amonge you that is merke: let hym synge psalmes. As there eny man diseased amonge you: Lett hym call for the seniours off the congregacion / and lett them praye over hym / and anointe hym with oyle in the name off the lord: and the prayer off fayth shall save the sicke / and the lord shall raise hym vpper: and yf he have committed synnes / they shalbe forgiven hym.

Knowlege youre fautes one to another: and praye one for another / that ye maye be healed. The prayer off a ryghteous man availeth much / yf it be fervent. Elias was a man in daunger to tribulacion as we are / and he prayed in his prayer / that it myght not rayne: and it rays

¶

ned nott on the erth by the space off thze yeares
and fire monethes. And agayne he prayed / and
the heve gave rayne / ad the erth brought forth
her frute.

Brethren ys eny off you erre from the trueth /
and a nother convert hym / lett the same knowe /
thatt he wbych converted the synner from
goynge astraye out of his waye / shall
save a soule from deeth / and shal
all hyde the multitude off
synnes.

The ende of the pistle off
Saynt James.

The pistle off sanct Judas.



Judas the servaunt
of Jesus Christ / the broth-
er off James / To them which
are called and sanctified in god
the father / and preserved i Ch-
rist Jesus. Mercy vnto you /
ad peace ad love be multiplied.

Beloved / when I gave all
diligence to write vnto you off
the comen health : itt was ned-
full for me to write vnto you /
to exhort you / that ye shulde continually labo-
ure in the fayth / which was once geven vnto the

Of S. Judas. Fo. cccxy:

sayntes. For there are certayne craftely crept i/
of which it was writtē afore tyme vnto soche iu/
dgernēt. They are vngodly / and turne the grace
of oure lorde God vnto wantannes / And denye
God the only lorde / and oure lorde Iesus Ch/
rist.

My mynde is therfore to put you in remēbra/
unce / for as moche as ye once knowe this / howe
thatt the lorde (after thatt he had delivered the
people out of Egypt) destroyed the which after/
warde beleved not: The angels also / which kept
not their fyrstestate: but leste their owne habi/
tacion / he hath reserved i everlastynge chaynes
vnder darknes vnto the iudgement of the greate
daye. even as Sodom / and Gomor / and the citi/
es aboute them (which in lyke maner defiled the
selves / with fornicacio / and folowed straunge
fleshe) are set forth for an ensample / and suffre
the vengeaunce of eternall fyre. Lye wylse these
dremers defyle the fleshe / despyse rulars / and
speake evyll of them that are in auctoritie.

Yet Michael the archangell (when he strove
agaist the devyll / ad disputed about the body of
Moses) durst nott geve traylyngesentenee / butt
sayde: The lorderebuke the. Butt these speake
evyll of those thigs which they knowenot. In tho
thyngs which they knowe naturally (as beastes
which are with out reason) they corrupte them
selves. Wo be vnto them / for they have folowed
the waye of Cayn / and are spylt in the erreure of
Balam for lukers sake / and are caste a waye in
the treason of Core.

These are pottes which of youre fidnes feast

¶ q ij

The epistle

to gedder/ with out feare/ fedyng them selves.
Cloude they are with out water/ caried about
off wyndes: Trees rotten in auctum/ vnfrut-
full/ twyse deed/ and plucked vppe by the rotes.
They are the ragynge waves off the see/ somyns
ge out their awne shame. They are wandrynge
starres/ to whom is reserved the myst of darck-
nes for ever.

Enoch these veth from Adam prophesied be-
fore of suche saying: Beholde the lord shall co-
me with thousand of saynt. to geve iudgement
agaynst all men/ and to rebuke all that are vn-
godly amonge them/ of all their vngodly dedes/
which they have vngodly comitted/ and of all th-
eir cruell speakyng/ which vngodly sinners ha-
ve spoken agaynst hym.

These are murmurers/ complayners/ walk-
ynge after their awne lustes/ whose muthes sp-
eake proude thyngs. They have men in greate
reverence be cause off a vantage. But yederly
beloved remember the wordes which were spo-
ken before off the Apostles off oure lorde Iesus
Christ/ howe that they tolde you thatt there sh-
ulde be begylers in the last tyme/ which shulde
walke after their owne vngodly lustes. These are
remakers off sectes/ naturall/ havyng no spre-
te.

But ye derly beloved/ edyfie youre selves in
youre most wholy fayth/ prayinge in the wholy
goost/ and kepe youre selves in the love of God/
loke for the mercy of oure lorde Iesus Christ/
vnto eternall lyfe. And have compassion on so-
me/ separatynge them: and wother save with fe-

Of sanct Judas. So. cccxvi.

are/pullyngethem out of the fyre/and hate the
fylthbyvesture of the fleshe.

Vnto hym that is able to kepe you / thatt ye
faulenott/ and to present you faultlesse be/

foze the presence off hys glory with

ioue that ys to saye to God oure

saveour whyche only ys

wyse / be glory / ma/

iestie / dominio /

ad power /

nowe

and for

ever Amen.

¶ q iij

The revelacion off sanct Ihon the devine. The fyrst Chapter.



The revelaciō of Iesus
Christe/ which god gave vnto
hi/ forto shewe vnto his serv-
auntf thyngf which muste sh-
ortly come to passe. And he sent
and shewed by hys angell vn-
to hys servaunt Ihon/ whych
bare reeorde off the worde off
god/ and off the testimony off
Iesus Christe/ ad of all thyns
gſ that he sawe. I appy is he that redith/ ad th-
ey that heare the wordes of the prophesy/ ad ke-
peth oo thyngf which are writtē therin. For the
tyme is at honde.

Ihon to the viij. congregaciōs in Asya. Gra-
ce betwixt you ad peace/ from hym which is/ ad
which was/ and which is to come: and from the
viij. spretf which are present before his trone/ ad
from Iesus Christ which is a faythfull witnes/
and fyrst begotten of the deed: ad lorde over the
kyngf of the erth. Vnto hym that loved vs and
washed vs from oure synnes in his awne blood/
ad made vs kyngf and prestes vnto god his fa-
ther/ be glory/ and dominion/ for ever more
amen. Beholde he commeth with cloudes/ and
alleyes shall se hym: ad they also which peered

Of S. Ihon. Fo. cccxvij.

hi. And all kynned of the erth shall wayle. even soamen. I am Alpha and Omega the begynnyng and the endinge. sayth the lord almyghty which is and which was and which is to come.

Ihon youre brother and companyon i tribulacion / and in the kyngdom and pacience which is in Jesu Christe / was i the yle of Pathmos for the worde of god / and for the witnessyng of Jesu Christe. I was in the sprete on a sondaye / and herde behynde me / a gret voyce / as itt had bene of a trompe sayinge: I am Alpha and Omega the fyrst and the laste. That thou seiste write in a boke / and sende hit vnto the congregacions which are i Asia vnto Ephesus / and vnto Smyrna / and vnto Pargamos / and vnto Thiatira / and vnto Sardis and vnto Philadelphia / and vnto Laodicia.

And I turned bak to sethe voicet hat spake to me. And when I was turned: I sawe vij. golden candelstyckes / and in the mydd of the candelstyckes / one lyke vnto the sone of man clothed with a lynnen garmēt doun to the ground / and gyrd aboute the pappes with a golden gyrdle. His heed / and his heares were whyte / as whyte woll / and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse / as though they brent i a fornace: and his voyce as the sounde of many waters. And he had i his right hode vij. starres. And out of his moughth went a two edged swerde. And his face shone even as the sunne i his strengthe.

And when I sawe hym / I fell at his fete / even as deed. And he layde hys ryght honde apō me /

¶ Q. q. iij

The revelacion.

sayinge vntome: feare not. I am the fyrst/ and the laste/ and am a lyve/ and was deed. And be/ holde I am a lyve for ever more/ and have the keyes off hell and off deeth. Wryteth therfore the thynges whych thou haste sene/ and the thyngs which are/ and the thyngs which shalbe fulfyl/ led here after: and the mystery off the vij. starres which thou sawest in my ryght honde/ and the vij. golden candel styckes. The vij. starres are the angells off the vij. congregacions: And the vij. candle styckes which thou sawest are the vij. congregacions.

The seconde Chapter.

Unto the angell off the congregacion off Ephesus wryte: These thyngs sayth he that holdeth the vij. starres in his ryght honde/ and walketh in the myddes off the vij. golden candel styckes. I knowethy worke/ and thy labour/ and thy pacience/ and howe thou cannest not forbeare them which are evyll: and examinedst them which saye they are Apostles/ and are nott: and hast founde them lyars. and haste suffered/ and hast pacience: and for my names sake hast labored and hast nott faynted. Nevertheless I have sumwhat agaynst the/ for thou hast lefte thy fyrst love. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst werkes. Or elles I wyll come vnto the shortly/ and will remove thy candle stycke out of his place/ excepte thou repent. Butt this thou haste because thou haste hated the dedes off the Nicolaitans/ which dedes I also hate. Lett hit that hath eares

heare/ what the sprete sayth vnto the congregacions. To hym that overcommeth/ wyll I geve to eate off the tree of lyfe/ which is in the myddes off the paradise off God.

And vnto the angell off the congregacion off Smyrna wyte: These thyngs sayth he that is fyrst/ and the laste/ which was deed and is alive. I knowe thy woork and tribulacion and povertie/ but thou art tryche: And I knowe the blasphemys off them whiche call them selves iewes and are not: but are the congregacio of sathā. Feare none off thow thyngs which thou shalt soffre. Beholde/ the devyll shall caste off you into prison/ to tempte you/ and yeshall have tribulacion .x. dayes. Be saythfull vnto the deeth and I wyll geve thea crowne off lyfe. Let hym that hath earis heare/ what the sprete sayth to the congregacions: Seth that overcommeth shall not be hurt off the seconde deeth.

And to the angell/ off the congregacion in Pergamos wyte: This sayth he which hath the sharp swearde with two edges. I knowe thy woork and where thou dwelleste/ eyn where Sathā and seate ys/ and thou kepeste my name and hast not denyed my sayth. And in my dayes Antipas was a saythfull witness off myne/ which was slayne amonge you where sathā dwelleth. But I have a fewe thyngs agaynst the that thou hast there/ they thatt mayntayne/ the doctryne off Balam which taught in balake/ to put occasion off syn before the chylderne off Israhell/ thatt they shulde eate off meate dedicat vnto ydolles/ and to commit fornicacion. Even so hast thou

Qq v

The reuelacion

them that mayntayne the doctryne off the Nicolaitans/ which thyng I hate. But repent or elles I will come vnto the shortly and will fyght agaynst them with the swearde of my mought. Lett hym that hath eares heare what the sprete sayth vnto the congregaciōs: To hym that overcometh will I geve to eate māna that is hyd. and will geve hym a whyte stone/ and in the stone a newe name wrytten / which no man knoweth/ savinge yethat receaveth hit.

And vnto the angell off the congregacion off Theatira write: This sayth the sonne of god/ which hat his eyes lyke vnto a flame of fyre/ whose fete are lyke brasse: I knowe thy workes and thy love/ service/ and faght/ and paciēce/ and thy dedes/ which are moore at the laste then att the fyrste: For with stondinge I have a feawe thyngs agaynst the/ that thou soffereest that woman Jesabell/ which called her sylfe a prophetes to teache and to deceave my servaunts/ to make them commyt fornicacion/ and to eate meat offered vnto ydolls. And I gave her space to repent off her fornicacion and she repented not. Beholde I will caste her into a beed/ and them that commyt fornicacion with her into gret adversite/ excepte they repent of their deades. And I will kyll her children with deeth. And all the congregaciōs shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto every one of you accordynge vnto youre workes.

Vnto you I save / and vnto other of them off Thiattyra as many as have nott this lernynge / and which have not knowen the depnes of Sat

Of S. Ihon So. cccc. xliii

an(as they saye) I will put upon you none other burthe / but that which ye have alreddy. So: de fast tyll I come / and whosoever overcommeth and kepeth my worke vnto the ende / to hyme will I geve power over naciōs / and he shall rule them with a rodde of yeron: and as the vessels off a potter / shall he breake them ho shevers. Eoynas I receaved off my father . And I will geve hi the mornynge starre . Let hym that hath eares heare what the sprete sayth to the congregacions.

The .iiij. Chapter.

And wryte vnto the angell of the congregacion of Sardis: this sayth he that hath the sprete of god / and the viij. starres . I knowethy worke / thou haste a name that thou lyste / and thou are deed. Be awake and strengthe the thyngs which remaine / that are redy to deve. For I have not foundethy worke perfaycte before god. Remember therfore howe thou hast receaved and heard / and holde faste / and repent. If thou shalt not watche / I wyll come on the as a thefe / and thou shalt not knowe what houre I wyll come upon the. Thou haste a fewe names in Sardis / which have not defyled their garmentes / and they shall walke with me in whyte / for they are worthy. He that overcommeth shall be clothed in whyte araye / and I will not put out his name out of the booke of lyfe / and I will confesse his name before my father / and before his angell.

The revelacion

Let hym that hath earys heare what the sprete sayth vnto the congregacions.

And wryte vnto the angell off Philadelphia: This sayth he that is holy and true / which hath the keye off David: which openyth and no man shutteth / and shutteth and no man openeth. I knowethy worke. Beholde I have set before the an open doore / and no man can shutt hit / for thou haste a lyttell strengthe / and haste kepe my sayng fr and haste / nor denyed my name. Beholde. I put them of the congregacion of Sathan / which call themselves Jewes and are not / butt do lye. Beholde. I will makethem that they shal all come and worshippe before thy fete: and they all knowethat I have loved the.

Because thou hast kept the wordes of my patience / and I wyll kepe the from the houre of temptation / which will come apō all the worlde / to tempte them that dwell upon the erth. Beholde I come shortly. Holdethat which thou haste / that no man take awaye thy croune. Hym that overcometh will I make a pyllar in the temple off my God / and he shall goo no more oute. And I will wryt upon hym / the name off my god / and the name off the cite off my god / newe Ierusalem / which cometh doune oute of heuyn from my god / and I will wryte upon hym my newe name. Let hym that hath eares / heare what the sprete sayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicia wryte: This sayth (amen) the saythfull and true witness / the begynnynge off the creatures off God. I knowethy worke that

thou arte nether colde ner hott. I wolde thou were colde or hotte. So then because thou arte betwene bothe and nether colde ner hott / I will shew the oute of my mought: because thou sayst thou arte riche ad incresyd with goodds / and haste nede off nothinge / ad knowest nothowethou arte wretched and miserable / poore / blynde / and nakyd. I consell the to bye off me golde tryed in the fyre / that thou mayste be riche: ad whilte raymet / that thou mayste be clothed / that thy fylthy nakednes do not apiere: ad anoynt thyne eyes with eyesalve / that thou mayste se.

As many as I love / I rebuke and chasten. Be fervent therfore and repent. Beholde I stoode at the doore and knocke. Offenymā heare my voice ad open the dore / I will come in vnto hym and will suppe with hym / and he with me. To hym that overcommeth will I grave to sytt with me in my seate / evyn as I overcame ad have sytten with my father / in his seate. Lett hym that heaeres heare what the sprete sayth onto the congregacions.

The. iiij. Chapter.

After this I lokyd / and beholde a dore was opene in heven / and the fyrste voyce which I harde / was as hit were of a trompet talkinge with me / which said: come vppe hydder / and I will shewethe thyngs which muste be fulfilled here after. And immediatly I was in the sprete. and beholde / a seate was put in heven and won sat on the seate. And he that sat was to loke upon lyke vnto a iaspur stone / and a sardyne stone:

The reuelacion

And there was a rayne boll about the seate / to
loke apon / lyke vnto an emeralde. And about
the seate were xliij. seat. And I sawe on the se-
ates. xliij. seniours syttinge clothed in whyte
raymēt / ād had on their beddes crownes of gold.

And out of the seate proceded light nyges / and
thoundryng / ād voices : ād there wer vij. lams
pes off fyre / byrnige before the seate / which are
the vij. spzett off God. And before the seate th-
ere was a see off glasse / lyke vnto cristall / and in
the myddes of the seate / and rounde about the
seate / wer iij. biestes full off eyes before and be-
hynde. And the fyrste biest was lyke a lion / the
seconde biest lyke a caulfe / and the thyrde bieste
had a face as a man / and the fourthe bieste was
lyke a flyinge eagle. And the iij. biestes had eche
one off them vij. wynges aboute hym / and they
were full off eyes within. And they had noo reste
dave nether nyght sayinge : holy / holy / holy /
lorde god almyghty / which was / and is / and is
to come.

And when those beestes gave glory and hos-
nour and thank to hym that sat on the seate / w-
hich leuith ever more / the xliij. seniours fell do-
une before the trone / before hym that sat on the
trone / and worshipped hym that leuith ever /
and castet their crownes before the trone sayinge :
thou arte worthy lord to receave glory / and ho-
noure / and power. for thou hast created all thi-
ng / and for thy wyll so safe they are / and were
created.

The. v. Chapter

fol: 325.

Of S. Ihon. Soccccvi

And I sawe in the right honde of hym / the
 at sat in the trone / a boke written with in
 and on the back side / sealyd with vij. seales. And
 I sawe a stronge angell which cryed with a lou-
 de voyce: Who is worthy to open the boke / and
 to loofe the seales theroff. And no man in hevyn
 ner in erth / nether vnder the erth / was able to
 open the boke / nether to lofe thereon. And I we-
 pte moche / because / no man was founde wor-
 thy to open / and to rede the boke / nether to lofe
 thereon.

And one off the seniours sayde vnto me: wepe
 not: Beholde a lion beinge off the tribe off Ju-
 da / the rott off David / hath obtayned to open
 the boke / and to lofe the vij. seales theroff. And
 I beelde / and loo / in the mydd of the seate / ad
 off the iiij. bieftes / and in the mydd of the seni-
 ours / stode a lambe as though he had bene kyl-
 led / which had vij. hornes and vij. eyes / which
 are the spretts off God / sent into all the worlde.
 And he camand tofe the boke oute off the right
 honde of hym that sate apon the seate.

And when he had taken the boke / the iiij. be-
 stes and xiiij. seniours fell doun before the las-
 mbe / harvyng harpes and golden vialles full
 off odoures / which are the prayers off sayntes
 and they songe a newe songe sayng: thou art wo-
 orthy to take the boke and to open the seales the-
 rof / for thou wast kylled and haste redeemed vs
 by thy blood / out off all kynredes / and tonges /
 ad people / ad nacione / and haste made vs vnto
 oure god / kynge and preste and we shall raygne
 on the erth.

The revelacion

And I behelde / and I herd the voyce off many angylles aboute the throne / and about the bieſtes and the ſeniours / and I herdethouſand thouſandes / ſayinge with a lowde voyce: Worthy is the lambe that was killed to receave power / and riches and wiſdom / and ſtrenghte / and honour and glory / and blyſſynge. And all creatures which are in heven / and on the erth / and under the erth / and in the ſee / and all that are in the herd I ſaynge: blyſſinge honour / glory / and power / be unto hym / that ſytteth upon the ſeate / and unto the lambe for ever more. And the. iiii. bieſtes ſayd: amen. And the. xiiij. ſeniours fell upon their faces / and worſhypped hym that lyveth for ever more.

The. vi. Chapter.

And I ſawe when the lambe openyd one of the ſeales / and I herde one of the iiii. bieſtes ſaye / as hit wer the noyſe off thonder / come and ſe. And I ſawe / and beholdethere was a whyte horſſe / and he that ſat on hym had a bowe / and a croune was geuyn vnto hym / and he went forth conqueringe and ſort to overcome. And when he opened the ſeconde ſeale / I herde the ſeconde bieſte ſaye: come and ſe. And there went out another horſſe that was red / and power was geue to hym that ſatte there on / to take peace from the erth / and that they ſhulde kylle one another. and there was geuen vnto hym a gret ſwearde.

And when he opened the thyrde ſeale / I herdethethyrde bieſte ſaye: come and ſe. And I behelde / and loo / a blacke horſe / and he that ſate on

Of S. Ihon. fo. cccxxvij.

hym had a payre of balances in his honde. And Therd a voyce in the myddes off the iij. bestes saye: a measure of whetefor a peny / and iij. measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe seale / Therd the voyce of the fourthe beste saye: come and se. And I lokked. and beholde a grene horse / and his name that satt on hym was death / and he followed after hym / and power was geven vnto them over the fourthe parte off the erth / to kyl with swerde / and with hunger / and with death / that cometh of vermen of the erth.

And when he opened the fyfte seale / I sawe vnder the aultre the soules of the that were kylled for the worde of God / and for the testymony which they had / and they cryed with a lawde voyce sayinge: Howe longe tariest thou lord holy and true / to iudge and to avenge oure bloud on them that dwell on the erth: And longe whyte garments wer geven vnto every one off them. And hit was sayde vnto them that they shulde reste for a lytle season vntyll the number off their felowes / and brethren / and of them that shulde be kylled as they were / were fulfilled.

And I behelde when he opened the sixte seale / and loo there was a gretter earthquake / and the sunne was as blacke as sackcloth made of beare. and the mone waxed even as bloud. and the starres of heven fell vnto the erth / even as a fygge tree castith from her her fygge / when she is shaken off a myghty wynde. And heven vanished away / as a scroll when hit is rolled togedder.

R r

The revelacion.

And all mountayns and yles / were moved oute of their places. And the kyngs of the erth / and the grett men / and the ryche men / and the chiefe captaynes / and the myghty men / ad every bod man / and every free man / hyd them selves i de nes / and in rockes off the hylls / and sayde to the hylls / and rockes : fall on vs / and hyde vs from the presence off hym that sitteth on the seate / ad from the wrath of the lambe / for the grete daye off hys wrath vs come. And whoo can endure bit.

The .vij. Chapter.

And after that I sawe iij angels stonde on the iij. corners of the erth / holdynge the iij wyndes off the erth / that the wyndes shulde nott blowe on the erthe / nether on the see / nether on eny tree. And I sawe another angell ascende fro the rysonge of the sunne / which had the scale off the lyvynge god / and he cryed with a loude voy ce to the iij angells (to whom power was geven to hurt the erth and the see) saying: Surt nor the erth nether the see / nether the trees / tyll I have sealed the servaunt of oure god in their forhed des.

And I berde the nombre of the which were sealed / ad there were sealed C. and xliij. M. of all the trybes of the chylde of Israhell. Of the try be of Juda were sealed xij. M. Of the trybe off Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe off Asser were sealed xij. M. Of the trybe off Neptalym were sealed xij. M. Of the trybe off Manasses were

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sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Levy were sealed xij. M. Of the trybe off Isacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Joseph were sealed xij. M. Of the trybe of Beniamyn were sealed xij. thousande.

After this I behelde / and lo a gret multitude (which noman culde nombre) off all nacions / and people / and tonge / stode before the seate / and before the lambe / clothed with longe whyte garmentes / ad palmes in there hondes / ad cryed with a lowde voyce / saynge: Wylth be to hym th / at syttith upon the seate of oure god / ad vnto the lambe. And all the angell / stode in the compace of the seate / and off the seniours / and off the iij. bestes / ad fel before the seate their faces / ad worshipped god / saynge / amen: Blessynge ad glory / wisdom and thank / and honour / ad power ad myght / be vnto oure god / for evermore ame.

And one off the seniours answered / saynge vnto me: what are these which are arrayed i longe whyte garment? and whence cam they? And I sayde vnto hym: lord thou wottest. And he sayde vnto me: these are they which cam oute off gret tribulacion and made their garment / lar / ge ad made them whyte in the bloud of the lambe: therfore are they in the presence off the seate off God and serve hym daye and nyght in hys temple / and he that sytteth in the seate wyll dwel amonge them. They shall hunger no more / nether thirst / nether shall the sunne lyght on them / nether eny heate: For the lambe whych ys in the myddes off the seate shall fede them /

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and shall ledde them vnto fountaynes of lyyngewater/ and god shall wypp awaye all teares from their eyes.

The. viij. Chapter.

And whē he had opened the seventhē seale/ there was silence in heven aboute the space of halfe an houre/ And I sawe angells stondyng before god/ and to thē were gevē vij. trompetts. And another angell cam and stode before the aultre havyng a goldē senser/ and moche of odour was gevē vnto hym/ that he shulde offre of the prayers of all saynctes apōn the goldē aultre/ which was before the seate. And the smoke of the odoures which cam off the prayers off all saynctes ascended vppe before god out of the angells honde. And the angell tokethe senser and fylled hit with fyre of the aultre and caste hit into the erth/ and voyces were made/ and thondryng/ and lightnyng/ and erthquake.

And the vij. angelles which had the vij trompetts prepared thē selves to blowe. The fyrst angell blewe/ and there was made hayle and fyre/ which were myngled with bloud/ and they were caste into the erth: and the thyrde parte of trees was burnt/ and all grene grasse was brēt. And the secōde angell blewe: and as hit were a grett mountayne: brvnyng wyth fyre was caste in to the see/ and the thyrde parte off the see tourned to bloud/ and the thyrde parte of the creatures which had lyfe dyed/ and the thyrde part off shyppes were destroyed.

And the thyrde angell blewe/ and ther fell a

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grett starre from heven burnynge as hit wer a
lampe / and hit fell into the thyrd parte off the
ryvers / and into fountaynes of waters / and the
name of the starre is called wormwood. And the
thyrd parte was turned to wormwood. And ma-
ny dyed off the waters be cause they were made
bytter. And the fourthe angell blew / and the thy-
rd parte of the sunne was smytten and the thy-
rd parte off the mone / and the thyrd part off
starres: so that the thyrd parte of the was der-
ckned. And the daye was smytten that the thy-
rd part of hit shulde not shyne / and lyke wyse the
nyght. And I behelde and herd an angell flyin-
ge thorowe the myddes of heven / sayinge with
a lowde voyce: Woo / Woo / to the inhabiteurs off
the erth because of the voyces to come of the tro-
mpe of the iij. angels which were yett to blowe.

The. ix. Chapter.

And the fyfte angell blewe / and I sawe a
starre fall from heven vnto the erth. And
to hit was given the keye of the bottomlesse pytt /
And he opened the bottomlesse pytt / and there a-
rose the smoke of a grett fornace. And the sunne /
and the ayer wer darkned by the reason of the sm-
oke of the pytt. And there cam out off the smoke
locustes vpon the erth: And vnto the was given
power as the scorpions of the erth have power.
And hit was sayde vnto them thatt they shulde
nott hurt the grasse off the erth: nether eny grene
thinge: nether eny tree: but only those men which
have nott the seale in their forhed / and to them
was comaunded that they shulde nott kyll the / but

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that they shulde be vexed v monethes / and their payne was as the payne that cometh off a scorpion / when he hath stonge a man. And in those dayes shall men seeke deeth / and shall not fynde hyt / shall desyre to deye / and deeth shall flye fro them.

And the similitude off the locustes was lyke vnto horses prepared vnto battayll / and on their heddes were as hit were crownes / lyke vnto golde. And their faces were as hit had bene the faces of men. And they had heares as the heares of women. And their tethe were as the tethe off lyons. And they had habbergions / as hit were habbergions off yeron. And the sounde off their wyngs / was as the sounde of charett / when many horssees runner togedder to battayle. And they had tayles lyke vnto scorpions / and there were stynges in their tayles. And their power was to hurt men v. monethes. And they had a kyng / over them / which is the angell of the bottomlesse pytt / whose name in the hebrew tonge / is Abaddon: but in the greke tonge / Apollyon / that ys to saye a destroyer. Woe woe is past / and beholde two woos come after this.

And the sixte. angell blewe / and I herd a voyce from the iiii. corners of the golden aultre / which is before god / sayig to the sixte angell which had the trompe: Loofe the iiii. angells / which are bounde in the grett ryver Eufrates. And the iiii. angells were loosed which wer prepared for an houre / for a daye / for a moneth / and for a yere / for to sleethe thyrde part off men. And the nombre of horsine of warre / were twenty tymes. And I herd the nombre of them. And thus I

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sawe the horses in a vision and them that sate on them hauinge fyre habbergions of a Jacynct coloure/ and brymstony. and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes went forth fyre and smoke ad brymstone. And of these iij. was the thyrd parte of men kyled/ that is to save/ of fyre/ smoke ad brymstone/ which proceeded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentis/ and had heeddes/ and with the they dyd hurt: And the remnaunt off the men which were not kyled by these plagis repented not of the dedes of their hondes/ that they shulde not worshyppe devyls/ and ymages/ off golde/ and sylver/ and brasse/ and stone/ and of woode which nether case/ nether heare/ nether goo. Also they repented not of their murther/ ad of their sorcery nether of their fornicacio nether of their thefte.

The. v. Chapter.

And I sawe another myghty angell come adoune from heven/ clothed with a cloude/ and the rayne boll apouon his heed. And hys face as hit were the sunne/ and his fete as hytt were pyllars off fyre/ And he had in his honde a lytell booke opyn: ad he put his ryght fote apouon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as when a lyon roreth. And when he had cryed/ seven thoudres spake their voyces. And when the vij. thoudres had spoke theiir voyces/ I was aboute to wryte. And I herd a voyce from heven sayinge vnto me marke

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thoothyngs which the vii. thondres spake and write them not.

And the angell which I sawe stonde apon the see and apon the erth / lyfte vppe his hōde to heven / and swore by hym thatt liveth for ever more / which created heven / and the thynges that ther in are / and the see / and the thyngs which ther in are / that there shulde be no lenger tyme : but in the dayes of the voyce of the seven the angell / when he shal begyn to blowe : evē the mistery off god shalbe fulfilled / as he preached by his servants the prophett.

And the voyce which I herde from heven spake vnto me agayne / and sayde : goo and take the boke whych ys open in the honde off the angell / which stondeth apon the see / and apon the erth / and I went vnto the angell / and sayde to hym : geve me the boke. and he sayd vnto me : take hit / and eate it vppe / and hit shall make thy belly byttere / butt hit shalbe in thy mouth as swete as honny. and I toke the boke out of his hōde / and ate it vp / and hit was in my mouth as swete as honny / and as sone as I had eaten it / my belly was bytter. And he sayde vnto me : thou muste prophesy agayne amongethe people / and nacions / and tonges / and to many kyngs.

The .xj. Chapter.

And then was geven me a rede lyke vnto a rodd / and hit was sayd vnto me : Rise and mete the tēple of god / and the aultre / and the that worshippeth therein / and the quyre which is with

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in the temple cast oute / and mete hit not: for hit is geuyn vnto the gentyles / and the holy cite shal all they treade vnder fote xliij. monethes. And I will geve power vnto my two wytnesses / and they shal prophesy xliij. and lx. dayes / clothed in sack cloth. These are two olyvetrees / and two candlestyckes / stondinge before the god off the erth.

And if eny man will hurt the / fyre shal procede out off their mouthes / and consume their enemyes. And if eny man will hurt the / this wyse muste be kylled. These have power to shut heven / that hit rayne not in the dayes off their prophesyinge: and have power over waters to turne them to bloud / and to synye the erth with al maner plagis / as often as they will.

And when they have fynysshed their testimony / the beste that cam oute of the bottomlesse pyrt shal make warre agaynst them and shal overcome / and kyll them. And their boddies shal lye in the stretes off the greete cite / which spyrually is called Sodome and Egypte / where oure lorde was crucified. And they off the people and synners / and tonges / and they off the nacions / shal se their boddies iij. dayes and an haulfe / and shal not suffre their boddies to be put in graves. And they that dwell apon the erth / shal reioyce over them and be glad / and shal send gyftes wo to another: for these two prophettes veped them that dwell on the erth.

And after iij. dayes and an halffe the sperte off lyfe from god entred into them. And they stode vpe apon their fete: and grett feare cam apon

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them which sawe them. And they herdea grett voyce from heven/ saying vnto them: Come vpppe hydder. And they ascended vppe into heven in a cloude/ and their ennyses sawe them. And the same houre was there a grett erth quake/ and the tenth parte off the cite fell/ and in the erth quakes were slayne names of men seven xx. and the remnaunt were feared/ and gave glory to God off heven. . The seconde woo is past/ and beholdeth the thyrde woo woll come anon.

And the seventh the angel blewe/ and there were made grett voyces in heven/ sayinge: the kynngdoms off this worlde are oure lordes and his christ/ and he shall raigne forever more. And the xxiiij. seniours/ which sate before god on their seates/ fell ap on their faces/ and worshipped god sayinge: we geve the thankes lord God omnipotent: which arte and wast/ and arte to come/ for thou hast receaved thy grett myght/ and hast ravyned. And the nations were angry/ and thy wrath is come/ and the tyme of the deed/ that thou shuldest iudge them: and shuldest geve reward vnto they servauntes prophett and sayntes/ and to them that feare thy name smale and grett and shuldest destroye them/ which destroye the erth. And the temple of God was openyd in heven/ and there was sene in his temple/ the arke of his testament: and there folowed lyghtnyngs/ and voyces/ and thondrynges and erth quake/ and moche hayle.

The .xij. Chapter.

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And there appered a gret wonder in heven. A woman clothed with the sunne/ and the mone vnder her fete/ and ap on her heed a croune off iij. starres. And she was with chylde and cryed travallinge in byrth / and payned redy to be delyvered. And there appered another wonder in heven / and beholde a grett red dragon / havynge vij. heddes / and ten hornes / and seven crounes on his heddes: and his taylor drue the thyrde parte of the starres / and cast them to the erth.

And the dragon stode before the woman which was redy to be delyvered: for to devour her chylde as sone as hit were borne. And she brought forth a man chylde / which shulde rule all nacions with a rodde of yron. And her sonne was taken vpp to God / and to his seate. And the woman fled into wyldernes / where she had a place / prepared off God / that they shuld defede her there / iii. and xxvj. daies.

And there was grett battayll in heven / Michael and his angelles fought with the dragon / and the dragon fought and his angelles / and prevailed not: nether was their place founde eny more in heven. And the grett dragon / that olde serpent called the devyll and Sathanas / Was cast out. which deceaveth all the worlde / And he was cast into the erth / and his angelles were cast out also.

And I harde a lowde voyce sayinge in heven / In owen made helth and strengthe / and the kyngdom of oure God / and the power of his Christ

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For he is cast doune which accused them before goddaye and nyght: And they overcam hym by the bloudd of the lambe / and by the worde of their testimony / and they loved nott their lyves vnto the deeth. Therefore reioyce hevens / and ye that dwell in them. Woo to the inhabiteres of the erth / and of the see: for the devyll is comed oune vnto you which hath grett wrath / be cause he knoweth that he hath but a shortt tyme.

And when that the dragon desawe thatt he was caste vnto the erth / he persecuted the woman which brought forth the man childe. And to the woman were geven two wynges of a grette eagle / that she myght flye into the wyldrenes / into her place / where she is norysshed for a tyme / tymes / and halffe a tyme / from the presence of the dragon. And the serpent cast out of his mought water affter the woman as hit hat bene a ryver be cause she hulde have ben caught of the floud. And the erth holppe the woman / and the erth opened her mought / and swallowed uppetherever which the dragon cast out off his mowth. And the dragon was wroth with the woman: and went and made warre with the remmaunt off hyr sede / which kepe the commaundments of god / and have the testimony off Jesus Christe. And I stode on the see sonde.

The .viij. Chapter.

And I sawe a best rise out of the see / having geviij beddes / and x hoznes / and apon his hoznes x. crownes / and apon his heed / the name of blasphemie. And the best which I sawe / was

lyke a catt off the mountayne / and his fete were
as the fete of a bear / and his mowth as the mow
wthe of a lyon. And the dragon gave hym his po
wer and his seate / ad grett auctorite: ad I sawe
won off his heddes as hit wer wounded to deth /
and his dedly wonde was healed. And all the
worlde wondred at the beest / and they worship
ped the dragon / which gave power vnto the be
est / and they worshipped the beest sayinge: who
is lyke vnto the beeste: who is able to warre wi
th hym?

And there was a mowth geuen vnto hym th
at spake grett thynges / and blasphemyes / and
power was geuen vnto hi to continue thir monethes.
And he opened his mowth vnto blasphemie
my agaynste God / to blaspheme hys name ad
his tabernacle / and them that dwell in heven.
And hit was geuen vnto hym to make warre wi
th the saynct / and to overcome them. And po
wer was geuen hym over all kynred / to ge / and
nacion: and all that dwell apon the erth worsh
ept hym: whose names are not written in the bo
ke of lyfe off the lambe / which was kylled from
the begynnyng of the worlde. Offeny man ha
ve an eare / lett hym heare. He that leadeth into
captivite / shall goo into captivite: he that kylleth
with a swearde / must be kylled with a swearde.
Seare is the patience / and the sayght off the sa
ynct.

And I behelde another best commynge vpp
oute off the erth / and he had two hoznes lyke a
lambe / and he spake as dyd the dragon. And he
dyd all that the fyrste beest coude do in his pres

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ſence/ and he cauſed the erth/ ad them wich dwel-
 ll therein/ to worſhippe the fyrſt beeft/ whoſe de-
 dly wonde was healed. And he dyd grett wond-
 ers/ ſo that he made fyre come doune from heu-
 en in the ſight off men. And deceaved them that
 dwelt on the erth/ by the meanes of thoſe ſignes
 which he had power to doo in the ſight off the be-
 eſt/ ſayinge to them that dwelt on the erth: that
 they ſhulde make anymage vnto the beeft/ whi-
 ch had the wonde off a ſwearde/ and dyd lve.

And he had power to geve a ſprete vnto the
 ymage off the beeft/ and that the ymage off the
 beeft ſhulde ſpeake/ ad ſhulde cauſe that aſma-
 ny as wolde not worſhyppethe ymage of the be-
 eſt/ ſhulde be kylled. And he made all men ſma-
 le and grett/ ryche and povre/ fre and bond/ to
 receave a marke in their right hondes/ or in th-
 eir forhedds. And that no man myght by or ſell/
 ſave he that had the marke/ or the name off the
 beeft/ other the nombre off his name. Here is
 wiſdome. Let hym that hath wytt count the nos-
 mbre off the beeft. For hit is the nombre off a
 man/ and his nombre is ſixehondred/ threſcore
 and ſixe.

The. viiij. Chapter.

And I loked / and looa lambe ſtoode on the
 mount Syon / and with hym C. and xliij.
 thouſande havynge his fathers name written
 in their forhedes. And I herde a voyce from he-
 ven/ as the ſounde off many waters/ and as the

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voyce off a grett thoundre / And I herde the voyce off harpers harpyng with their harpes. And they songe as hit were a newe songe / before the seate / and before the foure beestes / and the seniours / and no man coulde learne that songe / but the hondred and xliij. which were redeemed from the erth. These are they / which were not defyled with wemen / for they are virgyns. These folowethe lambe whither soever he goeth. These were redeemed from men beyng the fyrste fruct vnto God and to the lambe / and in their mouthes was founde no gyle. For they are with outen spott before the trone off God.

And I sawe an angell fflye in the myddes off heven bavyng an everlastyng gospell / to preache vnto them that sitt and dwell on the erth / and to all nacions / kinreddes / and tonges / and people / sayng with a lowde voyce: Seare God and geve honour to hym / for the houre off his iudgment is come: and worshyppe hym / thatt made heven and erth / and the see / and fountaynes off water. And there folowed another angell / sayng: Babilon is fallen is fallen thatt gret cite / for she made all nacions drynke of the wyne off hyr fornicacion.

And the thyrede angell folowed them sayng with a loude voyce: Offe nyman worshyppe the beest and his ymage / and receave his marke in his forhed / or on his honde / the same shall drynke off the wyne of the wrath of God / which is powred in the cuppe of his wrath. And he shall be punysshed in fyre and brymstone / before the holy Angels / and before the lambe.

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And the smoke of their turmet ascendeth vpper-
vermore. And they have no rest daye nor nyght/
which worshyppe the beest/ and his ymage/ ad
whosoever receaveth the prynt of his name. He
re is the pacience off sayntes. Heare are they th
at kepe the commaundmentes and the sayght of
Jesu.

And I herde a voyce from heven sayinge vns
to me: wryte. Blessed are the deed/ which here as
fier dye in the lorde/ even soo sayth the spere: th
at they maye rest from their laboures/ but their
work shall folowe them. And I looked and beh-
olde a whyte clowde/ and upon the clowde ons
syttynge lyke vnto the sonne off man/ havynge
on his heed a golden crowne/ and in his honde
a sharppe syde. And another angell cam oute off
the temple/ cryinge with a lowde voyte to hym
that sate on the clowde. Thruste in thy syde and
repe: for the tyme is come to repe/ for the corne of
the erth is ripe. And he that sate on the clowde
thrust in his syde on the erth/ and the erth was
reped.

And another angell cam oute off the temple/
which is in heven/ havynge also a sharppe syde.
And another angell cam oute from the aultre/
which had power over fyre/ and cryed with a lo
wde crye to hym that had the sharppe syde/ and
sayde: thrust in thy sharppe syde/ ad gadder the
clustres of the erth: for her grapes are ripe. And
the angell thrust in his syde on the erth/ and cut
downe the grapes of the vyneyarde off the erth:
and cast them into the grett wynsatt off the wa-
th of God/ and the wyne satt was trodden with

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out the cite / and bloud cam out off the farr / even
vnto the hors byddes by the space off a thow sa-
nde and iiii score furlong.

The. xv. Chapter.

And I sawe another signe in heven grett ad
amervellous / vij angels havynge the seven
laste plages / for in them is fulfilled the wrath
off God. And I sawe as hitt were a glassy see /
myngled with fyre / and them that had gotten
victory off the beest / and off his ymage / and off
his marke / and off the nombre off his name / sto
de on the glassy see / havynge the harpes of God
and they songe the songe off Moses the servau
nt off God / and the songe off the lambe / sayin
ge: Grett and marvellous are thy workes lor
de god almyghty / iuste and true are thy wayes /
kyngge off saynct. Whos hall not feare olorde /
and gloryfy thy names. For thou only arte holy /
ad all gentyls shall come and worshippe before
the / for thy iudgmentes are manifest.

And after that I loked / and beholde the tem
ple off the tabernacle off testimony was opyn in
heven / and the seven angelles cam out off the tem
ple / which had the seven plages / clothed in pu
re and bryght linnen / and havynge their bres
tes gyrded with golden gerdelles. And won off
the fowre beestes gave vnto the seven angels vij
golden ryalles / full off the wrath off God whi
ch lyveth for ever more. And the temple was full
off the smoke off the glory off God / and off his
power / and no man was able to entre into the

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temple / tyll the seven plagis off the seven angels
were fulfilled.

The.vvj. Chapter.

And I herde a gret voyce out of the temple /
sayinge to the seven angels : goo youre wa-
yes / poure out youre vialles of wrath apō the er-
th. And the fyrst went / and poured out his viall
apon the erth / and there fell anoy som anda soze
botche apon the mē / which had the marke of the
best / and apon them which worshipped his ym-
age. And the seconde angell shed out hys viall
apon the see / and hit turned as hit were into the
bloud off a deed man / and every lyyngeth yn-
gedved in the see. And the thyrde angell shed out
hys viall apon the ryvers and fountaynes off
waters / and they turned to bloud. And I herde
an angell saye : lorde whych arte / and wast / th-
ou arte ryghteous and holy / because thou hast
geven soche iudgment / for they shed out the bl-
oude off saynctes / and prophett / and therfore
hast thou geven them bloud to drynke : for they
are worthy. And I herde another out off the
aultre saye : even soo lorde God almyghty / true
and righteous are thy iudgment.

And the fourth angell poured out hys viall
on the sunne / and power was geven vnto hym
to vex men wyth heate off fyre. And the men rag-
ged in gret heate / and spake evyll off the name
of God which had power over those plagis / and
they repented nott / to geve hym glory. And the
fifte angell poured out hys viall apon the seate

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off the beste / and hys kyngdome wered derke /
and they gnawe their tonges for sorowe / and
blasphemed the God off heven for sorowe /
and payne off their sores / and repented not of
their dedes.

And the sixte angell poured out his vfall as
pon the grett ryver Euphrates / and the water
dried vppe / thatt the wayes off the kynges off
the este shulde be prepared . And I sawe thre
vnclene sprettes lyke frogges come out off the
mouthe off the dragon / and out off the mont
he off the beeste / and out off the mouthe off the
falce prophett. For they are the sprettes off de
vyls workynge myracles / to go outt vnto the
kynges off the erth and off the whole worlde to
gadde them to the battayle off that grett da
ye off God allmyghty. Beholde I come as a
theft. Sappy is he thatt watcheth and kepeth
his garmentes / Lest he be founde naked / and
mense his filthynes. And he gaddered them to
gadder into a place called in the hebrue tonge
Armagedon.

And the seventhe angell poured out his vis
all in to the ayre. And there cam a voyce out
off heven from the seate / sayinge: It is done.
And there folowed voyces / thondrynges / and
lightnynges / and there was a grett erth qua
ke / soche as was not sence me were upon the er
th / so myghty an earthquake and so grett. And
the greates cite was devyded into thre parties /
And the cities off nacions fell. And grett Ba
bilon cam in remembraunce before God / to ge
ve vnto hyr the cuppe off wyne off the searceenes

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off wrathe. Every ple fled away / and the most untaignes were not founde. And there fell a grett hayle / as hit had bene talentes / out off heven apon the men / and the men blasphemed God / because of the plage of the hayle / for hit was grett and the plage of hyt sore.

The .xvij. Chapter.

And there cam one of the seven angels / which had the seven vialles / and talked with me / sayinge vnto me: come I will shewe the theiudgment of the grett whore / that sitteth apon many waters / wyth whome have comytted fornicacion the kyngs of the erth / so thatt the inhabitants off the erth / are dronken with the wyne off her fornicacion. And he carryed me awaye into the wildernes in the sprete. And I sawe a woman sitt apon a rose colored best full off names off blaspemy / which had ten hornes. And the woman was arayed in purple and rose color / and decked with golde / precious stone / and pearls / and had a cuppe off golde in her honde / full off abhominacion / and fylthynes of her fornicacion. And in her forehead was a name wrytten / a mistery / gret Babylon the mother of whoredome / and abominacions off the erth. And I sawe the wyfe dronke with the bloud of saynctes / and wyth the bloud off the wytnesses off Iesu. And when I sawe her / I wondred wyth grett mervayle.

And the angell sayde vnto me: wherfore mervayllst thou? I wyll shewe the the mistery off

Of S. Ihon. So. cccxxvij.

the woman / and of the best that berith her / which hath seven heddes / and ten hornes. The best that thou seest / was / and is not / and shall ascende out of the bottomlesse pytt / and shall goo into perdition. and they that dwell on the earth shall wondre / whose names are nott wrytten in the booke off lyfe from the begynnyng off the worlde / when they beholde the best that was / and ys nott. And here ys a mynde thatt hath wisdo / me.

These seven heddes are seven mountaynes / on which the woman sitteth: they are also seven kyn / g. fyve are fallen / and on ys / and another is nott yett come. When he commeth he muste con / tynewe a space. And the best that was / and ys not / is even the apgth / and ys one of the seven / and shall goo into destruccion. And the ten hornes which thou seist / are ten kyn / ges / which have receaved no kyn / gdome / butt shall receave power as kyn / ges att one houre with the best. These have one mynde / and shall geve their power and strengthe vnto the best. These shall fygth with the lambe / and the lambes shall over come them: For he is lorde off lordes / and kyn / ge off kyn / ges: and they that are on hys syde / are called / and chosen / and saygthfull.

And he sayde vnto me: the waters which thou sawest / where the whore sittith / are people / and folke / and nacione / and tonges. And the ten hornes / whych thou sawest upon the best / are they that shall battell the whore / and shall make her desolatt / and naked / and shall eat her

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fleſhe/and burne her with fyre. For God hath put in their hertes/ to fulfyll hys wyll/ and to do wyth one conſent/ for to geve her kyngdom vnto the beſt/ vntill the wordes off God be fulfilled. And the woman which thou ſaweſt ys that grett cite/ which raigneth over the kynges of the earth.

The. viiij. Chapter.

And after that I ſawe another angell come doune fro heve/ havinge gret power/ and the earth was lychtned with hys bryghtnes. And he cryed myghtyly wyth a ſtronge voyce ſayinge: Grett Babylon is fallen ys fallen/ and ys become the habitation of devils/ and the holde off all foule ſperryt/ and a cage off all unclene and hatfull byrdes/ for all nacions have drunken of the wyne of the wrath off her fornycation. And the kynges off the earth have committed fornication with her/ and her marchauntes are waxed ryche off the habundance off her pleaſures.

And I herde another voyce from heven ſaye: come a waye from her my people. that ye be nott parttakere in her synnes/ thatt ye receave nott of her plagge. For her synnes are gon vppeto heaven/ and God hath remembred her wyckednes. Rewarde her even as ſhe rewarded you/ and geve her dubble accordynge to her worke. And poure in dubble to her in the ſame cuppe which ſhe fylled vnto you. And as moche as ſhe gloryfied her ſilfe and lyved wantonly/ ſo moche poureye in for her off punyſhment/ and ſorowe/ for ſhe ſayde in her herte: I ſytt beinge a quene

Of S. Ihon. fo. cccxxviii.

and am no wyddowe and shall se no sorowe. Therefore shall her plagge come at onedaye/ death/ and sorowe/ and hunger/ and she shall be burnt with fyre/ for strongeys the lorde god which iudgeth her.

And the kyngs off theerth shall be wepe her/ and wayle over her/ which have committed fornicacion wyth her/ and have lyved wantonly wyth her/ when they shall se the smoke off her burnynge/ and shall stonde afarre off/ for feare off her punnyshment/ sayinge: Alas/ Alas/ th[at] at gret cite Babilon/ th[at] myghty cite: For att won houre is her iudgment come. And the marchaunts off theerth shall wepe and wayle in the selues/ for no man wyll bye their ware eny more/ the ware of golde/ and sylver/ and precious stones/ nether off pearle/ and raynes/ and purple/ and scarlett/ and all thyne wodde/ and al manner vessels off yvery/ and al manner vessels off most precious wodde/ and off brasse/ and off yxon/ and synamon/ and odours/ and oymmentis/ and frankyn sence/ and wyne/ and oyle/ and syne floure/ and wheate/ best/ and shepe/ and horsys/ and charretts/ and boddys and solles of men.

And the apples that thy soll lusted after/ are departed from the. And all thynges which were redeyntie/ and had in pryce are departed from the/ and thou shalt fynde them no more. The marchaunts off these thynges which were wored ryche shall stonde a farre off from her/ for feare off the punnyshment of her/ wepyng and way-

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lynge/and saying:alas alas/that grett cite/that was clothed in raynes/and purple/and scarlett/and decked with golde/and precious stone/and pearles:for at one houre so grett ryches ys come to nought.

And every shippe governer/and all they that occupied shipp/and shippmen which worke in the see/stode a farre of/and cryed/when they sawe the smoke of her burnynge/sayinge:wha cite is lyke vnto this grett cite? And they cast dust on their heddes/and cryed wepyng/and waylinge/and sayinge:Alas Alas that grett cite wherein were made ryche all that had shippes in the see/by the reason of her ware/for att one houre is she made desolate.

Reioyce over her thou heve/ adye holy Apostles/and prophett:/for god hath geve youre judgment on her. And a myghty angell toke uppe a stone lyke a grett mylstone/and cast hitt into the see/sayinge:with suche violence shall that grett cite Babilon becast/and shalbe founde no more. And the voyce off harpers/and musicions/and off pyppers/and trompetters/shalbe herde no more in the:and no crafter man/off whatso ever craft he be/shalbe founde eny more in the:and the founde off a myll shalbe herde no more in the/and the voyce of the bryde grome and of the bryde/shalbe herde no more in the:for thy marchauntes were the grett men of the erth. And with thyne inchantment were deceaved all nations:and in her was founde the bloude of the prophett/and of the saynct/and off all that were slayne apon the erth.

Of S. Iohn. So. cccxxix.

The .xix. Chapter

After that I herde the voyce off moche people in heven sayinge: Alleluia. Zelt hād glozy and honour / and power be vnto oure lord / de god / for true and ryghteous are his iudgements / for he hath iudged the grett whore which did corrupt the erth with her fornicacion / and hath avenged the bloud of his seruaunt of her hōd. And agayne they said: Alleluia. And smoke rose vppe for ever more. And the xliij. senious / and the iij. bestes fell doune / and worshypped god that sate on the seate sayinge: Amen Alleluia. And a voyce cam out of the seate / saying: prayse oure lord god all yet hat are his seruaunt / and yet hat feare hym both smale and grett.

And I herde the voyce off moche people / even as the voyce off many waters / and as the voyce off stronge thondryng / sayinge: Alleluia / for god omnipotent hath raigned. Let vs be glad and reioyce and geve honour to hym: for the mariage off the lambe is come / and hys wyffe made her sylfe redde. And to her was graūted / that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes off saynct. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges off God. And I fell at his fete / to worshyppe hym. And he sayde vnto me: seth ou do hit not. For I am thy felowe seruaunt / and one off thy brethren / and off them thatt have the testimony off Iesus. Worshyppe God. For the testimony off

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Jesus ys the sprete off prophesy. And I sawe
heaven open / and beholde a whyte horse: and he
that satt upon hym was sayhtfull and true / and
in ryghtewesnes dyd iudge and make battayle.
His eyes were as a flame off fyre: and on his he-
ed were many crownes: and he had a name writ-
ten / that no man knewe butt hym selfe. And he
was clothed with a vesture depe in bloud / and
hys name ys called the worde off God. And the
warriers which were in heaven / folowed hym a-
pon whyte horses / clothed with whyte and pure
raynes: and out off hys mouthe went out a sh-
arpe swerde / that with hys he shulde smyte the
hethen. And he shall rule them with a rodde off
yeron / and he trode the wynefatt off fearfles ad
wrath off almyghty god. And hath on his vest-
ure and on his thygh: kynge off kynges / and lor-
de off lordes.

And I sawe an angell stonde in the sunne / ad
he cryed with a lowde voyce / sayige to all the so-
wles that flye by the myddes of heaven: come ad
gaddre youre selves to gedder vnto the supper
off the gret god / that ye maye eat the fleshe off
kynges / and off hys captaynes / and the fleshe off
myghty men / and the fleshe off horses / and off
them that sytt on them / and the fleshe off all free
men and bond men / and off smale and gret. And
I sawe the beste. and the kynges of the erth / and
their warriers gaddred to gedder to make batt-
ayle agaynst hym that satt on the horse and a-
gaynst his souldiers.

And the best was taken / and with hym thatt
falce prophet that wrought myracles before hys

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ym with which he desceaved them that receaved the beestes marke / and them that worshypped hymage. These both were cast into a ponde off fyre burnyng with brymstone: and the remynante were slayne with the swearde of hym that satt apō the hoasse / which swearde proceded out off his mouthe / and all the foules were ful filled with their fleshe.

The. xx. Chapter.

And I sawe an angell come doune fro heven / havynge the keye off the bottomlesse pytt / and a grett chayne in hys honde. And he toke the dragon that olde serpent / which is the devyll and satanas / and he bounde bi a thousand yeaeres: and cast hym into the bottomlesse pytt / and he bounde hym / and set a seale on hym / that he shulde desceve the people no moare / tyll the XL. yeaeres were fulfylled. And after that he muste be lowsed for a lytell season.

And I sawe seatt / and they satt apon them / and iudgment was geven unto them: and I sawe the soules off them that were behedded for the wytnes off Jesu / and for the word off God: which had not worshypped the best / nether his ymage / nether had taken his marke apon their forheddes / or on their hondes: and they lyved / and reygned with Christ a XL. yere: but the wythet off the deed men lyved not agayne / vntyll the XL. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. For on sucheshy

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all the secondedeeth have no power / for they shalbe the prestes off God and off Christ / and shall raignewith hym a M. yere.

And when the M. yere are expiered / Satan shalbe lowsed out off bys prerson / and shall goooute to deceaue the people which are in the foure quarters off the erth gog and Magog / to gather them to gedder to battayle whose nombze is as the sonde off the see: and they went vppe on the playne off the erth / and compased the tentes off the sayntes about / and the beloved cite. And fyre cam doune from God / out off heven / and deuoured them: and the devyll that desceaved them / was cast into a lake off fyre and brimstone / where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hir / frome whose face fled awaye both the erth and heven / and their place was no more founde. And I sawe the deed / both grett and smale stonde before God: And the booke were opened / and another booke was opened / which is the booke of lyfe / and the deed were iudged of thoo thynges which were wrytten in the bookes accordinge to their dedes: and the see gave vppe her deed / which were in her / and deth and hell delyvered vppeth deed / which were in them: and they were iudged every man accordinge to his dedes. And deth and hell were cast into the lake off fyre. this is that second deeth. And whosoever was nott founde writte in the booke off lyfe / was cast into the lake off fyre.

Of S. Ihon ccxlii
The. xvi. Chapter

AND I sawe a newe heven / and a newe erth / we
re vanysshed awaye / and there was no more see.
And I Ihon sawethat holy cite newe Ierusa-
lem come dounefrom God oute off heven prep-
ard as a bryde garnysshed for hyr husbād. And
I herde a grett voyce from the trone. saynge: be
holde / the tabernacle off God is with mē / and
he wyll dwell with them. And they shalbe his
people / and God hym sylffe shalbe with them
and be their god. And God shall wyppewaye
all teares from their eyes. And there shalbe no
more deeth / nether sorowe / nether crynge / ne-
ther shall there be eny more payne / for the olde
thynges are gone. And he that sate upon the sea-
te / sayde: Behold I make all thyngs newe. And
he sayde vnto me: wyte / for these wordes ar fa-
ygthfull and true.

And he sayde vnto me: hit is done I am Al-
pha and Omega the begynnyng / and the ende.
I will geve to hym that is a thyrst of the well of
the water of lyfe fre. He that overcometh shall
inheret all thyngs / and I wyll be his God / and
he shalbe my sonne. But the fearfull and vnbe-
levynge / and the abhominable / and murdres /
and whormogers / and sorceres / and ydolatre-
rs / and all lyars shall have their parte in the la-
ke which burnyth with fyre and brymstone wh-
ich is the seconde deth.

And there cam vnto me one of the vij. angels
which had the vij. vyals full of the vij. laste plas-

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ges: and talked with me sayinge: come hydder I will shewe the the bryde/ the lambes wyfe. And he caried me awaye in the sprete to a grett and an hye mountayne / and he shewed me the grett cite/ holy Jerusalem descendinge out off heven from God / havynge the brightnes off God. And her shynynge was lyke vnto a stone moste precious / even a Jaspar cleare as cristall: and had walles grett and hye / and had xij yatts / ad att the yattes xij angels: and names wrytten / which are the xij trybes of Israell: on the est parte iij gatts / and on the north syd iij gates / and to wardes the south iij gates / and from the west iij gates: and the wall off the cite had xij foundacions / and in them the names off the lambes .xij. Apostles.

And he that talked with me / had a golden reed to me asur the cite with all and the yates ther off and the wall ther off. And the cite was bylt iij. square / and the length was as large as the bredth of hitt / and he measured the cite with the rede. xij m. fur long: and the lenght / ad the bredth / and the heygth off hit / were equall. And he measured the wall ther of. an cxiij. cubittes: the measure that the angell had was after the measure that man vseth. And the byldige of the wall off hit was of iaspar. And the cite was pure gold lyke vnto cleare glasse / and the foundacions off the wall of the cite was garnished with all maner off precious stones. The fyrste foundation was iaspar / the seconde saphyre / the thyrde a calcedony / the fourth an emeralde: the fift sardonyx: the sixt sardios: the sevente crysolite /

Of S. Ihon So. ccxliij

the ayghte beall: the nynthe a topas: the ten: thea crysoprasos: the eleventhe a iacyncte: the twelfe an amatist.

The xij pattes were xij pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thozoweshynnynglasse. And there was no temple therin. For the lord god allmyghty and the lambe are the temple of hit/ And the cite hath no nede of the sunne nether of the mone to lyghten hit. For the brynghtnes off God dyd light hit: and the lambe was the light off hit. And the people which are saved shall walke in the light off hit: and the kyng off the erth shall brynge their glory vnto hit. And the pattes off hit are nott shutt by dawe. For there shalbe no nyght there. And there shall entre into hit none vnclenethinge: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke off lyfe.

The. xxij. Chapter.

And he shewed me a pure ryver off water off lyfe pure as cristall: procedynge oute of the seate off God and off the lambe. In the myddes off the strete off hit/ and off ether syde off the ryver was there wode off lyfe: which bare xij manner off frutes: and gave frute ever moneth: and the leues off the wode served to beale the poeple with all. And there shalbe no more curse but the seate of god and the lambe shalbe in hit: and his servauntes shall serve hym: And shall see his face/ and his name shalbe in their forehodes. And the thare shall be no moare nyght

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there and they neede no candle / neither light off
the sunne: for the lord God geueth them light /
and they shall raynge for evermore.

And he sayde vnto me these sayings are sayng:
hyfull / and true. And the lord God of saynctes ad
prophettis sentt his angell to shewe vnto his ser
uaunt / the thyng which muste shortly be fulfyl
led. Beholde I come shortly. Happy is he that
kepeth the sayinge of the prophesy off this boke.
I am Ihon / which sawe these thyngs and herde
them. And when I had herde and sene / I fell
doune / to worshippe before the fete of the angell
which shewed me these thynges. And he sayd vnto
me: se thou do hit not / for I am thy feloweser
uaunt and the felowe seruaunt of thy brethren
the prophettis and of them which kepe the sayin
ges off this boke. But worshippe God.

And he sayde vnto me: seale nott the sayinges
off prophesy off this boke. For the tyme is at hō
de. He that doeth cole / lett hym do cole still: and
he which is fylthy / lett hym be fylthy still: and he
that is righteous / lett hym be more righteous:
and he that is holy / lett hym be more holy. And
beholde I come shortly / and my rewarde with
me / to geue every man acordinge as his dedes
shalbe. I am Alpha and Omega / the begynny
nge and the end / the fyrst and the last. Blessed
are they that do hys commaundment / that th
eir power maye be in the tree off lyfe / and maye
entre in thorow the gatt into the cite. For with
out shalbe doggs and inchauters / and whorme
ongers / and mothrers / and ydolatres / and w
ho so ever loveth or maketh lesyngs.

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Of ſa.ict Ihon. So. ccciiij.

I Ieſus ſet myne angell / to teſtyfye vnto pou theſe thyngſ in the congregacions. I am the roſte and the generacion of David / and the bright mornynge ſtarre. And the ſprete and the bryde ſayde come. And lett hym that beareth / ſaye alſo come. And let hym that is a thyrſt come. And let whoſoever wyll / take of the water of lyfe fre.

I teſtyfye vnto every man thatt heareth the wordſ of prophesy of thys boke. yf eny man ſhall adde vnto theſe thyngſ / god ſhall adde vnto hym the plagſ that are wrytten i this boke. And yf eny man ſhall mynnyſhe of the wordſ off the boke of this prophesy / god ſhall take awaye his parte out of the boke of lyfe / and oute of the holy cetie / and fro thoo thynges which are wrytten in this boke. He which teſtyfith

theſe thynges ſayth: be hit / I co:
me quykly / Amen. eve ſoo:

come lorde Ieſu. The
grace of oure lorde
Ieſu Chriſt be
with you
all
Amen.

The ende of the newe
teſtiment.

Tt

mpex

To the Reder.

Goe diligence Reder (Exhortethe) that thou come with a pure mynde / and as the scripture sayth with a syngle eye / vnto the wordes of health / and of eternall lyfe: by the which (if we repent and beleve them) we are borne a newe / created a fresshe / and enioye the frutes off the blood of Christ. Whiche blood cryeth not for vengeaunce / as the blood of Abel: but hath purchased / lyfe / love / fauour / grace / blessinge and what soeuer is promysed in the scriptures / to them that beleve and obeye God: and stondeith bitwene vs and wrathe / vengeaunce / curse / and what soeuer the scripture threateneth agaynst the vnbelevers and disobedient / which resist / and consent not in their hertes to the lawe of god / that it is ryght / wholy / iuste / and ought soo to be.

Marke the playne and manyfest places of the scriptures / and in doutfull places / se thou adde no interpretacio contrary to them: but (as Paul sayth) let all be conformable and agreynge to the

Note the difference of the lawe / and (sayth) of the gospell. The one axeth and requyeth / the wother perdoneth and forgereth. The one threateneth / the wother promyseth all good thyngs / to them that sett their trust in Christ only. The gospell signifieth gladde tydyngs / and is nothinge butt the promyses off good thynges. All is not gospell that is writte in the gospell boke: For if the lawe were a waye / thou couldest not know what the gospell meante. Even as thou couldest not se perdon / fauour / and grace / excepte the lawe rebuked the / and declared vnto thy the synne mysdede / and trespass.

Repent and beleve the gospell as sayth Christ

To the Reader.

in the fyrst of Marke. Applie all waye the lawe to thy dedes/ whether thou finde luste in the bot- tom of thyne herte to the lawe warde: and soo sh- althou no dout repent/ ad seale in the silfe a cer- tayne sorowe/ payne/ and grese to thyne herte: be cause thou canst nott with full luste do the des- des off the lawe. Applie the gospel/ that is to saye the promyses/ vnto the deservynge off Ch- rist/ and to the mercye of god and his trouth/ ad soo shalt thou nott despeare: butt shalt seale god as a kynde ad a mercifull father. And his sprete shall dwell in the/ and shall be stronge in the: ad the promyses shall be geve the at the last (though not by ad by/ lest thou shuldest forgett thy sylfe/ and be negligent) and all threathynge shall be forgiven the for Christ is bloud dis safe/ to who comit thy silfe all togedder/ with out respect/ or her of thy good dedes or of thy badde.

Them that are learned Christenly/ I beseeche: for as moche as I am sure/ ad my conscience be- areth me recorde/ that of a pure entent/ singilly and saythfully I have interpreted itt/ as farre forth as god gavemethe gyfte of knowlege/ ad vnderstondynge: that the rudnes off the worke nowe at the fyrst tyme/ offende them not: butt at they consyder howe that I had no man to co- unterfet/ nether was holpe with englyshe of eny that had intetpreted the same/ or soche lyke thige i the scripture before tyme. Moreover/ eve very necessitie ad combraunce (God is recorde) abo- ve strengthe/ which I will not rehearce/ lest we shulde seme to boost oure selves/ caused that ma- ny thynges are lackynge/ whiche necessarily are

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Fol: 344.

To the Reader.

requyred. Count it as a thyng not havyng his full shape / but as it were borne afore bys tyme / even as a thig begunne rather then synned. In tyme to come (yf god have apoynted us there vnto) we will geve it his full shape: and putt out yf ought be addid superfluously: and add to yf ought be oversene thoro we negligence: and will ensoare to brynge to compendousnes / th at which is nowe translated at the lengthe / ad to geve lyght where it is requyred / and to seke i certayne places more proper englysshe / and with a table to exposit the wordes which are not commonly used / and shewe howe the scripture vseth many wordes which are wother wyse vnderstonde of the comen people: ad to helpe with a declaration where one ronge taketh not another. And will endever oure selves / as it were to seth it better / and to make it more apte for the weake stomakes: desyrynge them that are learned / and able / to remember their duetie / and to helpe th ere vnto: and to be stowe vnto the edyfyng of Christis body (which is the cōgregation of them that beleve) those gyftes whych they have receaved of god for the same purpose. The grace that cometh of Christ be with the that love hym.

prave for vs.

Fol: 344 reverse.

The errors comitted in the prentynge.

S. with the nombre folowynge it signifieth the lease off the boke. sy / with the nombre before it / declareth the fyrst or the seconde syde of the lease / ~~with the nombre before it noteth in what lyne~~ the error is / as here after apereth.

- ✓ S. iij. ij. syde. v. lyne / stynne / rede stynne ✗
- ✓ S. iij. ij. sy. xxij. ly. ihou / redethou
- ✓ S. v. ij. sy. vij. ly. once / rede once
- ✓ S. v. ij. sy. xvij. ly. coe / rede come
- ✓ S. vi. j. sy. iij. ly. daungre / rede daunger ✗
- ✓ S. vi. j. sy. xvij. ly. coe / rede come
- ✓ S. vij. ij. sy. xxiiij. ly. wphich / rede which ✗ no error
- ✓ S. viij. j. sy. xv. ly. then / redethem
- ✓ S. xi. ij. sy. xj. ly. tyme / rede tyme — (line 13)
- ✓ S. xv. ij. sy. x. ly. ver / rede ever
- ✓ S. xxvj. ij. sy. xiiij. ly. aked / rede aketh
- ✓ S. xxix. j. sy. xij. ly. then / redethem
- ✓ S. xxxiiij. ij. sy. x. ly. fesse / rede fesse
- ✓ S. xxxvij. j. sy. xxxj. ly. yf / rede of
- S. xlv. iij. sy. ix. ly. strayghtly / rede straitly no error
- S. li. j. sy. xxi. ly. then / rede them no error 2nd side
- S. lxij. ij. sy. xiiij. ly. trugthe / redetruthe no error
- ✓ S. lxiiij. ij. sy. xxxiiij. ly. them be / redethe which be
- ✓ S. lxxj. ij. sy. xxxiiij. ly. tempte / rede temple
- ✓ S. lxxij. j. sy. iij. ly. aultie / rede aultre it is aultre
- ✓ S. lxxiiij. ij. sy. xxvj. ly. kyne / rede kynne
- ✓ S. lxxiiij. j. sy. viij. ly. the / rede he
- ✓ S. lxxij. ij. sy. xiiij. ly. whelther / rede whether
- ✓ S. xcix. j. sy. xxix. ly. gaves / rede dayes
- ✓ S. ci. ij. sy. xxix. ly. had / rede hath — line 30.

C iij

It is skynne in the Testament & f
but the type is not

fol: 345.

Some of these errors do not exist
in the ori Testament & others are
incorrectly quoted. See Preface
F. J. J.

Then correct this

The errors

look at this again within your book

all if printed look again line 28 line 28

at top only

this

- ✓ S. cii. ij. sy. xxxij. ly. fe / rede be
- ✓ S. cii. ij. sy. viij. ly. iustie / rede iustie
- ✓ S. c. vj. ij. sy. xvj. ly. then / rede then
- ✓ S. c. xv. ij. sy. ij. ly. ithey / rede they
- ✓ S. c. xv. ij. sy. xvij. ly. chaught / rede caught
- ✓ S. c. x. ij. sy. xvij. ly. tenche / rede then the
- ✓ S. c. x. ij. sy. liij. ly. by / rede by
- ✓ S. c. x. ij. sy. xvij. ly. beleve / rede beleve — no error
- ✓ S. c. x. ij. sy. xxiij. ly. hat / rede that
- ✓ S. c. x. ij. sy. xxiij. ly. that / rede that
- ✓ S. c. x. ij. sy. xvj. ly. oo / rede of
- ✓ S. c. x. ij. sy. xxiij. ly. hegged / rede begged
- ✓ S. c. x. ij. sy. xxiij. ly. sister / rede sisters
- ✓ S. c. x. ij. sy. xxiij. ly. geonifie / rede glorifie — to glorify
- ✓ S. c. x. ij. sy. xvj. ly. anzareth / rede nazareth
- ✓ S. c. x. ij. sy. v. ly. laye / rede layde
- ✓ S. c. x. ij. sy. ij. ly. their awayte / rede their lays
(inges awayte)
- ✓ S. c. x. ij. sy. xxx. ly. had / rede hath
- ✓ S. c. x. ij. sy. xxiij. ly. woelde / rede worlde — case
- ✓ S. c. x. ij. sy. xv. ly. itte / rede cite — to cite
- ✓ S. c. x. ij. sy. v. ly. saboth / rede saboth
- ✓ S. c. x. ij. sy. xxx. ly. an / rede and
- ✓ S. c. x. ij. sy. xv. ly. aod / rede and
- ✓ S. c. x. ij. sy. xv. ly. servaunt / rede servaunt
- ✓ S. c. x. ij. sy. xv. ly. frare / rede feare
- ✓ S. c. x. ij. sy. xv. ly. whōne / rede whom
- ✓ S. c. x. ij. sy. xxiij. ly. Mosēs / rede Mosēs * no error
- ✓ S. c. x. ij. sy. xxiij. ly. horne / rede shorne
- ✓ S. c. x. ij. sy. xxiij. ly. with / rede witt
- ✓ S. c. x. ij. sy. xxiij. ly. alone / rede alowe
- ✓ S. c. x. ij. sy. xv. ly. hatt / rede that
- ✓ S. c. x. ij. sy. xxiij. ly. faule / rede faute

* No such error FF

Fol: 325 reverse

The errors.

cclyvi f. cclvj. j. sy. vij. ly. humblenes off angels / rede
(humblenes and holynes of angels)

f. cclxxij. ij. sy. xxij. ly. holbeth / rede holdeth

f. cclxxij. j. sy. j. ly. vettered / rede vttered

f. cclxxvj. ij. sy. xxvj. ly. belove / rede beleve

f. cclxxvij. j. sy. xxj. ly. prophersy / rede prophesy

f. cclxxix. j. sy. ix. ly. obtayne / rede attayne

f. cclxxix. i. sy. xvj. ly. thynh / rede thyngh

f. cccliii. j. sy. ix. ly. pset / rede present

f. ccclvj. j. sy. j. ly. write / rede write

f. ccclvij. j. sy. j. ly. as / rede as

f. ccclxj. j. sy. xvj. ly. hy / rede by

f. ccclxiij. j. sy. xxvij. ly. pteson / rede person

f. ccclxiij. j. sy. vij. ly. ho / rede to

~~ccclxxij. j. sy. j. ly. vettered / rede vttered~~

find any such word
can not find any such

there is a water
on this leaf

Fol. 34b.

(Tt-4)

1821

[Handwritten scribbles]

[Faint handwritten text]





